

GHULAM AHMED PARWEZ: His Islamic Political Views: A Critique

M. Iqbal Chawla

Ghulam Ahmed Parwez (1903-1986) is one of the distinguished religious writers of Pakistan. He has produced over forty books and hundreds of articles. His writings cover almost every aspect of human life. He analyzed them in the light of Quranic injunctions. His interpretation of the Quranic verses and the traditions of the Holy Prophet are not traditional. Therefore he is termed as a modernist. He has chalked out a political program for the Islamic State. In this paper an attempt is made to throw light his political views and their significance in the society.

Parwez in order to substantiate his thesis analysis the views of different thinkers from Plato to modern philosophers. Among others, he examines the philosophy of Plato, Aristotle, Hobbes, John Locke and Rousseau. Parwez concludes that their theories were useful to humanity but they failed to provide a political system, which could become panacea for all evils. Likewise Parwez believes that the western thinkers have been unable to develop a perfect political system. Theocracy was the fruit of Christian rule in Europe, which resulted in morel and social corruption. He maintains that if the moral code of Bible were imposed on society, it would cause a sudden death of it.

The impact of Christian sway on Europe was hazardous. It emphasized material concept of life, which persuaded man to concentrate on self-preservation, self-assertion and self-production, but made him devoid of all human emotions. Man crushed his self for material gains. He quotes Bernard Russell that the present problem of man was that he had discovered and conquered the external world but had not been able to explore the inner world or self. Parwez holds that similar is the case with democracy and communism. In democracy, there is no concept of sovereignty. In a

democratic system majority party assumes authority while in communism one party controls all matters, no one can protest against its decisions. As compared to these concepts, he says, the Islamic concept of life is a model for humanity, which guarantees physical as well as spiritual development of man. ⁽¹⁾

Parwez believes that if the political views as enunciated in the Quran are practiced could make a society an ideal one, which could not only motivate man to search hidden resources of the cosmos but also develop his personality. He argues that the Quran assures the success of the political system of Islam. By adopting the Quranic way of life, it is possible to create a new man who could acquire human merits to the maximum level. ⁽²⁾

Constitution

Parwez says that the concept of Islam about the constitution is different from democracy and socialism. In a democratic society, the elected members of the community frame the constitution while in a socialist society, the constitution is made by a congress or the ruling party, in democracy, sovereignty belongs to the assembly while in the socialist polity sovereignty vests in the socialist party. ⁽³⁾ But in Islam sovereignty belongs to Allah who enjoys supreme powers, and no one can amend His Decrees. The concept of Allah in Islam is quite different from that in other religion. ⁽⁴⁾ One can know Allah only through the injunctions of the Quran. The concept of Allah through 'why' is the real one. Other concepts are the creation of human mind, which are spurious and absurd because human intellect cannot perceive an abstract thing, which is beyond its observation. Like Allama Iqbal, he maintains that a finite thing cannot perceive an infinite thing. It is beyond the reach of human intellect to visualize the physical features of Allah. The Quranic God exists eternally. He was present when there was nothing and would exist when there would be nothing left. According to Parwez Allah is present with all his "Attributes". These merits are permanent and few facets of Absolute Reality are exhibited externally. These traits are called "Asmaa Hassana" ⁽⁵⁾. It

means Allah is perfect. ⁽⁶⁾ This concept of Allah gives a balanced personality to man which results in peace and prosperity in the society.

Parwez believes that through an evolutionary process man was created. Allah gave him divine energy. Humanity originated when the stage of "Nafakh-e-Ruh" was reached. Thus this stage is termed personality or ego. ⁽⁷⁾ Man can realize these merits or Nafakh-e-Ruh's. According to natural law, the aim of the creation of man is to develop these potentialities. Quran presents the personality of Allah as a model for mankind. Allah has 'Personal Attributes' and 'Ethical Attributes' the former is abstract and later is those which should be absorbed. To actualize these dormant potentialities is the function of man. The extent of their manifestation shows his closeness to Allah (God). This means that man has the potential to acquire all the qualities of Allah which have been given to him but God is infinite and man is finite, and finite cannot become infinite. He elaborates the impact of these. Attributes of God on a society. When a society adopts these 'Attributes', he maintains that it acquires cohesion. ⁽⁸⁾

