

MAWDUDI'S DEVIATIONS

Mawdudi was one of the descendants of Khwaja Qutb ad-din Mawdud al-Chishti, a notable of the Chishtiyya Tariqa. Hadrat Muinuddin al-Chishti of Ajmar (Rahmatullahi 'Alayh) was Qutb ad-din's caliph, one of those who were ordered and given permission by him to guide the people who wanted to learn. Mawdudi was born in Hyderabad in 1321 (1903). He died in the United States and was buried in Pakistan in 1399 (1979). He began to earn his living as an accountant. With his first book, *Holy War in Islam* (1927), he spread his revolutionary ideas¹. When it was translated into Arabic, it influenced Hasan al-Banna's thoughts and caused him to revolt against the government in Egypt and to be killed. Mawdudi's inefficiency in knowledge has brought innumerable Muslims like this to substantial and spiritual death, for no Islamic scholar has ever taken any interest in politics or thought of revolution. They have guided people to the right course through knowledge and advice. They have known that Islam would spread not through revolution but through knowledge, justice and morals. Mawdudi strove to solve all the main principles of Islam with his own reason and always departed from Islamic scholars and Islamic knowledge. If one observes his books minutely, one will easily see that he was in a struggle of disseminating his own thoughts under the name of Islam. He put Islam into various shapes in order to adapt it to modern forms of government. He shaped Islam's institution of caliphate according to his imagination and attacked almost all the caliphs. The annihilation of Islamic scholars, and consequently of Islamic knowledge, by the British and their servants facilitated the spread of his aberrant ideas. The ignorant people who were not at a level to read and understand the books of Islamic scholars readily thought of him as a scholar, as a mujahid. His political thoughts were considered extensive Islamic knowledge.

Mawdudi managed to take advantage of this state of languor in Muslims. Rendering the religion a means for political purpose, he approached politicians. He interfered with the national movement of Indian Muslims. In order to appropriate the accomplishments of vigilant Muslims and Islamic strugglers, he produced many articles in which he played the part of national leadership and inspiration. Acting very cleverly, he took the lead of the party. Whereas, those who suggested the idea of Pakistan's establishment and who worked for this purpose were numerous others led by Ali Jinnah. While Ali Jinnah was arousing in the Indian Muslims the idea of independence and inviting them to unity, Mawdudi made demands for his personal advantages. In order to prevent disunion, a fatwa was issued for his imprisonment. His instigation was suppressed and Pakistan became firmly established in 1366 (1947), and he was freed in 1950. As the

pure Muslims of the Ahl as-Sunnat pursued the cause of Islam within the new state, Mawdudi began to busy the minds with a false religion named "Qadianism", and consequently in 1953, he was judged and imprisoned for 26 months more. While he was in prison, a constitution defending Muslims was prepared and accepted in 1956, but as soon as he got out of the prison his articles inoculating with revolutionary ideas made a mess. He caused the constitution to be prohibited and martial law to be declared. In 1962, the new constitution was carried into effect. But Mawdudi did not keep quiet. He caused the organization of Jamaat al-Islami to be closed. He was imprisoned again in the early 1964, but under the amnesty he was freed a little later. By shouting "human rights" and "justice", he fell for the idea of raising a rebellion. He opened way to tumults in Kashmir. Indians took advantage of this and attacked Kashmir. The government met horrible and difficult situations. Dissatisfied with all these eccentricities, Mawdudi co-operated in an underhand way with those (Najdiyya) in Saudi Arabia. He was enrolled as a member of the assembly of consultation in Medina, which had been established in order to spread anti-madhhabism in every Muslim country. Yet the hadith, "***Upon him who helps a cruel person, Allahu ta'ala sends that cruel person to worry him,***" manifested and he was imprisoned by those whom he wanted to approach.

Muhammad Yusuf Banuri, Rahmatullah alayh (d. 1397/1977), one of the prominent scholars of Islam in Pakistan, Director of the Karachi Madrasa and the Head of the Pious Foundations of the Pakistani Madrasas, wrote in detail in his book *Al-ustad al-Mawdudi* that Abu 'l-ala Mawdudi (Mawdudi) was anti-madhhabite and unqualified in Islam. Muhammad Yusuf wrote:

