

Manager of Suhayb Brothers, Agra"

Now follows the original question and answer.

Q: Imaan-22 : What is wrong with the beliefs of Maududi Sahib? Are his selices to Deen and reformation acceptable or not? What is the ruling on praising him and his works? There are major differences of opinion here even amongst the scholars. We therefore require a detailed and substantiate: reply so that the truth comes to light and we can be saved from any conflicts.

Answer: A person who assails the innocence of the Ambiyaa alayhissalaam, who speaks insolently about the Sahabah RADI. and who opposes the unanimous decisions of the Ahlus Sunnah wal Jamaa'ah deserves no praise If one has to praise him, one must also make his wrong beliefs and deviatric: evident has that people do not start emulating and following him. A Hadith states: "Do you fear speaking about who a sinner really is? Expose him so that people may know him and speak about who he really is (the wrong he does) so that people can steer clear of him." Another Hadith states: "When a Faasiq is praised, Allaah becomes angry and His throne shakes." Our pious predecessors would say, "Backbiting does not apply in the case of three persons, the tyrannical ruler, the one who perpetrates acts of Bid'ah and the sinner who makes no secret of his sins."

It is obvious that sinful beliefs are worse than sinful actions. Therefore, when we have been instructed to make people aware of someone who carries out sinful' actions, it will be more necessary to make them aware of someone whose beliefs are corrupted so that they do not follow him in these and do not take him as their guide. The errors in the beliefs of Maududi Sahib are apparent and no secret. He undermines the honour of the Ambiyaa alayhissalaam. and damages the status of the Sahabah RADI. and pious predecessors by his principle which states: "Apart from the Rasool of Allaah (SAW.) no other person can be used as a yardstick of the truth. No one can be considered to be above criticism and one should never be caught in the mental slavery Of anyone else because all are the creation of Allaah. All should be measured according to the perfect yardstick and graded according to the grades they make.?"

Maududi Sahib undermines the status of the Sahabah RADI. in an effort to reduce their standing in the eyes of the Muslims. He makes futile allegations against Hadhrat Mu'aawiyah RADI. and mars his name by quoting fallacious narrations from wrong sources.

Furthermore, he mocks Fiqh and Tasawwuf and declares the efforts of the Muhaddithen a waste. In his concocted model of- a divine state, he has destroyed the purpose and soul of Ibaadah by defining the four tenets of Deen (salaah, fasting, zakaah and Hajj) as a preparatory course for Jihaad. It is because of factors like this that such a person cannot be worthy of any paraise and the Ulema of Haqq will always be pointing out his fallacies to warn the Ummah of his toxic literature.

It is a principle of the Ahlus Sunnah wal Jamaa'ah that no statement may be made about the Ambiyaa alayhissalaam. that does not befit their lofty status. Maududi Sahib however, freely

makes such statements about the Ambiyaa Alayhissalaam. that is not at all befitting for their high rank. He writes:

1. The example of Moosa alayhissalaam. is like that hasty conqueror who marches on without first consolidating his (newly-won) territory, because of which rebellion starts tike wildfire in the conquered territories after he leaves.
2. There is the influence of carnal passions in the act of Hadhrat Dawood Alayhissalaam. It also had something to do with his misuse of authority. The act was something that does not give a good name to one who rules with justice.
3. It was under the influence of the custom of the Bani Israa'eel society that Hadhrat Dawood alayhissalaam. asked Awliya for a divorce.
4. Let alone other people, sometimes even the Amb iyaa alayhissalaam. face attacks from the evil of the soul. Consequently, even the high ranking Nabi Hadhrat Dawood alayhissalaam. was cautioned when it was said to him, "And do not follow passions for they may lead you away from Allaah's path"
5. Speaking about Hadhrat Nooh alayhissalaam. he says, "on certain emotionally charged occasions even people of the high calibre of the Ambiyaa alayhissalaam. are overpowered. by human weaknesses but he (Hadhrat Nooh alayhissalaam.) was made aware of the fact that merely on the grounds of him being born from one, it is foolish to regard even one's son as one's own when he has forsaken the truth and sided with falsehood. However, as is the? demand of Islaam, he immediately escaped from this way of thinking.
6. Maududi Sahib has the following comment to make about the request that Hadhrat Yusuf alayhissalaam. made to the king of Egypt when he said,? ?Appoint me over the treasures of the land ": "This was not merely a request to become the finance minister as some people believe, but a request for dictatorship: As a result, the position that sayyidina Yusuf alayhissalaam. gained was one very akin to that which Mussolini holds in Italy today.
7. Hadhrat Yunus alayhissalaam. was guilty of some shortcomings in fulfilling his mission of prophethood and it was probably due to impatience that he left the place he was living in before time.

