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THE CORRUPT "KITAB-UT-TAQDEER" OF MR. PARWEZ

The fitnah of the rejectors of Hadith (Inkaar-e-Hadith) is, in its essence, nothing new or unique because after the lifetime of our beloved Prophet Muhammad (Sallallahu Alayhi Wasallam), the very first group that sprung up and broke away from the Ahlus Sunnah wal Jama'ah was the Mu'tazilites which was based on the rejection of many authentic Ahaadith. Since the appearance of this breakaway Mu'tazilite group from the Jama'ah until this day, whichever new group or sect appeared they were all based, in some way or the other, in the rejection of Ahaadith. In other words, all these false (*baatil*) groups are "spiritual children" of this very first Mu'tazilite group.

But with the help (*nusrah*) of Almighty Allah Who safeguards His Deen from corruption, these groups were always opposed by the Muhaddithoon (Traditionists) and Fuqahaa (Islamic Jurists) of Ahle Sunnah wal Jama'ah throughout the history of Islam. These Traditionists and Jurists accepted the authentic Ahaadith alongside the Noble Qur'an as proof (*hujjah*) in Islam and regarded it as a necessity. Their only criteria of accepting or rejecting a Hadith of our beloved Prophet were based purely on its authenticity, weakness or fabrication of narrators. Those Ahaadith which were accepted as authentic more than 1400 years ago are still considered authentic today because they were proved on the basis of evidence, cross-examination and correctness of their narrators. But today's modern rejectors of Hadith use the criteria of accepting or rejecting a Hadith based sometimes on individual intellect; philosophy; science; and sometimes on the teachings of their leader; and sometimes on one's liberal thinking like Parwez's so-called "**fahme qurany**" (insight into the Qur'an). It is for this reason that from the time of the Mu'tazilites right up to the modern Parwezis of today, there have always been disputes about the acceptance or rejection of Ahaadith. That is why we notice that the founders of each one of these sects accept only those Ahaadith that best suit their own intellect, their own philosophy and their own personal opinions like Parwez's so-called "**fahme qurany**", whilst all other Ahaadith were considered as speculations or presumptions (*zanni*) or doubtful and uncertain (*mashkook*). For such groups and sects, Allah says in the Noble Qur'an:

"Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying: "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers and We have prepared for the disbelievers a humiliating torment." (Surah An-Nisaa: 150-151).

"We believe in some but reject others," means that they believe in Allah but not in His messengers (Zamakhshari) or, alternatively, they believe in some of the messengers and deny others (Tabari and Zamakhshari). The first of these two interpretations of Zamakhshari is more appropriate inasmuch as it covers not only a rejection of some of the messengers but also a total rejection of the idea that Allah has also revealed His Will through His chosen message-bearers. In Islam, the rejection of any or all of Allah's messengers constitutes almost as grave a sin as a denial of Allah Himself.

PREREQUISITES ON WHICH THE TRUE CONCEPT OF TAQDEER IS BASED:

One should know right from the beginning that faith (*Imaan*) in Taqdeer is based and linked to some very fundamental beliefs. To understand the true (*saheeh*) concept of Taqdeer as outlined in the authentic Ahaadith, one must believe in the following basic principles i.e.

1. The belief that Allah is Perfect in His Knowledge, Might, Power and Wisdom.
2. The belief that the Creator of all good and evil is Allah.
3. The belief that Iblees (Satan) does exist.
4. The belief in Reward and Punishment.
5. The belief that Jannah and Jahannam exist.
6. The belief in the Life after death.
7. The belief in the Last Day of Judgement.
8. The belief in the Hereafter.

Most of the above basic beliefs (*aqaa'id*) are not accepted as part of Imaan by today's modern anti-Hadith Parwezis. For example, Ghulam Ahmad Parwez (leader of today's anti-Hadith modernists) did not believe in the existence of Iblees but said this means man's lowly desires (*saflee jazbaat*). He also believed that life in this world to be the real Jannah or Jahannam. He also believed that Allah is the Creator of good only and rejected the belief that He also created the evil thereby making one assume that there is another god that creates the evil. As far as the Akhirah and Reward and Punishment is concerned, he evaded the subject very deceitfully in his "*Mafhoom-ul-Qur'an*" by playing verbal gymnastics and confusing the reader. The Noble Qur'an is in a language simple for everyone to understand. We do not need "intelligent" people like Parwez to play verbal gymnastics to explain his "unique and innovative" concepts and ideologies supposedly found in the Noble Qur'an. We must really thank Allah for making it such that no one can really understand his writings with the exception of a few misguided people.

Contrary to what is expected, Parwez's "*Kitab-ut-Taqdeer*" is based on the following false ideologies and beliefs:

1. The theory of Darwin (presumed – is this not based on speculation (*zanni*)?)
2. The laws of science – not consistent in some areas (*zanni*).
3. Parwez's personal opinions – so called "*fahme qurany*" which Parwez himself does not regard as certainty or concrete proof (*yaqeeni*).

