

## **ABU'L 'ALA MAUDUDI'S CALUMNIATIONS AGAINST THE GREAT PROPHETS AND COMPANIONS OF THIS UMMAH**

(may the peace and blessings of Allah be upon them all)

by

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Abu'l Ala Maududi (1903-1979) was probably the most well known leader of the various "Salafi" movements in his time. He founded the political party known as Jama'at al-Islami in 1941 with the aim to revive Islam in the Indian subcontinent as well as establish a true Islamic state. The aims seemed to be noble initially, but as he gained prominence through his writings and speeches (many of which have been translated into various languages), he lost the confidence of the majority of the Ulama in the Indian subcontinent; be they Deobandi/Tablighi or Barelvi.

A number of religious edicts were passed on him and his Jama'at due to some ideas championed by Maududi , and subsequently backed, funded and published by a section of the government appointed scholars of "Salafi-Saudi" Arabia. We will mention some of his famous declarations by the aid of Allah below.

Despite facing a number of setbacks, this political party is still active today in the subcontinent, as well as in the Western world; where it has managed to proselytize its activities and ideas by channeling it through a number of well funded Saudi-backed umbrella groups.

The names of these groups may be different but the aims and intentions are practically the same; and generally it is at core a wing of Salafiyism in its many divisive and sub-divisive forms that exist in the Muslim lands today. To name but a few of these groups based in the occident may enlighten the reader to some extent.

Here in England the Jama'at al-Islami has been represented to the best of my knowledge in the shade of some of the following groups: UK Islamic Mission, Young Muslims (YM), Young Muslim Organization (YMO), and most notoriously the academic and cultural representative of the Jama'at has been expressed and promoted by the Islamic Foundation based in Leicester, UK.

Needless to say, the above groups are all in one form or another admirers of Ibn Taymiyya, Ibn al-Qayyim, Ibn Abdal Wahhab; as well as having some members who respect al-Albani to a certain degree.

Our aim is not to belittle or dishonor the members of the above named groups, but to warn and advise its unsuspecting members as well as the "Salafi" movements in the West who never condemn Maududi in general,[157] the true nature of Maududi and his party's beliefs to the best of our knowledge and sincerity.

We have derived most of the following quotes from a work compiled by Shaykh Muhammad Yusuf Ludhianvi,[158] entitled: *Differences in the Ummah and the Straight Path*. [159] To the introduction of another book written by Ludhianvi,[160] there is a brief review of Maududi's life and works, by the late Muhaddith of Pakistan: Shaykh Muhammad Yusuf Banuri,[161] in the following words[162] :

I admired many things about Maududi Saheb and detested many. For a long time I did not wish to degrade him. I felt that from his innovated style of presentation the modern generation could benefit. Although at times such compositions appeared from him that it was not possible to endure it, but taking into consideration the *Deeni* (religious) well being, I tolerated and kept silent. I did not foresee that this *fitnah* (mischief) would spread worldwide and have a detrimental effect on the Arab world; that every day from his master pen new buds would keep on blossoming, and indecent words would be used regarding the Sahabah kiraam Ridhwanullahi Alayhim and the Anbiyya (Prophets) Alayhimus Salaam. Later on, such things appeared daily in the *Tafhimul Quraan*. [163]

Now it has become known without doubt that his writings and publications are the greatest *fitnah* of the present time, notwithstanding a few beneficial treatises that have appeared. It is the case of, 'and the sin of them is greater than their usefulness.' [164] Now that stage has been reached where to keep silent seems to be a great crime. It is regretted that for forty years an offensive silence was kept. Now the time has dawned, where without fear of rebuttal and censure all his writings from A to Z should be thoroughly studied with a view to fulfill the demands for the preservation of the *Deen* with Haqq (truth) and justice.

