

Copy for Br. Khalid Zaman & Co.

Salaams & Du'as.

- A.S.K. J.

وَمَا عَلَيْنَا

BUT PLAIN CONVEYANCE (OF THE MESSAGE) (QURAN, 36:17)

# AL-BALAAGH

# البلagh

Dedicated to the expounding of Islam in its PRISTINE PURITY - i.e. the QURANIC ideology unpolluted by any "ism"

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Dear Mr Faruqi:

ASSALAAMU ALAIKUM WA RAHMATULLAH

I refer to your review of a book, "HADITH AND SUNNAH: IDEALS AND REALITIES", by P.K. Koya, which appeared on p. 44 of your "IMPACT international" of February 1998.

In the course of the review, while discussing the so-called "Anti-Hadith" movement in India/Pakistan, you mentioned Allamah Parwez Saheb in the following words: "In Pakistan, for example, the anti-Hadith 'scholar', Ghulam Ahmad Parwez, was a clerical officer in the central government, and his works were promoted by propaganda as well as secret government funding ..."

I feel AGHAST at your abysmal ignorance of the status and stature of Allamah Parwez in the world of learning! He was a WHALE amongst minnows, and his demise in 1985 removed from the Islamic scene an intellectual colossus, creating a gaping chasm. His works were neither "promoted by propaganda" nor by "secret government funding". All this is a disproportionately inflated figment of your overwrought imagination!

It is painfully obvious that where Parwez Saheb is concerned, you just DON'T know what you are talking about! I doubt very much whether you have studied the aetiology of Hadith - otherwise you would not have made such an inane (AND insane!), feckless statements about the Allamah.

If you had only taken the trouble of studying Parwez, you would have discovered that he was most decidedly NOT "anti-Hadith", but rejected only those Ahadith that were in conflict with and contradicted the Quran. In all his works and in his monthly Tulu-e-Islam he unfailingly quoted the authentic Ahadith of Rasoolullah (S) and called them "genuine pearls" (سچے موتی).

In any case, your chauvinistic defence of the corpus of Hadith is palpably untenable because our Nabi (S) himself had FORBIDDEN the writing down of anything that he uttered! "Do NOT write down anything from me except the Quran; and if you have written anything, then ERASE it." Check up your Hadith books and satisfy yourself. Hazrat Abu Bakr Siddeeq (R) and Hazrat Umar (R) used to make huge bonfires of Hadith collections! WHY?

"SAY: IF THE WHOLE OF MANKIND AND JINNS WERE TO COMBINE TOGETHER TO PRODUCE THE LIKE OF THIS QURAN, THEY COULD NOT PRODUCE THE LIKE THEREOF, EVEN IF THEY HELPED ONE ANOTHER." (AL-QURAN)

"Seek Knowledge from the Cradle to the Grave." (Al-Hadith)



Ponder over this fact - IF you respect the truth!

You, Mr Faruqi, are just another link in the long chain of an orchestrated propaganda against Allamah Parwez which you have slavishly imitated in your review. Maudoodi, the mullahs of India/Pak et al could not stand their ground against Parwez's oceanic knowledge of the Holy Quran. Allamah Dr Muhammad Iqbal (RA) had himself commissioned Parwez Saheb to write a Tafseer of the Quran. Parwez had the distinction (together with Shabbeer Ahmad Uthmani) to advise Qaaid-e-A'zam Muhammad Ali Jinnah on the Shar'ee mechanism of nascent Pakistan. He was closely associated with Mr Jinnah throughout the Tahreek-e-Pakistan until the inevitable dichotomy.

If logic, reason and common sense occupy any place at all in your mental cadre and perspective, could you please explain WHY did the formidable leader of the entire Muslim nation of India chose an ordinary "clerical officer" to be his guide and counsellor in religious matters? Also, WHY did the Hakeemul Ummat (Dr Iqbal) request Parwez to write a Tafseer of the Quran??

