

## Abul A'la Maududi and Sayyed Qutb on Revolution: A Comparative Analysis

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Revolution in terms of a change process has been subject to debate in occidental as well as in oriental intellectual and political circles alike. For instance, in the modern history, though revolution in terms of an instrument of instability was despicable to German philosopher Friedrich Hegel owing to a profound influence of Romanticism which in the wake of French Revolution, with the philosophical crutches provided by Edmond Burk and Hume overshadowed Rationalism but at the same time, he cherished the idea of revolution in terms of an agent of positive development of history on the basis of dialectics.<sup>1</sup> He deserves rich tributes to present a logical conflict-model of opposite ideas which he terms as thesis and anti-thesis resulting in the emergence of a new idea which is synthesis of the good qualities of thesis and anti-thesis. In other words, he viewed conflict as a positive source of historical development and a medium of transferring positive qualities from one phase of history to another meaning thereby that conflict finds justification only if it helps to develop a better system than the existing one.

If promise of a better order is imperative to justify the very genesis of a change process whether it is in the form of a conflict of ideas or a revolution, then the agents of the change process must look for a theory of change which may explain three important questions: one, what is the philosophical rationale and justification of revolution; two, what is the road-map of revolution; three, what will be the form of political structure replacing the older system. On this paradigm, this study will seek to explore the question that how far it is true that approaches towards revolution developed by Sayyed Maududi (1903-1979) and Sayyed Qutb (1906-1966) though primarily corresponding to their respective heterogeneous cultural, political and economic contexts display marked similarities on the basis of their approach towards religion as a vehicle of multi-dimensional change in the ideological context.

### **Rationale for Revolution:**

Sayyed Maududi and Sayyed Qutb both took Islam as a state and revolutionary force more than anything else. For both of them the ultimate end of Islamic movement is to establish a state on the basis of the Divine

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as well which can be implemented in general circumstances by anyone without a difficulty. In *Ahadith*, such good deeds are not listed in a sequence but the issue is explained by giving instances. It is intended to convey that if a person cannot act upon one good act, he should do the other one, but if a fellow can perform all, he must do so. Here, one more aspect is also proved that where there is a need to spend money, doing so is preferable and the acts to be done instead fall in the second category after it.

In Hadith, keeping away from the evil is also called '*Sadaqah*'; if a fellow abstains from doing anything bad to someone, it is '*Sadaqa*' on the other and if the bad relates to his own person, then it is a '*Sadaqa*' for himself. In short, the humankind be treated affectionately and sympathetically which is possible with or without money. Monetary means are in two forms; firstly spending by someone who has it and secondly, when he does not possess it but earns by hard work to spend it. Other than monetary means, there are again two kinds; one is to relieve someone from the pain and the other is abstaining to cause pain to the other. In accordance with Hadith, these are '*Sadaqaat*' from one human-being to the other". (30)

In fact, the parameter of service to humanity or doing good to the humankind is so vast that any act performed with sincere heart and good intention becomes part of what can be termed as '*Concept of Sadaqaat*'.

Hence, at this forum, everyone must perform his duty and it is not necessary for him to be wealthy, be a ruler or be a person with status. The fact remains that with wealth, assets or state governance, service to humanity can be extended only in few sections whereas there are so many other areas where the remedy lies in the individual's high profile of human behavior and character.

For instance, a government or state may give providence to a paralyzed, job to a jobless, shelter to a homeless and medicine to a patient but, in spite of all available resources, it cannot provide substitute in place of a mother, father, wife, son, brother, friend, neighbor or a gentleman. The satisfaction that an individual finds in them can never be given even by the highest department of the state.

At times, a single word of sympathy, a loving talk or a well- wishing sentence gets much higher a value than the monetary assistance. It is because monetary assistance is the need of a poor or penniless fellow, and a person who is wealthy himself does not care for the monetary assistance but sympathy, intimacy, socialization, grief sharing and love being the shades of a moral behavior can neither be denied by the rich nor by the poor.