Shaykh Ludhianwi said[165]:

You are aware that Prophethood is a very sensitive issue. Any expression which debases a Nabi is inappropriate. Examine the entire treasure of ahadith of Nabi (peace be upon him) and you will not find the minutest doubt regarding any Nabi (peace be upon them), but Maududi's pen, even

after reaching the sanctuary of Prophethood, remains unacquainted with respect. Without compunction he mentions:

(a) The example of Musa (peace be upon him) is that of a hasty conqueror who continues marching without reinforcing his authority. Behind him in the captured land a revolt spreads like fire in a jungle.[166]

(b) Hadrat Dawud (peace be upon him) was influenced by the general custom of the Israeli society of his era and requested Urya to divorce his wife.[167]

(c) There was a carnal desire in the act of Hadrat Dawud (peace be upon him) and he misused his authority. It was an act which did not suit any acquiescent person in the government.[168]

(d) Hadrat Nuh (peace be upon him) was overcome by his human deficiency and he became prey to the emotions of ignorance.[169]

(e) The statement of Hadrat Yusuf (peace be upon him), 'Appoint me as a treasurer of the land' according to him was not merely a request for the post of treasury, as some people presume, but it was a demand for dictatorship. As a result of this, the position which Yusuf (peace be upon him) achieved was very much similar to the position Mussolini [170] held.[171] (f) Hadrat Yunus (peace be upon him) was negligent in the duty of Prophethood. Presumably he left his place before time after losing his patience.[172]

After analyzing the severe consequences of the above statements made by Maududi, Shaykh Ludhianvi noted on the hundred and twenty first page of his above named work:

Whoever has read Maududi's book *Khilafat wa Mulukiyat*[173] will testify that the Sahaba (may Allah be pleased with them all) are openly degraded in it, and the author's animosity for the Sahaba (may Allah be pleased with them) is quite apparent.

Under the title "Termination of the superiority of the law", Maududi writes:

(a) "Another abominable innovation that originated in the rise of Mu'awiyah is that he and the governors under his command used to vilify and swear at Hadrat Ali (radiallahu anhu) from the pulpit, to such an extent that even in Masjidun Nabawi[174] on the minbar of Rasulullah (peace and blessings of Allah be upon him) right in front of the Rowdah-e-Nabawi, the beloved cousin of Nabi (peace and blessings of Allah be upon him) used to be vilified. The descendants and relatives of Ali (radiallahu anhu) used to

bear this abuse. To swear at any person after his death, besides the Islamic illegality is ethically despicable. To pollute the Jummah (Friday sermon) with this filth was an extremely repulsive act.[175]

(b) Hadrat Mu'awiyah (radiallahu anhu) openly violated the Qur'an and Sunnah in the matter of the distribution of the booty. According to the Qur'an and the hadith, one fifth of the total spoils of war were to be given to the public treasury and the remaining four portions were to be distributed amongst the army that participated in the battle. But Mu'awiyah gave the order that the gold and silver were to be first taken out for him and the remaining distributed according to the Shari rule." [176]

(c) The enrolling of Ziyad ibn Sumayah was also one of the acts of Mu'awiyah which he perpetrated for political aims and thereby contravened an accepted law of Shari'ah. This was a completely unlawful act.[177]

(d) Hadrat Mu'awiyah regarded his governors as above the law and openly rejected Shar'i proceedings against their violations." [178]

If one wishes to discover more vile slanders and attacks (which are diametrically opposed to the beliefs of the *Ahl-us-Sunnah wa'l Jama'ah*), made against great Companions like Aisha, Hafsa, Abu Bakr, Uthman, Amr ibn al-Aas (may Allah be pleased with them all), and not to mention the great Prophet's (peace and blessings of Allah be upon them all) of the past - then please refer to Shaykh Ludhianvi's works mentioned above for a detailed analysis.

So far, we have provided Maududi's attacks on the past generations, but to finish of this section we will quote what he says of the awaited Imam al-Mahdi; without any direct proof from the sources of the Shari'ah - but rather from his own arrogant imaginations!

He said in his book: *A Short History of the Revivalist Movement in Islam*[179]:

"In my opinion the coming one will be a most modern leader of his age possessing an unusually deep insight in all the current branches of knowledge, and all the major problems of life. As regards statesmanship, political sagacity and strategic skill in war he will take the whole world by surprise and prove himself to be the most modern of all the moderns. But I am afraid that the people who will be the first. So called to raise hue and cry against his "innovations" will be the Ulema and the Sufis.