. . . . .

Parwez Saheb was called "The Shah Waliullah of this age" by the Editor of "DAWN" newspaper (Karachi). American research scholars used to come to the Allamah in order to find out what is it that makes this great man tick and why his influence extends beyond the borders of the Indo-Pak sub-continent! One US author actually wrote a book on the 3 GIANTS of Islam and named her book: "SIR SAYYAD AHMAD KHAN, IQBAL AND PARWEZ". Tell me, Mr. Faruqi, did anybody ever write a book about YOU?

I am of the opinion that you did not read a SINGLE book by Parwez from amongst the scores that he wrote; for, if you had the good fortune of reading any of his works, you would certainly not have written the drivel and poppycock about the Allamah in your review! A man of true learning would have made an UNBIASED appraisal of the polymath that was Parwez - as the American scholars and journalists did!

Parwez opened the eyes of the youth, and delivered them from the quagmire of un-Quranic beliefs, fairy tales, antediluvian notions, and saturated them with the Light of the Holy Quran! What have YOU done, Mr Faruqi, to salvage the errant youth of Islam from becoming victims of materialistic atheism? A Roman philosopher had observed: "They condemn what they do NOT understand." How truly this apophthegm applies in YOUR case, Mr. Faruqi! In order to understand Parwez, you have to, as a prerequisite, scale his intellectual height. It is axiomatic that the food of elephants is NEVER given to ants!

Once Allamah Parwez publicly challenged the redoubtable Abul Kalam Azad on a complicated question of Arabic semantics. Azad was compelled to admit defeat - albeit grudgingly!

. . . . .

If Parwez was a "clerical officer", so what? What has his means of livelihood got to do with his erudition? Did the fact that Imaam Abu Haneefah was a BAZZAAZ detract from his greatness as a pre-eminent Imaam? Have you forgotten the wisdom of the following Qaul?

انظر ما قال ولا تنظر من قال

Do you, as an intelligent person, always judge knowledge by WHO says it ... and not by WHAT is said?

When referring to Parwez Saheb, you used the word scholar in inverted commas, as 'scholar', to express your ridicule and contempt. You are, in an inverted and paradoxical way, quite correct, you know. Parwez was certainly no ordinary scholar: he was a SAVANT and a POLYHISTOR supreme whose profound scholarship and erudition is now beginning to unfold itself fully, not only in India/Pakistan, but in the West as well! Let alone all his other books, just read his 4-volumed LUGHAATUL QURAN to get an idea of the Einsteinian amplitude of the Allamah's mind. This Lughaat has created a sensation in the academic world and has given us a deep insight into the mechanism of the Quran. But, of course, to the jaundiced eye, NOTHING ever seems right. It has been said that:

نہنر بچشم عداوت بزرگ تر عیب است!



Those whose minds are puny, cannot, like a small utensil, contain a vast amount! Denigrating a scholar without even attempting, first, to study and UNDERSTAND him, displays an unacademic and perverted attitude! Myopic men try to destroy what their minds cannot delve!

The Allamah was declared a "Kaafir" by 1000 (One Thousand) mullahs of the Indo-Pak sub-continent. What a HUGE, UNIQUE honour! Through his writings, he showed the Ummah the Straight Path to Allah via the Holy Quran. His religious philosophy derived from the Quran alone, and analysed with clinical precision, was ABOVE the comprehension of the intellectual pygmies who took the easy way out by "excommunicating" him as a "Kaafir".

The mullahs branded Sir Sayyad Ahmad Khan (RA) and Allamah Iqbal (RA) also as "Kaafirs". If they had not called these mental giants as "Kaafirs", then, most definitely, there would have been something radically WRONG with their (Sir Sayyad's, Iqbal's and Parwez's) understanding of Islam. But praise be to Allah that this unique distinction of the "Kaafir"-appellation was conferred on Allamah Parwez, thus CONFIRMING THE FACT that he was, indeed - together with Dr Iqbal - the inimitable THINKER of this age and a TRUE Quranic Muslim! You may find this unpalatable, Mr Faruqi, but then how beautifully Allah (SWT) states in the Quran that people (like your good self) and the truth-denying mullahs run AWAY from the truth (Quran) like frightened ASSES fleeing from a lion!