Does disrespect not exude from phrases such as "hasty conqueror" influence of carnal passions", "misuse of authority", "overpowered by human weaknesses 'it is foolish". "Request for dictatorship" and "guilty of some shortcomings in fulfilling his mission of prophethood"? If anyone has to use these terms for Maududi sahib, would his devotees not be offended? If these terms are not befitting for someone like Maududi Sahib, how can they ever be tolerated for the Ambiyaa alayhissalaam. The following couplets are apt in his case: ?May Allaah never give anyone an inverted understanding. Give him death rather but never an inverted understanding."

He also had the following to say about Hadhrat Aadam alayhissalaam. Here the reality of human weakness ought to be understood, which became evident from Hadhrat Aadam alayhissalaam. It was a spontaneous sensation sparked by the instigation of shaytaan, which caused forgetfulness to take over and arrested the power of self-control. As this happened he fell from the mantle of obedience to the pit of disobedience.

About the reader of all the Ambiyaa alayhissalaam. Rasulullaah (SAW.) he has the following to say: "Neither is Rasulullaah (SAW.) above being a human, nor was he free of human weaknesses.

It is only Maududi Sahib who has the courage to use such words for the father of all Ambiyaa alayhissalaam. Hadhrat Aadam RAH. and for the seal of all the Ambiyaa alayhissalaam. Hadhrat Muhammad (SAW.). May Allaah save us and the entire Ummah from such disrespect. Aameen.

The most venerable group of people after the Ambiyaa alayhissalaam. are the saabah RADI. They have been specially selected by Allaah to be the link between the Ummah and Rasulullaah (SAW.) Without them, the Ummah would neither have the Qur'aan with them nor the necessary commentary that the Qur'aan has left to Rasulullaah (SAW.) (Allaah says, "...So that you (O Rasulullaah SAW.) may explain to the people what has been revealed to them?). Knowledge of Nabuwwaat and related teachings would have never reached the Ummah without them. They were the life companions of Rasulullaah (SAW.) who held his message dearer to their hearts than even their Wives, children and their very lives. They sacrificed their lives to carry Rasulullaah (SAW.) message to the ends of the earth. Throughout their lives, One every occasion and in every situation, they tread the fine line of following Rasulullaah (SAW.) so carefully that they would never dare place a foot off course They faced the most difficult tests when following the Sunnah of Rasulullaah (SAW.) and each one of them passed with flying colours. They moulded their lives in the mirror of Rasulullaah (SAW.) image and were reflections of him.

The honour of staying in the company of Rasulullaah (SAW.) is so great that all the good deeds of the rest of the Ummah cannot compare.

Reflect awhile! Can the collective salaahs of the rest of the Ummah compare with even two Rakaahs salaah that the Sahabah RADI. performed behind Rsulullaah (SAW.) Can the collective fasts of the rest of the Ummah compare with the fast that the Sahabah RADI. observed while with Rasulullaah (SAW.) can the collective journeys of Hajj of the rest of the Ummah compare with the Hajj that the Sahabah RADI. performed with Rasulullaah (SAW.) Can a mounain of gold that the rest of the Ummah give as Sadaqah compare with even a kilogram or half kilogram of barley or dates that Rasulullaah (SAW.) personally accepted from a Sahabi 'RADI. to be given as Sadaqah?

In fact, Rasulullaah (SAW.) himself said, "Never speak ill of my Sahabah RADI. because if one of you spends a mountain of gold, it will not equal The Mudd or half Mudd that they spend. ?If the dependability and fidelity This honourable group is criticised, what will be the status of the Qur'aan they have conveyed to us and the various teachings of the injunctions of Deen they

brought to us, such as salaah, fasting, zakaah, etc ?

The crux is that the esteemed group called the Sahabah RADI. are not like the average members of the Ummah. They occupy a special position that has been accorded to them by clear statements of the Qur'aan and Ahadeeth. We will briefly cite some of these verses and Ahadeeth.

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