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~~Ki Akhlaqi~~
~~Buniyadin~~ by
~~Maulana Abul Ala~~
~~Maududi RA~~ Abu
ala maududi k
bare mein.

Sheikh Makki
Sahab Abu Al
A'ala Kuniyat

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Maulana Maudoodi

ki Khidmaat |

Engineer

Muhammad Ali

Mirza Maulana

Maududi

Controversial

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Malookiat -

Mufti Tariq

Masood Views

Interview of

Maulana Maududi

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Maulana Maududi
Par ILZAM ???~~

~~(By Engineer
Muhammad Ali~~

~~Mirza) Deeniyat~~

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~~Abul Ala Maududi~~

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*Comments on
Maulana Maududi*

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real politician
Maulana Syed
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Maududi's best
answer to
President Ayub

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by Maulana Syed

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~~Abul Aala~~

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A'la Maududi .

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by Syed Abul Ala

Mawdudi Urdu

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Maududi (Urdu:

??? ??????)

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Al? Mawd?d? -

alternative

spellings of

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Mawdudi

Maudoodi ,

Mawdudi; () 25

September 1903 -

() 22 September

1979) was a

colonial Indian

and Pakistani

Islamist, Muslim

philosopher,

jurist,

historian,

journalist,

activist and

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Described by
Wilfred Cantwell
Smith as "the
most systematic
thinker of
modern Islam",
his ...

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Maududi -

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Alternative

Title: Ab? al-

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Maududi Abul

al-Ali al-

Mawdudi, (born

September 25,

1903,

Aurangabad,

Hyderabad state

[India]—died

September 22,

1979, Buffalo,

New York, U.S.),

journalist and

fundamentalist

Muslim

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Maududi
theologian who
played a major
role in
Pakistani
politics.

*Abu al-A'la al-
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Biography,
History, & Facts*

...

Abul Ala Maududi
(1903-1979) was
an Islamic

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Maududi, a prolific author, and the founder of the political Islamist group Jamaat-e-Islami (JeI). Maududi's theories helped form the tenets of Qutbism, an ideology that is believed to have influenced numerous violent

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Maududi extremist groups including al-Qaeda and ISIS. Maududi was born in Aurangabad, British India (now Maharashtra,

Abul Ala Maududi
/ Counter
Extremism
Project
Abul A'la

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Maududi

(1903-1979) is one of the most significant contemporary Muslim theologians and ideologues. Abul A'la Maududi was born in Hyderabad, which, after the partition of British India,

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Maududi

went to
Pakistan.

Prominent

Islamic Figures:

Abul A'la

Maududi |

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The first one to
arrive was

Maududi's

namesake, Abul

A'la Maududi (d.

935

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MAUDUDI (AH). Maududi's father, Ahmad Hasan, born in 1855 AD, a lawyer by profession, was a highly religious and devout person. Abul A'la was the youngest of his three sons. Educational & Intellectual

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Maududi After
acquiring early
education at
home, Abul A'la
was admitted in
Madrasah
Furqaniyah, a
high school
which ...

*Sayyid Abul A'la
Maududi*

Syed Abul A'la
Maududi Chishti

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(Urdu: ????)

?????? ??????? ?

- alternative
spellings of
last name

Maudoodi,

Mawdudi, also

known as Abul

Ala Maududi; ()

25 September

1903 - () 22

September 1979)

was a Pakistani

Muslim

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Maubudi
philosopher,
jurist,
journalist and
imam. His
numerous works,
which "covered a
range of
disciplines such
as Qur'anic
exegesis,
hadith, law,
philosophy and
...

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Syed Abul A'la

Maududi Chishti

(Urdu: ???

?????? ???????;

September 25,

1903 – September

22, 1979), also

known as Abul

A'la Maududi,

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Maududi

was a
journalist,
theologian,
Muslim
revivalist
leader and
political
philosopher. He
was the founder
of the Jamaat-e-
Islami and the
first recipient
of the King
Faisal

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Maududi
International
Award. He has
been the second
person in
history whose
absentee ...

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Maududi -

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existentialist
history Nadeem

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F. Paracha

Updated 01 Jan
2015 To most
Pakistanis and
to those who
have been
associated with
various Islamic
political
outfits in
countries
like...

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*Maududi: An
existentialist
history -
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Maududi was born
in Aurangabad,
(presently
Maharashtra),
India, then part
of the princely
state enclave of
Hyderabad, until
it was annexed
by India (1948).

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Syed Abul A'ala Maududi was born to Maulana Ahmad Hasan, a lawyer by profession. Syed Abul A'ala Maududi was the youngest of his three brothers.
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- Tafhim ...*

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Qur'an with Urdu
translations &
tafseer by
Moulana Syed
Abul Ala Moududi
in PDF / eBook
format. It took

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Maududi
him 30 years

from 1942 - 1972

to complete this
great mission.

Maududi's

translation and

commentary on

the Qur'an, "Taf

heem-ul-Quran"

in easy to

understand Urdu,

ranks as one of

the best such

works in

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Maududi existence today.

Tafheem-ul-Quran
- Urdu

Translations &
Tafseer by
Moulana ...

Syed Abul A'la
Maududi

(alternative
spellings of
last name

Maudoodi,
Mawdudi, also

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known as Abul
Ala Maududi; 25
September 1903 –
22 September
1979) was an
Islamic
philosopher,
jurist,
journalist and
imam. His
numerous works
were written in
Urdu, but then
translated into

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Maududi, English, Arabic,
Hindi, Bengali,
Tamil, Burmese
and many other
languages. He
strove not only
to revive Islam
as a renewer ...

syed abul ala

maududi -

IslamiCity

Abul A'la

Maududi has 97

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Maududi
books on

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12383 ratings.

Abul A'la

Maududi's most
popular book is

Towards

Understanding

Islam.

Books by Abul

A'la Maududi

(Author of

Towards ...

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Syed Abul A'ala Maududi was born on September 25, 1903 (Rajab 3, 1321 AH) in Aurangabad, then part of the princely state of Hyderabad (presently Maharashtra), India. Syed Abul A'ala Maududi was born to

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Maulana Ahmad

Hasan, a lawyer
by profession.

Syed Abul A'ala
Maududi was the
youngest of his
three brothers.

*Abul Ala Maududi
: definition of
Abul Ala Maududi
and ...*

Abul Ala Maududi
(Urdu: ???)

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- alternative spellings of last name

Maudoodi, Mawdudi, also known as Shaykh al-Hadith

Maududi), (25 September 1903 - 22 September 1979), was an Indian-Pakistani scholar,

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philosopher,
jurist,
journalist,
islamist and
imam.

*Abul A'la
Maududi -
Infogalactic:
the planetary
knowledge core*

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Maududi. Home

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Maududi

Community. A
journalist,
theologian,
Muslim
revivalist
leader,
political
philosopher and
a controversial
20th century
Islamist
thinker.

Biography1903 -

Page 45/71

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Maududi

Born in
Aurangabad,

Hyderabad

Deccan, India

1918 - Started

career as

journalist in

Bijnore

newspaper 1920 -

Appointed as

editor of the

daily Taj,

Jabalpur 1921 -

Learned Arabic

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from Maulana ...

*Who was Abul Ala
Maududi -*

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Of Tafhim Al

Qur'an, and more

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ThriftBooks.com.

Maulana Maududi

was an

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Maududi
influential
personality
among Muslims of
the World, in
General and
particularly
among the Indian
Muslims. Many of
the Western
writers regards
him as the
rejuvenator of
the Political
Islam in

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twentieth

century. many of
them ascribed

the present

terrorism to him
and his

ideology, though
it is yet to be

proved. This

work provides an
immense insight

into his

political

ideology, his

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Maududi vision of state as an instrument of social change, his coined term Theodemocracy, Form of Govt and relations among various organs of state in his proposal, his views on Fundamental Rights, status

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Maududi
of Non-Muslims,
his assigned
role for Women
in his proposed
state whether
she has to be
segregated from
the men's world
or what?. all
these questions
are answered in
this book.this
work also
analyse about

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his handi-work,
Jammat -e Islami,
that become a
political force
in Pakistan
Politics and
spread across
borders. After
the reader would
be in a better
position to
judge him and
his ideology
impartially

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An English
rendering of
"Tafh m al-
Qur n," Syed
Maudoodi's Urdu
translation and
commentary on

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Islam's holy
book. The
commentary
includes
historical
accounts,
philological
discussions, and
investigations
into the social,
political,
economic, and
legal teachings
in the Qur??n.

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Mawdudi
Each S?rah is prefaced by a description of its background and themes.

Nasr examines the life and thought of Mawlana Mawdudi, one of the first and most important Islamic

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Mawdudi
ideological
thinkers.

Mawdudi was the first to develop a modern political Islamic ideology, and a plan for social action to realize his vision. The prolific writings and

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Mawdudi's indefatigable efforts of Mawdudi's party, the Jamaat-i-Islami, first in India and later in Pakistan, have disseminated his ideas far and wide. His views have informed revivalism from Morocco to

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Mawdudi. Nasr discerns the events that led Mawdudi to a revivalist perspective, and probes the structure of his thought, in order to gain fresh insights into the origins of Islamic revivalism. He

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Maududi
argues that
Islamic
revivalism did
not simply
develop as a
cultural
rejection of the
West, rather it
was closely tied
to questions of
communal
politics and its
impact on
identity

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Mawdudi,
discourse of
power in plural
societies, and
nationalism.

Mawdudi's
discourse,
though aimed at
the West, was
motivated by
Muslim-Hindu
competition for
power in British
India. His aim,

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Maabudi according to
Nasr, was to put
forth a view of
Islam whose
invigorated,
pristine, and
uncompromising
outlook would
galvanize
Muslims into an
ideologically
uniform and
hence
politically

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Ma'dudī
indivisible
community. In
time, this view
developed a life
of its own and
evolved into an
all-encompassing
perspective on
society and
politics, and
has been a
notable force in
South Asia and
Muslim life and

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Maududi
thought across
the Muslim
world.

This booklet
actually was a
historical
speech delivered
by Maulana
Sayyed Abul A'la
Maududi (R) at
Darul Islam
Pathankot in
East Panjab on

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Maududi
the 10th may
1947 before
three month of
Independence
Partition of
India. Besides
the Muslims the
audience was
consisted of
several Hindus
and Shikhs. In
this speech the
Maulana clearly
clarified the

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Maududi

nature of Divine
Law of the rise
and fall of
nations. He
surveyed the
history of
Muslim rule in
India
subcontinent and
of their
dismissal from
the rule. He
also surveyed
the rule of

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British in India
and their
expulsion. In
the speech the
Maulana also
pointed the
elements causing
deterioration
and elements of
reform. We
think, our
nation -makers
will be
benefited from

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Mawdudi
this unique
booklet.

Mawdudi argues
that the true
understanding of
Islamic
civilization is
possible only by
having access to
the soul of that
civilization and
its underlying
fundamental

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Ma'arufi
principles -
belief in God,
the angels, the
Prophets, the
Revealed Books
and the Last Day
- rather than to
its
manifestations
in knowledge,
literature, fine
arts, social
life or its
system of

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Maududi
governance.

A short
exposition of
the value and
concept of human
rights in Islam
as noted in the
Quran and Sunnah

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