21. Plantation.
22. Resetting a barren land to cultivate.
23. Picking up from the crop or field by animals and birds.
24. Theft of fruit, etc. taking place from a crop.
25. Taking away fruit by someone is '*Sadaqah*' for the master.
26. Giving away something when borrowed.
27. Assisting someone in giving away '*Sadaqah*'.
28. Acquiring of knowledge and educating others.
29. To resolve the dispute. Hence, every virtuous act is '*Sadaqah*'.

With the above *Ahadith*, the Concept of '*Sadaqaat*' in Islam is as clear as broad day light that '*Sadaqah*' is not restricted only to donate monetarily but its concept is so vast that every good act aimed at the betterment of the humankind is included in it. In other words, serving the human-being in any form becomes a '*Sadaqah*' or a favor to him while the one doing this service deserves a reward and return. The religion of Islam by validating every act performed to serve or achieve betterment of the mankind as '*Sadaqah*' has highlighted its greatness in the hearts as a passion making it impossible for anyone to find such an example in any other religion or civilization. (29)

### **Philosophy of the Vastness of *Sadaqaat* in Islam:**

Whenever there is a reference of service or betterment with regard to the mankind, one's mind is straightaway diverted to the monetary assistance but Islam has focused on yet another aspect. Extending service to someone is not merely the financial help or fulfilling material needs which are otherwise also not neglected in Islam but full attention has been paid to '*Monetary Sadaqaat*' too. This is, however, supplemented with love, sympathy, heart-winning, grief-sharing and refined moral attitude which a person receives from the other. A human does not merely look for the two time meals to fill up his tummy or to cover his body with a piece of cloth or to find a shelter or gets a medicine on falling sick but he too requires that despite being poor or destitute, he should not be looked down upon with contempt or disgrace but be treated at par with equity. On falling sick, he should be nursed; should be ignored if commits a mistake; his pain and pleasure be shared.

Consequently, besides the material help, a high moral attitude be adopted in conversation, socialization and relationship. In *Ahadith*, this aspect has considerably been highlighted as *sadaqaat*.

In this context, the '*Mohadditheen*' (Narrators of Prophet's quotes) with reference to these *Ahadith* write;

"Monetary '*Sadaqaat*' can be given by the wealthy persons; the '*Sadaqah*' and alms are not associated with wealth alone but exist in different forms

“The best of ‘*Sadaqah*’ is to donate to someone a decent she-camel or a decent goat which gives a pot full of milk every morning and evening”.

Hazrat Abu Moosa Ashari narrates that the Prophet said:

إِنَّ الْخَازِنَ الْمُسْلِمَ الْأَمِينَ الَّذِي يُنْفِقُ، وَزَيْمًا قَالَ يُعْطَى، مَا أُمِرَ بِهِ، فَيُعْطِيهِ كَامِلًا مُؤَفَّرًا، طَيِّبَةً بِهِ نَفْسُهُ،  
فَيَذْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَخَذُ الْمُتَصَدِّقِينَ (26)

“A Muslim Treasurer who implements what he has been ordered and, at times, the Prophet said, Whatever he has been ordered to give, he gives it away in full with an open heart; when asked to hand it over to someone he does it then he is one of those who give away ‘*Sadaqah*’.

Hazrat Abu Huraera(RA) narrates that Allah’s Messenger said:

أَفْضَلُ الصَّدَقَةِ أَنْ يُتَعَلَّمَ الْمَرْءُ مُسْلِمٌ عَلِيمًا ثُمَّ يُعَلِّمُهُ أَخَاهُ الْمُسْلِمَ (27)

“The best of ‘*Sadaqah*’ is that a Muslim should seek knowledge and educate another Muslim brother”.

Hazrat Abdullah Bin Omar narrates that the Prophet(SAWS) said:

أَفْضَلُ الصَّدَقَةِ إِصْلَاحُ ذَاتِ الْبَيْنِ (28)

“The best of ‘*Sadaqah*’ is to resolve the differences between the near of kin”.