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُغْرَضِينَ هَ كَانَتْهُمْ حُجْرٌ مُسْتَنْفَرَةٌ هَ فَارَتْ مِنْ قَسْوَرَةٍ

Your name is "Faruqi". It is incomprehensible that you should have connection with the illustrious name of Hazrat Umar al-Farooq, and yet not be able to DISTINGUISH between TRUTH and FALSEHOOD, between RIGHT and WRONG, between ERROR and CORRECTNESS, as Hazrat al-Farooq did! Your perspective, as is evident from your review, evinces a hatred, a TA-ASSUB (تعصب) MOST unbecoming an educated person!

You, Mr Faruqi, have the terminal disease of ANIMUS against Parwez ingrained in your heart. As such, you have the worst kind of heart trouble! Since you cannot even dream of reaching Parwez's intellectual magnitude, you deride, you scoff, you condemn and contemn him like a petulant schoolboy! I think it is time you GREW UP, Mr Faruqi, and imbibed some remedial wisdom of the Quran in your cancer-ridden heart!

Being thoroughly DISGUSTED with your astigmatic pontifications about Parwez Saheb, I have decided to cancel my subscription of "IMPACT". Your magazine can certainly have NO impact whatsoever on perspicacious, truth-seeking readers! A number of my friends are also positively disillusioned with "IMPACT" after reading your puerile review and, as a consequence, have cancelled their subscriptions as well.

A wise man had once observed: "It is better to remain SILENT and be thought a FOOL, than to open your mouth and leave NO DOUBT on the point!"

وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Yours

In the Service of the Quran

*A.S.K. Joommal*  
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a furore.

Wolf went to Israel about five years later in 1995. This time at the invitation of the *Ma'ariv* newspaper. It was a well-publicised visit, during which he met the former prime minister, Yitzhak Shamir, and retired members of the Mossad. He does not say what the Israelis did ask of him or what he told them. Markus Wolf was probably a little like Madeleine Albright; he regarded himself 'as having a Jewish heritage, if not the faith'.

Mehmet Nizamoglu

### Integral to Islam

**Hadith and Sunnah: Ideals and Realities**  
Compiled and Edited  
by P K Koya

1996, Pages 360  
Islamic Book Trust,  
3 Lorong 1A/71G, 60000  
Petaling Jaya, Malaysia.

The phenomenon of denial of Hadith is not new. It has a natural history. Beside the orientalist works, in the recent past, the anti-Hadith argument used to be heard in Syria, Egypt and Pakistan. There were strong movements in these countries calling for building - after independence - an Islamic society in all departments of life, from social and cultural to legal and political. One argument, among the many, raised against the demand was whether the Hadith and Sunnah provided a reliable basis for rebuilding an Islamic society.

Hadith is the *corpus* of first hand accounts and reports about each word and deed of the Prophet, *Sall-Allahu alayhi wa sallam*, spread over the entire period of his life from the private to the public. Sunnah is the body of laws, rules and precedents drawn up from Hadith reports. The science of the

collection, verification and classification of Hadith was elaborate and unparalleled. Hadith scholars looked into the text, context as well as the credibility of each narrator in the whole chain of narrators. And yet the anti-Hadith arguments were found useful as an excuse by those in power.

Those in power lacked knowledge of Islam and, therefore, conviction. They were the children of colonial history and had a vested interest in the colonial system of governance which they knew how best to manipulate. They did not have the courage to oppose Islam directly. So they welcomed any controversy that confused the issue and helped to diffuse the public demand for Islamic society. They asked: Which Islam? Which Hadith? As if they were not personally responsible for knowing or finding out 'Which Islam'. As if this would be excuse enough to escape their final answerability before God.

