

**Dealing gently with the people when they are wrong—they
are not as bad as Pharaoh -1**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Questioner: It's as though in his books Sayyid Qutb declares communities to be disbelievers because they don't believe in Haakeemiyah, and he also doesn't differentiate between minor disbelief and major, and the innovations which take place around graves and the supplications to other than Allaah are not of interest to him, and other things [too], he only talks about Haakeemiyah.

Shaykh al-Albaanee (رحمه الله) ¹: Yes.

Questioner: And some people make excuses for him, so what is his excuse?

Shaykh al-Albaanee (رحمه الله): By Allaah, O Ustaadh, I hold that it is better for us that we busy ourselves with those who are alive instead of those who are dead, this is the first thing.

Secondly, I said to our brother Dr. Rabee that Sayyid Qutb is a man who is not a scholar, and that he is one of those Egyptian writers who were not nurtured on knowledge, correct knowledge.

But it seems that he had a flowing pen, and perhaps in addition to that he, like many of today's youth, had an unruly Islamic compassion, but they, as is said:

Sa'd led the camels to water while being completely wrapped up
[with only his hands sticking out].

This is not how, O Sa'd, the camels are taken to water.

So his books, as Dr. [Rabee' al-Madkhalee] may Allaah reward him with good has explained, are full of mistakes in terms of knowledge, some of them related to 'Aqeedah and some to fiqh.

¹ **(rahimahullaah)** May Allaah the Most High have mercy on him

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So when I say that it is sufficient for us to busy ourselves with those who are alive instead of those who have passed away, I mean that we should not set up enmity between ourselves and a certain person, but only between us and his da'wah, and this is especially so after he has passed away and gone on to Allaah's Forgiveness, Inshaa'allaah, and His Mercy. This is from one angle.

And I said to Dr. [Rabee'], and I remain upon this, and I think that a lot of our brothers from the students of knowledge and our Shaykhs are [also in agreement] on this, that the truth, in and of itself, is heavy on the general people except for those whom Allaah, the Mighty and Majestic, wills [for it not to be as such]:

"Indeed, We will cast upon you a heavy word."²

So when hardness and harshness is added to the da'wah and its heaviness upon the people, as we mentioned—then two types of hardness and harshness have come together, and that will be a cause which will repel people from the true call, whereas the purpose of da'wah was to draw them to it.

And there is not a single student of knowledge from us except that he remembers the aayahs in the Noble Qur'aan and many of the Messenger's hadeeths ³(عليه الصلاة والسلام), which exhort kindness and gentleness, the aayahs [in this regard] are well-known and we do not need to be reminded of them, like the aayah in which Allaah the Mighty and Majestic, ordered Moosaa ⁴(عليه السلام) and his brother Haaroon, saying:

"Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allaah]."⁵

And I do not believe that someone who bears witness that there is no deity worthy of worship except Allaah and that Muhammad is Allaah's Messenger and who professes this testimony, [and while we do leave] his [final] reckoning with Allaah, there is not a single person from us who will imagine that however deviated he is in his call, especially when he has not used hardness or harshness in his call with those who he is calling towards his da'wah, however deviated it is from the truth, [not a single person from us will imagine that] his situation will reach an atom's weight in comparison to this Pharaoh to whom Moosaa and Haaroon were sent.

Despite that, Allaah the Mighty and Majestic ordered these two noble Prophets and chosen Messengers to speak gently to the greatest transgressor on the face of the earth [a level of transgression which was shown] when he [i.e., Pharaoh] said:

² سورة المزمل - Soorah Muzzammil [73:5]

³ (عليه الصلاة والسلام) (alayhi as-Salaat wa Salaam) Upon him prayer and peace

⁴ (عليه السلام) ('alaihis-salaam) Peace be upon him

⁵ سورة طه – Soorah Taa Haa [20:43-44]

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“Saying, ‘I am your lord, the most high.’”⁶

Despite that Allaah said:

“Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allaah].”⁷

So I believe that Sayyid Qutb's condition doesn't reach that of Pharaoh at all, so it is his present followers who are intended when refuting him because he has [now] gone with all of his open and hidden flaws and defects. And so if those who are aimed at are the living, then regarding them I will say the same as that which I did about this one who has died: that the evil of these people does not reach the level of Pharaoh who claimed to be a deity worthy of worship [Ulooheeyyah].

Thus it is not fitting that we bring two types of hardness together, one of which is a necessity, i.e., the call to the truth which differentiates between the truth and falsehood, between a man and his brother, which was the reason one of the Noble Qur'aan's names is Al-Furqaan [The Criterion], and which was also one of the names of the Prophet ﷺ, because he, firstly, separated truth from falsehood, Tawheed from shirk, indeed between a man and his son, between a son and his father ... and so on. This is the nature of the call to the truth, so it is, thus, enough for us to call the people to this da'wah as He the Most High said:

“... with wisdom and good instruction ...”⁸

And something which should be mentioned here, as a reminder is ...

⁶ سورة النازعات – Soorah Naazi'aat [79:24]

⁷ سورة طه – Soorah Taa Haa [20:43-44]

⁸ سورة النحل – Soorah Nahli [16:125]