"As an unfortunate coincidence in his youth, Mawdudi employed a mulhid named Niyaz Fathpuri as his secretary, whose heretical ideas demoralized him. With the help of his secretary, he could give articles to various periodicals and made his living on writing. Then he took hold of the directorate of the Jamiyyat al-'Ulama' al-Hind, later editing the periodical *Muslim* with the help of Mufti Muhammad Kifayatullah and Shaikh Ahmad Said ad-Dahlawi. He started the periodical *Tarjuman al-Qur'an* in 1352 (1933). Later he founded the Dar al-Islam with his four friends namely Muhammad Mauzir Numani, Abu 'l-Hasan 'Ali Nadwi Luknawi, Amin Ahsan al-Islahi and Masud 'Alim an-Nadwi. At last he established Al-Jamaat al-Islamiyya in 1360 (1941). He wrote many articles with his fluent pen. He won the appreciation and praise of great scholars such as Shaikh Munazir Ahsan al-Geilani, Sayyid Sulaiman an-Nadwi and 'Abdulmajid Daryabadi. When he began to spread his ideas, there arose doubts in the long-sighted men of knowledge. Against his book, Shaikh Munazir Ahsan al-Geilani was the first who wrote criticism under the

heading "**A New Kharijite**" in the periodicle Sidq al-jadid which was edited by 'Abdulmajid Daryabadi. Then Sayyid Sulaiman an-Nadwi and Husain Ahmad al-Madani wrote refutations against Mawdudi."

"The reason for the heresy of Mawdudi was that he learned religious information from the non-authority. He could not gain any skill in the Arabic sciences. He could not attain to the sohbat of real religious scholars. He was not successful in reading, writing or speaking English and Arabic. All the Arabic books that he edited were written in Urdu originally, later being translated into Arabic by Shaikh Masud 'Alim an-Nadwi and his disciple. Because the author was written as Mawdudi on their covers, the readers thought that Mawdudi wrote them in Arabic."

"Mawdudi is not a man of religion but a politician. He has a fluent style in the Urdu language, but the sins his books cause are much greater than their benefit. Their harm is much more. Their evils surpass their good effects. He tries to blemish as-Sahaba especially in his Urdu books. He defames Hadrat 'Uthman (radi-Allahu 'anh), the Khulafat ar-rashid (radi-Allahu 'anhum). He alters the terminology of Islam and blessed Ayats. He insults at the Salaf as-Salihin. All his writings openly reveal his desire for position and fame. The members of the *Rabitat al-Alam al-Islami*, which was founded by the la-madhhabi, and many men of religious post in the Najd and Riyadh all love him and spread his Arabic books all over the world. Among them are Kusaymi, the author of Sarra', and Nasiruddin al-Albani, a Khariji mudarris at the Jamiat al-Madina. Muhammad Zakariyya, a Pakistani man of religion, liked Mawdudi's writings at first, but later he wrote a letter of advice to him and published a booklet covering his heretical opinions when he understood his heresy and deviation. Doctor 'Abdurrazzaq Hazarawi Pakistani translated this booklet into Arabic and published it adding his comments. Those who read it will understand Mawdudi's opinions openly. Some of his opinions are of **fisq** (immorality, outright sin); some are **bidat**'; some are **ilhad** (heresy); some reveal his ignorance in Islam, and some others show that he has not understood religious knowledge well. His various writing contradict one another."

"Great Muslim scholars of India of every madhhab congregated at Jamiyyat al-'Ulama' in Delhi on the 27th of Shawwal, 1370 (August 1, 1951) and reached the conclusion that Mawdudi and his Al-Jamaat al-Islamiyya caused the destruction and deviation of Muslims and published this fatwa (decision) in a book and in papers." [*Al-ustad al-Mawdudi*, p.7. Reproduced in Arabic by Hakikat Kitabevi, Istanbul, 1977.] And the scholars of Pakistan passed a resolution that Mawdudi was a heretic who tried to make others heretics; this resolution was edited once again in the Akhbar al-Jamiyya in Rawalpindi on the 22nd of February, 1396 (1976)."

"A certain group in the Muslim world propagandize Muhammad 'Abduh, Mawdudi Sayyid Qutb's ideas which are against al-Islam, as if they were of ingenuity. and They introduce their rebellious ideas as a struggle of heroism. Lest the pure youngsters should fall for these tricky propagandas and false appraisals, we have conveyed the truth of the matter above. The greatest proof for the correctness of these writings, which have been derived from sources searched for a long time, and for the validity of the identification of these people is Mawdudi's own words, which are incompatible with Islam's basic teachings and which are written in the paragraphs above. May Allahu ta'ala protect Muslim children against being tricked by heretical, aberrant ideas. Amin."