From the above *Ahadith*, the concept of ‘*Sadaqaat*’ in Islam is evident. ‘*Sadaqah*’ is not just the name of a particular act but its meanings are so broad based as appended below as all these acts constitute ‘*Sadaqah*’;

1. To impart justice between two fellows.
2. Assisting someone to ride the transport.
3. Helping someone to carry a heavy load.
4. Every step taken while going for the prayer.
5. Removing any troublesome object from the walkway.
6. Striving with own hands for legitimate earning.
7. Helping the helpless and the oppressed.
8. Ordering the virtue and forbidding the vice.
9. Abstaining from the evil.
10. ‘*Tasbeeh wa Tehleel*’, ‘*Tahmeed o Takbeer*’ and ‘*Istaghfaar*’.
11. Satisfying one’s sexual desire legitimately.
12. Keeping away from the illegitimate acts and sins.
13. Meeting a brother with smile.
14. Providing guidance to the fellow lost in the way.
15. Helping someone with poor eyesight.
16. Transferring water from own bucket to a brother’s bucket.
17. Uttering good words.
18. Extending a loan.
19. Spending on own family and folks.
20. Spending on one’s servant.

right path is also 'Sadaqah'. Helping a fellow with poor vision, removing a stone, a thorn or a bone from the walk-way is 'Sadaqah' and transferring water from one's bucket into another brother's bucket is also 'Sadaqah'". Hazrat Abdullah bin Masud(RA)narrates:

قَالَ رَسُولُ اللَّهِ ﷺ كُلُّ قَرْضٍ صَدَقَةٌ (19)

"The Holy Prophet, (SAWS) said, "Every debt or loan is 'Sadaqah'." Likewise, saying of the Holy Prophet(SAWS) is;

إِذَا نَفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَمَوْيَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً (20)

"A Muslim spending money on his wife and kids with a view to receiving reward constitutes 'Sadaqah' for him".

Hazrat Abu Huraera(RA), narrates that the Prophet ordered for 'Sadaqah':

فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، عِنْدِي دِينَارٌ، فَقَالَ تَصَدَّقْ بِهِ عَلَى نَفْسِكَ. قَالَ: عِنْدِي آخَرُ، فَقَالَ تَصَدَّقْ بِهِ عَلَى وَلَدِكَ. قَالَ: عِنْدِي آخَرُ، قَالَ: تَصَدَّقْ بِهِ عَلَى زَوْجَتِكَ. أَوْ قَالَ زَوْجَكَ قَالَ: عِنْدِي آخَرُ، قَالَ: تَصَدَّقْ بِهِ عَلَى خَادِمِكَ. قَالَ: عِنْدِي آخَرُ، قَالَ: أَنْتَ أَبْصَرُ (21)

"A fellow said, "O' Messenger of Allah! I have one Denar". Said the Prophet, "Make use of it for yourself". He added, "I have one more." The Prophet said, "Give it away to your son". He said, "I have yet another one." The Prophet said, "Give it away to your wife". He said, "There is one more". He was told to give it away to his servant. He again remarked, "There is one more". The Prophet replied that he knew it better what to do with it".

Hazrat Jabir(RA) narrates that the Prophet(SAWS) said:

"مَنْ أَحْبَبَ أَرْضًا مَيْتَةً، فَلَهُ فِيهَا، أَجْرٌ، وَمَا أَكَلَتِ الْعَافِيَةُ مِنْهَا، فَهُوَ لَهُ صَدَقَةٌ" (22)

Whosoever cultivated a barren land to produce a crop from it will be rewarded and any creature consuming a part of it will form a 'Sadaqah' to his credit.

Hazrat Ans(RA) narrates that the Prophet(SAWS) said:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَرْزَعُ رَزْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ. (23)

"A Muslim when he plants a sapling or grows a crop; a part of it when eaten up by humans or birds becomes a 'Sadaqah' at his end."

Hazrat Jabir(RA) narrates: that the Prophet(SAWS) said:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ صَدَقَةٌ، وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يَرْزُوهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ. (24)

"If a part is eaten up from a tree planted by a Muslim becomes a 'Sadaqah' from his end even if it is stolen or the beasts of a jungle eat it away will also be a 'Sadaqah' and birds consuming it or any person making good with it all will be assumed to be a 'Sadaqah' as well".