In Pakistan, for example, the anti-Hadith 'scholar', Ghulam Ahmad Parvez, was a clerical officer in the central government and his works were promoted by propaganda as well as secret government funding. Yet for all these labours, the anti-Hadith arguments failed to convince the people because Islamic scholars were able to deal with all their errors and fallacies. Pakistan's first constitution, therefore, specifically committed the state not to make any law that was repugnant to 'the Qur'an and Sunnah'.

But Ayub Khan's declaration of martial law in 1958 and abrogation of the constitution of the First Islamic Republic of Pakistan gave fresh encouragement to the anti-Hadith lobby. A high court justice felt so bold as to write a court judgement questioning the status of Hadith as a source of Islamic law. This was an audacity which even the

British judges had not tried to indulge in while dealing with cases under 'Mohammaden Law'.

Darjng both martial law and contempt of court, the well-known Islamic scholar Maudoodi (1903-1979) devoted a special issue of his journal *Tarjumanul Qur'an* on the 'Fitnah of the denial of Hadith and the constitutional position of Sunnah'. That finally put the 'argument' to rest, at least in Pakistan.

Justice Muhammad Shafi accepted his error and the judgement did not become a precedent in law. Yet when Ayub Khan 'promulgated' a new constitution in 1962, he removed the prefix 'Islamic' from the constitutional title 'Islamic Republic of Pakistan' and put the word 'Islam' in place of the words 'Qur'an and Sunnah' where it said that no law shall be enacted which was against 'Islam'. Professor Fazlur Rahman (d.1988) was his chief Islamic adviser. But the very same Ayub Khan had to take back these smart amendments in the constitution.

Some six years later when the people took to the streets against Ayub Khan's personalised rule, one of the main causes of public anger against him was his patronage of Fazlur Rahman and his orientalist understanding of Islam. Fazlur Rahman fled the country weeks before Ayub Khan himself had to quit.

The anti-Hadith movement surfaced recently in Malaysia: hence this quickly made selection of 14 essays, *Hadith and Sunnah*. The essays deal with the Origin and Development of Hadith, Place of Hadith and Sunnah in Islam and Spiritual Dimensions of the Sunnah. These essays were written in English over a period of four decades, between the 1930s and 1970s, between the pre- and post-colonial period. The authors of the collection are, therefore, as

diverse as Professors Fazlur Rahman, a Muslim orientalist, and Muhammad Mustafa al-A'zmi, a renowned Hadith scholar whose works have helped to debunk the scholarship of such famous orientalists as Joseph Schacht. The subject matter, however, requires a work which is more focused and less diverse.

Although muted, the surfacing of the controversy in Malaysia was natural to the fundamental question of the relevance of Islam as the 'State Religion'; but more acutely because of the political necessity of countering the attempt by the opposition Islamic party, PAS, to introduce Hudood laws in the state of Kelantan. PAS holds power in Kelantan but it has no power to amend the penal system under the British-given federal constitution. However, the rival Malay party, UMNO, which leads the ruling National Front at the centre and all the other states, finds the subject of Hudood and Islamic laws quite embarrassing because it too claims to be an 'Islamic' party. At least UMNO's constituency is Islamic. And, therefore, the familiar questions: Which Islam?, Which Hadith?

*Hadith and Sunnah* is a timely and useful compilation which greatly helps the understanding of the place and significance of Hadith and Sunnah in Islam. However, the subject deserves an original work in the English language and, for that matter, in all the major European languages. There is a new and keen Muslim readership in Europe and the US with no access to the large number of masterly works on the subject already available in Arabic, Urdu and other Muslim languages; this readership needs to know how integral Hadith and Sunnah are to Islam.

M H Faruqi