The Two Faces of Maududi

Here is a piece of text uncovered ([here](#) and [here](#)) by Yassir Latif Hamdani which exposes the duality of Jamaat-e-Islam through the words of its founder, Abul Ala Maududi. After years of sabotaging the creation of Pakistan, denouncing Ali Jinnah as a religious lightweight and decrying democracy as satan's handiwork, Maududi made an astonishing 180 degree flip and embraced Pakistan, Jinnah and democracy. The question is, did he actually do any of this in good faith or was it all a ploy to further the aims of Jamaat-e-Islam and turn Pakistan into an Islamic state?

Here is an English translation of the 10 Urdu quotations of Maulana Maududi, founder of the Jamaat Islami, quoted above:



WORDS OF MAULANA MAUDUDI

1. "The establishment and birth of Pakistan is equivalent to the birth of a beast."
2. "Muhammad Ali Jinnah's place is not on the throne of leadership. He deserves to face trial as a traitor."
3. "There were three actors in the partition of India. Muhammad Ali

Jinnah's performance proved to be most unsuccessful.”

4. “It is haraam to vote for the Muslim League.”

5. “Muhammad Ali Jinnah is the founder of fool's paradise.” 6. “Pakistan is a fool's paradise and an infidel state of Muslims.”

7. “Pakistan is filled with millions of robbers, thieves, murderers, adulterers and uncouth wrongdoers.”

8. “An election campaign is a race of hounds.”

9. “The Muslim League is an unrighteous and immoral party that has made our collective environment filthier than the lavatory.”

10. “The Mohajirs are deserters and cowards, who fought a national battle, but when the time came to pay the price, they took the path of escape.” (Bin Ismail, a PTH visitor)

All throughout the years of anti-British struggle in India, when the idea of independent statehood for “All India” began to gain currency, Abul Ala Maududi the spiritual leader of the Jamaat-e-Islami was a fierce critic of the state of Pakistan, prior to its independence in 1947. He led a campaign to denounce the leaders of the Muslim League for wanting an independent secular state for Muslims rather than an Islamic state. However when it became clear that India was going to be partitioned and Pakistan created, Maududi changed his mind and embraced the idea of a Pakistani state which he had criticised so fiercely. Maududi moved to Pakistan in 1947 and worked to turn it into an Islamic state.

Yassir Latif Hamdani, editor of the Pak Tea House blog has a cracking piece exposing the Machiavellian inconsistencies of Maududi:

What a turn around. Maududi was the most vociferous opponent of Mr. Jinnah and the Pakistan Movement. I reproduce here some of his referenced works here from his “Muslims and the Present Political Turmoil” (Vol.III) First Edition published from Delhi. Jamaat-e-Islami claims that the whole Two Nation Theory project was derived from Maududi's writings which is completely untrue. Maududi described the idea of Muslim Nationalism as unlikely as a “chaste prostitute”.

Nearly twenty five years later, the Jamaat-e-Islam opposed the creation of an independent Bangladesh and actively collaborated with the Pakistani military's brutal genocide of the Bangladeshi people in 1971 on Maududi's

reactionary principles. Today the JI are all but rehabilitated into the public arena as a theocratic party which has supposedly accepted democracy. Perversely, this rehabilitation is so complete that the Jamaat have been legitimised as a political party in spite of the fact their leaders have not yet seen justice for their participation in the heinous war crimes of 1971.

Here in the UK, the Islamic Forum Europe (IFE) is an emanation from Jamaat-e-Islami which operates out of East London Mosque. Like their Southasian overlords, IFE leaders profess to have accepted the singular benefits of democracy but are careful to keep their Islamist plans out of the way of public scrutiny. The entryist tactics of the IFE have shown that they are as adept at infiltrating into the Labour party just as they are into the Conservative or the Liberal Democrats.

Do the JI actually ever embrace the ideals of any party they infiltrate, or the principles of democracy they tacitly adopt or indeed the spirit of any nation they inhabit? Or is it, as Maududi showed us, just a strategy to enter the body politic to complete their own medium to long-term projects of establishing an Islamic state with sharia law (with hudud punishment, of course) and all the other Islamist paraphernalia which are universal to any Islamist political group you care to name.

Footnotes

(1) Mawdudi goes by the following kunya: (1) Syed Abul-Ala Mawdudi. (2) Maulana Maududi. His writings are highly controversial and heavily criticized by Ulema. It is a good idea that Muslims who love the Holy Last Messenger (Sallallahu alayhi wa Sallam) should avoid reading controversial literature.

(2) It is to be noted that Mawdudi never attended nor received an education from an Islamic Institution. Muslims should note that all of his interpretations are upon the basis of his own wishes/desires.