Hazrat Abu Huraera(RA) narrates that the Prophet(SAWS) said:

نِعْمَ الصَّدَقَةُ الْفُحَّةُ الصُّفِيُّ مِنْخَةً، وَالشَّاةُ الصُّفِيُّ مِنْخَةً، تَغْدُوا بِبَنَاءٍ، وَتَرْزُوحُ بِآخَرٍ (25)

Hazrat Ayesha(RA) states:

إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّهُ خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى سِتِّينَ وَثَلَاثَ مِائَةٍ مُفَصِّلٍ، فَمَنْ كَثُرَ اللَّهُ، وَهَلَّلَ اللَّهُ، وَسَبَّحَ اللَّهُ، وَاسْتَغْفَرَ اللَّهُ، وَعَزَلَ حَجَرًا عَنْ طَرِيقِ النَّاسِ، أَوْ شَوْكَةً أَوْ عَظْمًا عَنْ طَرِيقِ النَّاسِ، وَأَمَرَ بِمَعْرُوفٍ أَوْ نَهَى عَنْ مُنْكَرٍ، عَدَدَ تِلْكَ السِّتِّينَ وَالثَّلَاثِ مِائَةِ السَّلَامَى، فَإِنَّهُ يَمْشِي يَوْمَئِذٍ وَقَدْ رَحَّخَ نَفْسَهُ عَنِ النَّارِ قَالَ أَبُو ثَوْبَةَ: وَرُبَّمَا قَالَ يُمَسِي- (16)

Says the Holy Prophet (SAWS), "Every human has been created with 360 joints; any one saying 'Allaho Akbar', 'Al hamdolillah', 'Subhanallah', 'Astaghferullah'; removed from the walkway a stone or a thorn or a bone; ordered the virtue or forbade the vice; all this would amount to 'Sadaqa' equivalent to 360 joints and he would be happily walking away from the Hell-Fire".

Hazrat Abu Zarr(RA)narrates,

أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ يَا رَسُولَ اللَّهِ ﷺ ذَهَبَ أَهْلُ الدُّنُورِ بِالْأَجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ: أَوْلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَتَاعًا قُورًا؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمَرَ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهَى عَنِ الْمُنْكَرِ صَدَقَةٌ، وَفِي بَضْعِ أَحَدِكُمْ صَدَقَةٌ، قَالُوا: يَا رَسُولَ اللَّهِ، أَيَاتِي أَحَدُنَا شَهْوَةٌ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ- (17)

"That few companions of the Prophet(SAWS) said, "O' Messenger of Allah swt! The rich surpassed us in earning reward as they say prayers like us ,keep the fast like us but give away 'Sadaqah' from their surplus possessions". Replied the Prophet, "Has Allah swt not facilitated you indifferent forms? Every word of praise for Allah swt is 'Sadaqah', describing greatness of Allah swt by 'Takbeer' is 'Sadaqah', every time uttering 'Al hamdo lillah' (thanking Allah) is 'Sadaqah', reiterating 'La ilaha illallah' is 'Sadaqah'; directing to do virtue and forbidding to do evil is also 'Sadaqah'; to perform the matrimonial act is 'Sadaqah' too. The companions asked, "O' Allah's Messenger! If any one of us sleeps with own spouse to satisfy the desire; does this also amount to 'Sadaqah'?" The Prophet replied, "Why not? Just let me know, won't it amount to committing a sin if someone opts to satisfy the desire by having an illegitimate sex? So, satisfying a desire in a legitimate manner fetches reward".

Hazrat Abu Zarr(RA) says:

تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِشْرَاؤُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصِيرَ لَكَ صَدَقَةٌ، وَإِمَا طَنُكَ الْحَجَرَ وَالشَّوْكَةَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْرَغُكَ مِنْ ذُلُوكِ فِي ذُلُو أَخِيكَ لَكَ صَدَقَةٌ- (18)

"That the Holy Prophet, (SAWS) said, "A smile towards your brother is also a 'Sadaqah'. Inviting to do some virtuous deed is 'Sadaqah' and to stop someone from doing a vice is 'Sadaqah'. Guiding an astray onto a