I also do not expect that his bodily features will be any different from the common man so as to render him easily recognizable. Neither do I expect that he will proclaim himself to be the Mehdi. Most probably he will not be aware of his being the promised Mehdi. People, however, will recognize him after his death from his works to be the one who was to establish "Caliphate after the pattern of Prophethood", as mentioned in the prophecies.

As I have indicated above, none but a Prophet has any right to start his work with a claim, nor does anybody except a Prophet know with certainty the nature of his mission. 'Mehdi-ism' is not something to be claimed, it is rather something to be achieved. People who put forward such claims and those who readily accept them, in fact, betray a serious lack of knowledge and a degraded mentality.

Moreover, my view of the nature of the Mehdi's mission is also different from the views cherished by these people. I do not find any room in his work for supernatural acts, divine inspirations and ascetic and spiritual exercises. I believe that the Mehdi, like any other revolutionary leader, will have to struggle hard and encounter all the obstacles common in this way. He will create a new School of Thought on the basis of pure Islam, change mental attitudes of the people, and initiate a strong movement which will at once be cultural and political. 'Ignorance' will muster all its forces and strength and come out to crush him, but he will eventually put it to rout and establish a powerful Islamic state..."

Despite Maududi's protestations, many people in his time accused him of having aspirations for the title of Imam ul-Mahdi! We leave it to the reader, and most importantly to a section of "Salafi's" who regard him as their "leader-reviver of the *Deen*", to decide what they think of one who during his life time openly cast such nefarious aspersions on the great personalities of Islam.

[Mawdudi's Ideas](#) - Dr. G.F. Haddad

## FOOTNOTES

[157] Simply because as one observer put it: "He shares a large proportion of their ideas on Salafiyyism as well as having the same Middle Eastern paymasters!"

[158] Presently a teacher of Hadith and other Islamic sciences at Madrasah Islamiyya Arabiyyah Binnoriah, New Town, Karachi, Pakistan. Besides writing a number of well known books in Urdu, he regularly answers questions via a prominent Pakistani newspaper.

[159] Published by Zam Zam Publishers, 2 Junaid Mansion, D'mello Rd, Off Burns Rd Karachi, Pakistan, 1995.

[160] *The Maududi Calamity*, Madrasah Arabia Islamia Azaadville 1750, South Africa. This book mentions a number of vile statements made by Maududi against the Prophet's (peace be upon them all) and Companions (may Allah be pleased with them all).

[161] He died in 1978. A district of Karachi (Allama Banuri Town) has been named in his honor. *Rahimahullah*.

[162] P.6

[163] This is a commentary by Maududi on the Holy Qur'an. It is also available now in English.

[164] Surah al-Baqara: 219

[165] See *Differences in the Ummah and the Straight Path* (p. 114).

[166] Maududi's *Tarjumanul Qur'an*, vol. 29, no. 4, p.5.

[167] Maududi's *Tafheemat*, vol. 2, p.42, 2nd edition.

[168] Maududi's *Tafheemul Qur'an*, vol. 4, ch. 38, p.27, 1st edition.

[169] *Tafheemul Qur'an*, vol. 2, p.344.

[170] The corrupt fascist Italian dictator who supported Adolf Hitler in the "Second World war."

[171] *Tafheemat*, part 2, p.122, 5th edition, 1970.

[172] *Tafheemul Qur'an*, Ch.11, footnote no. 312-13.

[173] The reader may note that this book has been praised by the Shi'ite regime in Iran, as well as being a book that is essential reading on certain college curriculums in Iran!

[174] The Holy Prophet's (peace be upon him) Mosque in Madinah.

[175] *Khilafat wa Mulukiyat*, p.124.

[176] *Ibid*, p.124.

[177] *Khilafat wa Mulukiyat*, p.175.

[178] *Ibid*.

[179] 1st edition, June 1973, Markaza Maktaba Islami, Delhi, India, pp.40-1, section "al-Imam ul-Mehdi."