Let us see how strong and reliable Parwez's so-called "*fahme qurany*" is. In this "*Mafhoom-ul-Qur'an*" he wrote:

"I pondered over the difficulties in the translation of the Qur'an for a long period of time and came to the conclusion that the following need to be done:

1. Take all the words of the Qur'an and their commentaries and determine the root of their meaning from the authentic and reliable books of Arabic Lughat, and take them as far back as possible right up to the time of the revelation of the Qur'an – or nearest to that time – and then find out what was generally understood by these words of the Qur'an.

2. Then find out the various contexts in which these words of the Qur'an are used – as the Qur'an uses the same words in different places. Studying all these verses together will make the meaning of these words of the Qur'an clearly understandable.

3. Those words which the Qur'an uses in the form of terminologies (*istilaahaat*), the meanings of these words should also be determined from the Qur'an itself. After gathering these terminologies together, study them carefully and see what kind of concepts and ideas the Qur'an presents." (Mafhoom-ul-Qur'an: Urdu version - Page 21-22).

On this "unique" formula of Parwez, the following arguments can be raised:

1. Amongst all the Mufasssiroon and Fuqaha in the long history of Islam, was there anyone who was unfamiliar with the Arabic language (*lughat*) or anyone who could not explain the

terminologies (*istilaahaat*) of the Qur'an? If there was one, then why did Parwez not mention his name in the various books and articles he wrote?

2. How did Parwez come to know that a certain book of Lughat is authentic and reliable, therefore it is useful for the study of the Qur'an? Was he the recipient of some sort of "divine revelation" (*wahy*)? If all the books of Ahaadith were regarded by Parwez as speculations or presumptions (*zanni*) on the basis that they were compiled by human beings, then what proof he had that the books of Lughat were a certainty (*yaqeeni*) as these books were also written by human beings – most of them being non-Arabs as well? In spite of this bitter fact, he had so much hatred for the compilers of Ahaadith but a very big welcome for the lexicons of Arabic Lughat. There seems to be some big cover up in Parwez's teachings, isn't it?

3. If Parwez did really find an authentic (*mustanad*) book of Lughat that helped him understand the Qur'an "correctly", then why did Parwez write his own "Lughaat-ul-Qur'an" to explain the Qur'an to others? Again there seems to be some big cover up. The fact is that he looked up various books of Lughat and tried his best to force Muslims to accept them as authentic. He then tried to find alternatives to words and terminologies used in the Qur'an, after which he then went and compiled his own Lughat based on his corrupt Communistic ideologies. But while writing his "Mafhoom-ul-Qur'an", he kicked aside his own *Lughaat-ul-Qur'an* and the result was a book full with his own "unique" personal interpretation of the Noble Qur'an. One can clearly see the contradictions between his *Lughaat-ul-Qur'an* and his *Mafhoom-ul-Qur'an*. You do not need a genius to determine this incompatibility. In this way, he made changes (*tahreef*) of the Noble Qur'an whilst rejecting and ignoring Ahaadith in totality. It really makes one think, isn't it?

When Parwez studied the Qur'an with the spectacles of Communism, he saw Communism embedded in the Noble Qur'an. Astaghfirullah! He then wrote his book based on this corrupt ideology and called it "*Nizaam-e-Rububiyyah*". But the biggest obstacle in his way was the generally accepted concept of Taqdeer by Ahlus Sunnah wal Jama'ah scholars. Hence the main reason for writing his book "*Kitab-ut-Taqdeer*". In this book, Parwez tries his level best to explain that the Sunni concept of Taqdeer is wrong, basing it on the exclusion of some of the most basic fundamental beliefs of the Ahlus Sunnah wal Jama'ah (See above: PREREQUISITES ON WHICH THE TRUE CONCEPT OF TAQDEER IS BASED). If the basic foundation on which it is written is incorrect, then how can this book ever be trustworthy and reliable for true Muslim believers (Mu'minoon)? It is not worth pointing out the changes (*tahreef*) for each and every ayah of the Noble Qur'an mentioned in this book "*Kitab-ut-Taqdeer*". This will just be a big waste of my time.

The correct Islamic belief in Taqdeer can be summed up in the following verses of the Noble Qur'an and three authentic Ahaadith:

Belief in Allah and in His Perfect Might and Power demands the belief in His Predestination and His Decree, His Wisdom and His Will.

Allah (Glory be to Him, the Exalted) informs us of this in the Qur'an:

No calamity befalls, but with the Permission [(i.e. Decision and Qadar (Decree)] **of Allah, and whosoever believes in Allah, He guides his heart** [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainments)], **and Allah is the All-Knower of everything.** (Surah at-Taghaabun: 11)

He also says:

Nothing will ever happen to us except what Allah has ordained (decreed) **for us. He is our Maulaa (Lord, Helper and Protector). And in Allah let the believers put their trust.** (Surah at-Tawbah: 51)

Allah says:

No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-Lawh Al-Mahfooz*) before We bring it into existence. Verily, that is easy for Allah. (Surah al-Hadeed: Verse 22)

This verse provides clear proof to the misguided sects, who deny Allah's Preordainment and His Knowledge of everything before it occurs. Imam Ahmad recorded in his Musnad that Abdullah bin Amr bin Al-Aas said: "I heard the Messenger of Allah say:

"Allah ordained the measures (of everything) fifty thousand years before He created the heavens and the earth". Imam Muslim collected this Hadith in his Sahih with the addition: **"And His Throne was over the water"**. Tirmidhi also collected it and said that it is "Hasan and Sahih". With regard to Allah's statement: **"Verily, that is easy for Allah."** means that He knows all things before they occur, and He records them exactly as they will occur when they occur, and this is easy for Him. Verily, Allah knows what has happened, what is happening currently, what will happen and what shape and form it will take if it were to happen. This is all written in the Book of Decrees (*Al-Lawh Al-Mahfooz*).

Allah also says:

Whatever you (O Prophet) may be doing, and whatever portion you may be reciting from the Qur'an, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record (*Al-Lawh Al-Mahfooz*). (Surah Yunus: Verse 61).

Allah informs His beloved Prophet that He knows and is well acquainted with all of the affairs and conditions of the Prophet and his Ummah and all of creation and its creatures at all times -- during every hour and second. Nothing slips or escapes from His knowledge and observation, not even anything the weight of a speck of dust within the heavens or earth, or anything that is smaller or larger than that.

Everything is in a manifest Book, as Allah said:

And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of neither the earth nor anything fresh or dry, but is written in a Clear Record. (*Al-Lawh Al-Mahfooz*). (Surah al-An'aam: 59) He states that He is Well-Aware of the movement of the trees and other inanimate objects as well.

The following authentic Ahaadith clearly reveal the true concept of Destiny:

Ubadah bin as-Samit said to his son - - - I heard the Prophet saying: **"As soon as Allah created the Pen, He commanded it saying, 'Write'. It said, 'What should I write, my Rabb (Lord)?' Allah said, 'Write the record of all preordained matter until the commencement of the Hour'."** (Sunan at-Tirmidhi: Kitab-ut-Qadr: Chapter 17: Hadith No 2308)

Abdullah bin Mas'ood reported that Umm Habibah, the wife of Allah's Messenger (may peace be upon him), said: O Allah, enable me to derive benefit from my husband, the Messenger of Allah (may peace be upon him), and from my father Abu Sufyan and from my brother Mu'awiyah. Allah's Messenger (may peace be upon him) said: **"You have asked from Allah about durations of life already set, and the length of days already allotted and the sustenance (rizq) the share of which has been fixed. Allah would not do anything earlier before its due time, or He would not delay anything beyond its due time. And if**

you were to ask Allah to provide you refuge from the torment of the Hell Fire, or from the torment of the grave, it would have good in store for you and better for you".
(Muslim: Kitab-ut-Qadr: Chapter 7: Hadith No 6943)

A person's livelihood, life-term, deeds and his status in the Hereafter (wretched or blessed) are written while in the mother's womb at an early stage of his development. This is confirmed in the following authentic Hadith in Arabic related by Abdullah bin Mas'ood who said, that the Messenger of Allah (Sallallahu Alayhi Wasallam) said: ***"The creation of everyone of you is collected for the first forty days in his mother's womb in the form of a Nutfah after which it turns into an Alaqah for an equal period. Then it becomes a Mudhqaqah for a similar period and then Allah sends an angel with four words recording: the person's provision (rizq), his life term, his deeds and whether he will be of the wretched or the blessed (in the Hereafter)."*** (Bukhari: Kitab-ut-Qadr: Chapter 1: Hadith No 6674; Muslim: Kitab-ut-Qadr: Chapter 1: Hadith No 6893; Tirmidhi: Kitab-ut-Qadr: Chapter 4: Hadith No 2284)

However we, the Ahlus Sunnah wal Jama'ah, must take note of TWO points in our belief in Taqdeer:

Firstly, before the occurrence of the event, this belief should not induce man to become idle and lazy. Man should not give up all his efforts thinking that what is destined will happen and therefore there is no need to take any measures. Such an attitude is against the teachings of our beloved Prophet, as evident from many authentic Ahaadith.

Secondly, action on the belief about Destiny commences after occurrence of an event. If a believer (mu'min) tried his best to do whatever he did to get to a favourable result but the result turned out to be against his expectations, he must believe that it was Allah's Decision and Decree which could not have been averted and he must remain content with it.

As long as our destinies remain hidden from all of us, we as believers (Mu'minoon) should try our best to achieve the best in this world and in the hereafter, with Allah guiding us towards that which we all are destined for.

May Allah guide us all in understanding and upholding our Aqeedah according to the Qur'an and Ahaadith as true believers (*Mu'minoon*)! Ameen!

Requesting your humble duas!

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