In an Islamic society everybody's actions should be directed to win God's favor. Goal determines human action. Action is the name of the struggle to achieve objective. In 'Deen' (religion) there is no difference between 'means and ends'. Though God is Omnipotent yet. He has His own Law which is immutable and universal. Every action has reaction, and law of cause and effect goes on in the external world. Nothing except man in this Universe has its own will, or has the powers to disobey these laws. ⁽⁹⁾ Man has ego or self, which is independent and free in thought and action. God responds to man's action. According to universal law, the result cannot be changed---positive action results in positive reaction and negative action in negative reaction, ⁽¹⁰⁾. Like Sir Syed Ahmad Khan (1817-1898) he argues that in the physical universe God's Law is in operation in its best form. Divine Mission is to operate this law in this world too. Parwez says that His Laws are practicable and should be practiced in this world. If a society

adopts His Laws it can attain its ideal form. His law is the best for the welfare of mankind and those who introduce it can succeed not only in this world but also in the hereafter.

Man can obey an abstract thing like God by "La-Ilaha-Ilallah" i.e. the enforcement of the Quranic System. The meaning of Kalamath-ul-Allah is to obey the principles of God. ⁽¹¹⁾ A Muslim cannot become Muslim until he believes in Klamath-al-Allah. Thus sovereignty of God means acceptance of His laws as enunciated in the Quran. ⁽¹²⁾ These laws are unamendable. ⁽¹³⁾ However supplementary laws, which are not repugnant to Islamic spirit, can be drafted to redress problems.

In a democratic system, parliament frames the constitution while in a socialist country Communist party drafts the constitution; in both cases, man obeys directly or indirectly other man. But in an Islamic state, laws are not man-made but are provided by God through revelation. To obey these laws means to obey God.

Caliphate (Ruler)

The position of a ruler in an Islamic state is very crucial. He is not a shadow of God but merely a servant of God and society. ⁽¹⁴⁾ His duty is to enforce Islamic laws in the state. During his caliphate, rightly guided, Caliph 'Hazrat Omar' enforced the Quranic political system. He enjoyed the same powers as a ruler or as the central authority, as were exercised by his predecessors, Caliph Hazrat Abu Bakr (673-632 A.H.) and the Holy Prophet. ⁽¹⁵⁾

A central authority is that which has the power to accept or reject any by law or a proposal. Parwez believes that after the "Four Pious Caliphs" the central authority was not operative because Islam was no more a Deen but has assumed the form of a religion. Any government that enforces Islamic Order is an Islamic one and its head, whether one or more than one, will be the central authority. ⁽¹⁶⁾

He presents the life of the Holy Prophet and his successors as the model for the ruler of an Islamic state. Parwez proposes that the salary of a ruler should not be more than that of an ordinary worker. He should be a good administrator, judge, and 'protector' and foster. His position in the law-making process should not be higher than that of an ordinary member of his "shura"(parliament). His life-style should be such that no one can distinguish between ruler and slave; no one is superior or inferior, all human are equal."⁽¹⁷⁾ Parwez amplifies the significance of the central authority, which he regards as a binding force for all Muslims. If they do not value this, they will disintegrate. It provides the nucleus for the political machinery. Therefore if the center is removed culture and civilization will be eliminated.

Majilis-e Shura (Assembly)

In democracy the constituent assembly occupies prime importance in the governmental structure. Its value for government is similar to that of blood in the body. Since Quran has provided constitution, the function of parliament is to draw by-laws to meet the new challenges of changing times. Like Rousseau (1712-1778), Parwez believes that all the Muslims in the state should have the right to make supplementary laws. The basic difference between a western democracy and an Islamic democracy is that in the former parliament has the right to frame or amend the constitution while in the latter; the whole community has the right of 'Ijtihad'. In this sense, Islamic democracy is 'a controlled one.'⁽¹⁸⁾

He paraphrases that the Holy Prophet was the focal point of the Islamic Ummah. Submission to him by following his sayings and deeds in letter and spirit was meant submission to the Quran. In fact he implemented Quranic injunctions. But for practical application of the Islamic order he used to consult his companions. The Quran endorses the principle of consultation.⁽¹⁹⁾ The Holy Prophet who had a consultative assembly enforced the Quranic laws.⁽²⁰⁾ The community obeyed the Islamic laws, and not the Holy Prophet. Thus in an Islamic State obedience should be to the

law, not to the ruler. The "Majilis-e-Shura" is necessary but the Quran leaves the mechanism of this Majilis to the Muslim community. Like Iqbal he confers powers to constituent Assembly to make supplementary laws. However its members should have deep knowledge of the Quran and modern development. The laws framed by the assembly should become the laws of Pakistan. ⁽²¹⁾ No party should have the monopoly of power and the community should exercise its right of consultation through its elected representatives. These decisions are revocable and subject to amendment, if needed. Like Maulana Maududi he believes that there some permanent values in Islam. These permanent values, or the constitution, are like a frame of body to the Islamic government. The 'Majilis-e-Shura' cannot alter or amend these values because these are irrevocable.

Quranic Basic Principles

Parwez strictly believes that fundamental right that Islam has given to the society is practicable, best and useful for the modern society. He enumerates basic rights of man. God has gifted every human being with physical body and energy or ego equal, however much they may differ in respect of caste, creed or race. ⁽²²⁾

Verify We have honored every human being (17170)

This verse is recognition of the dignity of man as man because God has bestowed 'self' to every human being. Therefore, the first principle of an Islamic order is that one should recognize other's ego. Secondly when one is anxious to develop one's self; he is bound to value other's ego too. Thus in a society based on this principle there would be no distinction between the ruler and the ruled because no one likes to deform his personality by exploiting other in order to further his personal interests. The corollary of this principle if it practices will be that no man would compel others to obey him. God will alone be obeyed.

The third principle is commitment to "Adl' and Ehsan" ⁽²³⁾. These ingredients form the basis of the social order of Islam. By 'Adl' is meant giving each man his due, and 'Ehsan' means actively contributing to make good the deficiency of others to enable them to develop their ego without any hindrance. If the conviction in 'Adl and 'Ehsan' is developed, no one would carry other's burden, and every body would get his due. This would lead to elimination of all exploitation.

Another outstanding principle of Quran is 'Justice 'that is different from Adl and Ehsan. It means that in public dealings no distinction should be made between friends and a foe even if it might be detrimental to one's own interests. Devotion to justice means much more than being just to oneself. Therefore, he believes that justice should be administered at all cost.

On one hand Parwez is in the favor of democracy and on the other he contends that there is no scope for political parties, sects, and factions in an Islamic State. In Quran it is called 'Shirk'. He quotes Quran:

And be not of Mushirikin i.e. of those who split up their 'Deen'and become schismatic, each rejoicing in whatever they have '(30/31-32).

To Parwez an ideal Islamic State is party-less and faction-less. But history does not endorse his this assumption. Even in Islamic history. One finds factions. Sects and parties, demanding political share in the state, right from after the death of the Holy Prophet. ⁽²⁴⁾

Another important basic right of the mankind is to receive basic necessities of life. The Islamic economic system ensures to all human beings, healthy as well as handicapped, basic necessities of life. The aim is achieved with the co-operation of the whole community. He developed a new meaning of 'Zakat'. According to him, 'Zakat' means growth and development. One of the duties of an Islamic government is to assume responsibilities that are in the

domain of God. God is 'Rabb-e-Alemin' ⁽²⁵⁾ Rabb means to develop a thing from beginning to its end. God orders:

Those who if we give them powers in land,
establish worship and pay the poor due and
enjoin kindness and forbid iniquity. (22/41).

In this system all the state revenue is 'Zakat' which should be distributed not only for the welfare of the Muslim society but, if possible also for the whole mankind.

The formation of the constituent assembly is another primary right of man. The constituent assembly of the state is a permanent body. The mode of its election is not fixed but its members should have vast knowledge and be of sound character and intelligence. Unlike Maulana Abul Kalam Azad (1888-1958) he does not endorse theocracy or democracy, but reluctantly concedes controlled democracy. ⁽²⁶⁾ Like Rousseau he suggests participation of the whole community in governmental affairs but is vague about the methods of achieving consensus on any issue. ⁽²⁷⁾

Another unalterable value is that all human beings form one community. There are two nations i.e. one, which believes in Islam, the Muslim, and other that does not believe, the Kafirs' (infidel). As far as basic rights are concerned, believers and non-believers are equal in Islam; no one can take away these rights. Within these limits, the state can frame by-laws to encounter new problems but these must not be repugnant to Islamic 'spirit'. The representatives of the people can revise these supplementary laws by mutual consultation.

Islamic Jurisprudence

The Quran is the primary source of Islamic jurisprudence and it is the only foundation of the 'Deen-e-Islam' (Religion) because it is genuine and original in its form and content. The Quran is the

revelation of God to Muhammad (P.B.U.H.). No man except the Prophet can have direct link with God. ⁽²⁸⁾

Parwez argues that it is debatable that a committee arranged the Quran in a book form after the Holy Prophet. Controversies among Muslims were reported during the process of its compilation. Hazrat Omar is reported to have complained that one verse that he used to recite was not included. Some other parts of the Quran written on leafs were reportedly eaten by Hazrat Aysha's she goat. Then there are reports that some other collections of the "Quran also survived till the time of Hajjaj bin Yousaf (661-692). Some people are of the opinion that Quran, in its present form is not according to its context. One cannot understand it unless one knows the background of its verses. According to another view, "Wahy" (Revelation) is of two kinds; one is the Quran and the other is "Ahadith" (traditions of Holy Prophet) of which enable man to comprehend the former. Another view is that one cannot understand Quran through its text of Hadith. It has hidden meanings that have been transmitted through heart to heart from Hazrat Ali to his disciples.

Parwez refutes all aforesaid conceptions and believes that the present text of the Quran is in its original form and has been altered.

'Lo! We, even We, reveal the reminder and Lo!

We verily are its Guardian (15/9).

Parwez advocates that how can one doubt its originality when God himself has guaranteed to preserve it? He argues that many companions of the Prophet had learnt the Quran by heart. Therefore he concludes that its present form is the original one. No verse of the Quran was deleted and that its meanings are easily comprehensible. Thus it is a genuine and authentic revelation of God. ⁽²⁹⁾

One problem in understanding the real meaning of the Quran is the quality of the commentaries on it, which were written about 250 years after its revelation when Greek influence was

immense in the Muslim society. The first commentator, Ibn-e-Jareer Tabri, who substantiated his commentary with unauthenticated traditions and the subsequent commentator's heavy dependence on his commentary, further complicated the matter. Parwez stresses the need of knowing the real meaning of the Quran and the terminology used in it, for the better understanding of the Quran in the modern times. As a step in this direction he embarked upon the preparation of the lexicon of the Quran after consulting leading contemporary Muslim Scholars. ⁽³⁰⁾

Ahadith (Traditions)

The second source of Islamic jurisprudence is Hadith that represents the sayings and deeds of the Holy Prophet. Parwez critically examines the origin and process of compilation of the Hadith. Some people believe that 'Deen-e-Islam' is name of the Quran and Hadith. There is no doubt about the originality of the Quran. Almost all the researchers of the world accept its validity. But this is not the case with the traditions. Therefore before announcing the traditions of the Holy Prophet as 'Deen' one should carefully probe into the matter. Parwez argues that in order to avoid any confusion between the Quran and Hadith, the Holy Prophet himself forbade that copying of Hadith. His successors strictly followed his advice. Accordingly the first Caliph of Islam Hazrat Abu Bakr (573-634) destroyed the five hundred traditions that he had preserved. Hazrat Omar also followed the same course and burnt all the doubtful traditions. ⁽³¹⁾

The 'Ahle-Sunnah' (The Sunnis) considers the "Sihah-e-Sitta" (the six collections of Hadith i.e. Sahih Bukhari, Sahih Muslim, Sahih Tirmidhi, Sahih Abu Daud, Sahih Ibn-e-Maja, Sahih Nasai) as an integral part of the 'Deen. But one has to be careful about the authenticity of these texts. All the Muhaddithin of these collections were non-Arabs, (Ajm). Of these Muhaddithin, Imam Bukhari was born in Bukhara and died in 256/260 A.H. He collected traditions from every nook and corner of the Muslim World and after rejecting approximately 6,000.00 traditions, collected about 7300

authentic Ahadith in book form. If we delete the repeated traditions from his book only 2762 or 2630 are left. ⁽³²⁾

Imam Muslim bin Hijaj (209-279 A.H.) belonged to Nishapur ⁽³³⁾ and Abu Daud (202-275 A.H.) came from Sistan in Iran. Ibn-e-Maja (209-273 A.H.) was from Qazveen in north Iran and Imam Nasai were born in Nisa Khurasan in Iran. Parwez presents following table of Ahadith rejected by these Muhaddithin:

Name	Total	Accepted
Bukhari	6,000,00	2762
Muslim	3,000,00	4348
Tirmidhi	3,000,00	3115
Abu Daud	5,000,00	4800
Ibn-e-Maja	4,000,00	4000
Nisei	2,000,00	4321

These Muhaddithin collected Ahadith in the third century of Hijra from people who had preserved these in memory. They made selections on the basis of their own judgement. May be, they set aside many genuine traditions. Since they collected these Ahadith by their own effort, they had no documentary evidence to check their authenticity. Therefore, these traditions have to be taken carefully. Albeit the memory of the Arabs is exemplary, nevertheless it is possible that the wording and theme of a tradition might have changed because Hadith teller would interpret a tradition according to his own language and understanding. Again it was very difficult for the Muhaddithin to examine all those from whom the Hadith teller had received a Hadith. ⁽³⁴⁾

Another point of concern is that Imam Bin Munabbih (d.110 A.H.) a student of Hazrat Abu Huraira (d.56 A.H.) was able to collect only 138 traditions. Imam Zahri (d.124 A.H.) compiled not more than 100 traditions whereas the aforementioned six Muhaddithin were able to compile more than six lakh (six hundred thousand) Ahadith. Though they had failed to dig out written record of these two Imams. External criticism of these Ahadith shows that one

should be skeptical in accepting any tradition at face value as a source of jurisprudence.⁽³⁵⁾

More important thing in this regard is the authenticity of the text of these Ahadith. He agrees with Maulana Maududi that these six collections should not be accepted without inquiry. They however, disagree about the criterion of judgement whether a particular Hadith is spurious or not. Maulana Abul Ala Maududi believes that anyone familiar with the personality of the Holy Prophet (Rasul Shanas shakhs) can assess a Hadith,⁽³⁶⁾ while Parwez maintains that it is difficult for a person to know all aspects of the Holy Prophet's mission. Hence, one can judge a Hadith better through a study of the Quran. He says that an analysis of some of the texts of the Ahadith reveal their absurdity and cites examples from the six collection. In fact he asserts that these collections are historical documents and should be dealt with as such. These are not 'Deen' but these should be considered as a secondary source, moreover, traditions are sayings and deeds of the Holy Prophet. These are not transcendental or commanded by God. One should study the life of the Holy Prophet to understand this point.

Parwez contends that no human being can become a Prophet by his personal efforts. God chooses a Prophet. He is instinctively trained for his great mission, of which he might not be aware, until God speaks to him. A Prophet's duty is to transmit the message of God. For this purpose, the Holy Prophet established an Islamic State in Arabia and practiced the principles of the Quran. His revelation caused threefold impact on humanity; firstly it changed the scenario of transitional civilizations. The Holy Prophet bridged the old and the new ages; in other words, he is the pioneer of the modern age. Secondly he was the last in the chain of Prophets, because with him human intellect reached the most refined point; it does not need further guidance from a new messenger. Human mind can find guidance by pondering over the Quran, which has complete information and permanent values. Thirdly, the personality of the Holy Prophet represents the best human being who ever emerged in world history. What he has performed as a

human being is a model for the whole community. He quotes Bergson, Lamertine and Ouspenski who held that no other person in the history of mankind was so great a genius as the Holy Prophet as a person, reformer, or prophet who brought light in the darkness of the world. ⁽³⁷⁾

The Holy Prophet had two capacities. One was of a messenger of God. When he used to receive revelation. The second was of a human being ⁽³⁸⁾ and in that capacity, he was not infallible as Quran says:

Say: If I err, I err only to my own loss,
And if I am rightly guided it is because
of that Which my Lord hath revealed
unto me. Lo! He is Hearer Nigh. (32/50).

His companion knew about these capacities and used to inquire from him whether a specific order was in his personal capacity or a revealed one. If he said that was his own opinion, the people could argue on that. For instance, once the Holy Prophet in his personal capacity advised his slave, Zaid bin Harith not to divorce his wife, but the latter did not accept that advice and divorced his wife. This vindicates the point that there is no truth in Hadith-e-Kudsi or traditions being as authentic as the Quran. ