



Abu A'laa Mawdudi, Qutb and the Prophets of Allaah

INTRODUCTION

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

To proceed:

Pay attention O Sunni to the akhlaaq and adab shown towards the Messengers of Allaah, and then see the resultant effects of the innovation of al-Haakimiyyah upon its theoreticians: Abu A'laa Mawdudi, the reviver of the revolutionary thought of the second-half of the last century said:

“The example of Moosa (alaihis-salaam) is like that of a hasty conquerer who, without stabilising his authority, surges ahead, while revolt spreads like fire behind in the conquered territories”. (Tarjumaan ul-Qur'aan Vol 29. No 4. p.5) Compare this with what Qutb has stated (see below).

“Hadhrat Dawood (alaihis-salaam) became influenced by the common customs of the Israelites of his time and requested Auriya for a divorce”. (Tafheemaat, Part II, p.42, 2nd edition).

“There was some interference of sensual desires in the act of Dawood (alaihis-salaam). It had also some relation with the improper use of authoritative power and it was such an act that did not suit any ruler wishing to rule with justice”. (Tafheemal Qur'aan, Vol 4. Surah Sa'd, p.327).

“Many a time, a dignified personality like a Prophet, also becomes, in some delicate psychological matter, overcome by human weakness for some time...But when Allaah Almighty warns him that in regard to his son who rejected the truth and supported falsehood, that he belongs to him (Nuh), merely because he is your descendent, is an Un-Islamic sentiment of the Ignorant people. So then he returns from his sentiments and retreats back to the mode of thought which Islaam demands”. (Tafheemal Qur'aan, Vol 2. Surah Sa'd, p.344, 3rd edition).

“This [Yusuf's request to become Custodian in Egypt] was not a demand to be the Minister of Finance only, as some people understand, this was not a demand of the ministerial office of finance only, but a demand for dictatorship. As a result this position which Sayyidinaa

Yusuf (alaihissalaam) got is almost the same which Mussolini enjoyed in Italy in these days.” (Tafheemaat, Part II, p.122, 5th edition).

And Mawdudi has also spoken about Yunus (alaihissalaam) and Aadam (alaihissalaam) in other places with similar words of belittlement and presumption. Have you O Sunni, seen a verse in the Qur'aan, or a hadeeth of the Messenger (sallallaahu alaihi wasallam), or a saying of the Sahaabah, or of the Imaams after them, or of the Scholars of Ahl us-Sunnah throughout the ages, in which such mannerisms have been adopted to those upon whom Allaah's speech was revealed and in whose hearts it settled?!

And as for Sayyid Qutb then he was influenced by the thought of Mawdoodi and centred his da'wah around the same repulsive Revolutionary Haakimiyyah which has given all Revolutionary Takfiris and Neo-Kharijites a new lease of life in recent decades, especially in recent times through the siphon of the puppets of Mohammad Qutb and Mohammad Suroor.

Sayyid Qutb said, in at-Tasweer al-Fannee fil-Qur'aan: “Let us take Moosaa - he is the example of the fiery, excitable leader [quotes Qasas 28:15] and here his zealous, excitable spirit appeared, just as his emotions in favour of his nation were shown; but this emotional impulse quickly passed away - and he regained his composure - and this is what happens with the excitable folk. [Quotes Qasas 28:15-17, 18] - and this change shows a well-known manifestation, that of one who is afraid, distressed and expecting evil in every moment - and this is also the sign of the excitable (folk). Then along with this and along with the fact that he promised that he would not aid the wrongdoers - then let us see what he did [quotes Qasas 28:18]. He desired to attack the other man just as he did the day before, and his zeal and emotion led him to forget his having sought forgiveness, his regret, his fear and his anxious watchfulness... So let us leave him here, to meet him again, at a second period in his life, ten years later. So perhaps he had calmed down and became a man who was of calm nature and gentle-natured. No indeed! So here he was, being called from the right hand side of the mountain: that he should throw down his staff, so he threw it down and it became a snake - moving quickly, he hardly saw it before he jumped and ran, not looking back and not turning aside... he was the same highly strung youth... ..”

And these words are words of kufr and apostasy as has been said by the People of Knowledge, such as Imaam Ibn Baaz and others. And this is indeed the end-result of all the callers to the innovated Haakimiyyah of the Kharijites. They revile the Prophets and Messengers on purely political and leadership grounds, then they revile the Companions of Allaah's Messenger (as occurred from both Qutb and Mawdudi) and then those who are poisoned with their teachings and influenced by their destructive thought, their followers and loyalists, revile the Inheritors of the Prophets, the Scholars. So they call them “the scholars of women's menses and impurities”, “present in body, absent in mind”, “forced to make flattery” and other such repugnant slanders and lies, the objective of which is to make the Scholars of Salafiyyah to fall and so that the callers to Revolution and Qutubiyyah may rise and stretch their necks.

What is strange in all of this is not the behaviour and expressions of Qutb and Mawdudi, but the actual behaviour of the Extremist Murji'ah of the Era, those to whom Imaan centres

around Haakimiyyah, such that if you speak of al-Haakimiyyah, you are an Imaam of Guidance, a Shaheed, unrestrictedly and absolutely, even if you utter statements of kufr and apostasy, reject the Sunnah in part, abandon the Sharee'ah acts (like the Jumu'ah prayers) and other such affairs. And if you do not speak of al-Haakimiyyah and do not raise its affair and make it the most important affair of the religion and to be aqeedah embodied and aqeedah to be haakimiyyah embodied, then you are ignorant and have not fulfilled your duty and have not fulfilled the rights of Tawheed and you have died and left a great vacuum...

Stated, the one blind in both vision and insight, Abu Baseer Mustafah Haleemah, and he is a well-known Takfiri based in Syria, commenting upon Imaam Ibn Baaz and his position on ruling by other than what Allaah has revealed:

“And now it is our right that we ask and that we ask each other: Which of the two sayings of the Shaikh is the actual saying of the Shaikh?.. And which of them abrogates the other?.. And is there the abrogating (naasikh) and the abrogated (mansookh) in the issues of Imaan and Kufr?.. **Or is it that the button of the Taaghoots that were being pressed upon the Shaikh that were causing him to make this overturning and changing (of his viewpoint)??!** The Shaikh – rahimahullaah – has passed away, and yet he left a great gap in this particular area... **the Shaikh – rahimahullaah – did not quench the thirst of the Muwahhideen by speaking a clear truthful word with respect to those Taaghoots who oppress the Ummah...** and how is our need for this (i.e. a truthful word about these Taaghoots). The Shaikh – rahimahullaah and may Allaah pardon him – he has explained everything, except in one matter, the matter of 'Tawheed ul-Haakimiyyah, and at-Tashree' (legislation), except the matter of those Taaghoots, except the issue of these laws of kufr that are made incumbent upon the servants and the lands, with both iron (i.e. iron rods) and fire, those which almost strip the Ummah of its religion and its creed. **For he did not explain this matter and he left it widely ambiguous so that the disputers could argue concerning it, and those who make interpolations could make interpolations... and similar (to his case) is Shaikh Naasir and Shaikh Ibn Uthaimen (may Allaah have mercy upon them all).**” End of the Takfiri's words. (Written 21/2/2001CE corresponding to 28/11/1421H)

This is the problem!!

“That which I worship Allaah with is that the teacher, Sayyid Qutb is from the Imaams of Guidance and Religion, from amongst the Callers of Rectification and one of the Carriers of the Islamic Thought (Fikr). He used his thought and his pen to defend Islaam, explain its meanings and to repel the doubts of its enemies, to establish and affirm its beliefs (aqaa'id) and rulings (ahkaam) in a manner that very few people in these times have embarked upon...” (The View of Salman al-Awdah on Sayyid Qutb, written and released 22/6/1421H). And al-Awdah also declares the likes of Mawdudi, Qutb and others to be from the leading scholars of guidance, as occurs in his cassette “al-Ummah al-Ghaa'ibah”.

This is the problem, it is a problem of the Practical Extremist Murji'ites...not of Qutb (and Mawdudi)...it is the problem of those whose disposition states “sins (until innovations, and statements of kufr and apostasy) do not harm in the presence of talk of haakimiyyah”.

After mentioning some of the issues on account of which 'Uthmaan was reviled (such as embezzling funds from the Bayt ul-Maal, nepotism (preferential treatment to his own relatives) and other issues), the mouthpiece of Sayyid Qutb, through the route of Mohammad Qutb, namely, Safar al-Hawali, appended a footnote, stating, "And these matters, then either the truth concerning them is with him (i.e. Uthmaan) – may Allaah be pleased with him – clearly, or they were issues of Ijtihad that he made... **or he exceeded the limits – may Allaah forgive him – in some of these subsidiary issues**, however this does not equal anything compared to his excellence and his precedence." (Dhaahirat ul-Irjaa, p.243)

Of course, the doctor in aqidah, at the command of his ideologue and master, the brother of Sayyid Qutb, is attempting to try and water down the fact that Sayyid Qutb, the Rafidee Heretic, reviled Uthmaan (radiallaahu anhu) on account of these affairs related to leadership and rulership and made mockery of him and accused him with dishonesty and the likes. The doctor is trying to make it sound plausible that Uthmaan may have made some mistakes, and hence there should be no rejection for the one who criticised him for these "mistakes", that is, the brother (Sayyid Qutb) of the supervisor (Mohammad Qutb) of the book that reached "the extremity in evil"!!!

This is the problem!! It is the problem of the newly-arisen foolish-minded ones, who have arisen in the current times, all but poisoned by the Mawdudi-Qutb concoction of Revolutionary Takfirism – that is Kharijism – preaching it in the name of the Salafi doctrine... this is the problem...

In summary, this is the Haakimiyyah of the Activists and all those groups to whom Leadership, Imaamate and Haakimiyyah is the overall concern, then they are all upon the thought of Mawdudi, by the route of Sayyid Qutb. And it was Mawdudi who coined the phrase al-Haakimiyyah, and it was unknown to the Salaf. So know the chains of narration of the Innovators... O Sunni, because this is your deen...and then you will see how the Innovators of today, whether the Qutubiyah, or the Surooriyyah or the Sect of Abdur-Rahmaan Abdul-Khaaliq, you will see how all of them have innovated sayings and principles – all in order to defend the Innovators, the likes of Mawdudi and Sayyid Qutb and both of whom were Heretical Rafidees, and refuge is from Allaah – and who in truth, are the true source of their teachings and orientations. And at the same time you see them reviling, mocking and showing belittlement to the scholars of the da'wah of Ahl us-Sunnah...They show loyalty and jealousy for the sake of the Rafidites but they do not show loyalty and jealousy for the sake of the Prophets of Allaah and the Companions of Allaah's Messenger – and refuge is from Allaah.

Know O Sunni, that the Qutubiyyoon, the followers of Mawdoodi and others have exposed their two-faced foolishness in the current times, by their constant and persistent efforts to bring down the Imaams of the Sunnah, purely on account of this doctrine of Haakimiyyah that has tickled their fancy – and how they hate and detest, nay, how they flee from any discussion of the Iniquities of the Innovators, the heretical Rafidites, the callers to the da'wah of Dhul-Khuwaisarah at-Tamimi of "Social Justice", and of those who praise and aggrandise these Innovators and present them to the youth of Ahl us-Sunnah as "Imaams of Guidance"...

What then will you say of a people who, after all of this, and after having been nurtured under the wings of the Scholars of the Sunnah, in the Land of Tawheed, imbibe and revel in the Qutubi (i.e. Mawdudi's) manhaj and then present it to the sons of Ahl us-Sunnah, while tearing them away from the leading Imaams of the Sunnah and leading them to destruction...giving in all of that a lease of life for the pure and outright Khawaarij to enter into the da'wah of Ahl us-Sunnah, as claimants of Sunnah and Salafiyah, allowing them thereby, to confuse and mislead the ignorant and unsuspecting?!! We pray to Allaah that he uncovers this treachery and great fraud...Ameen. Ameen.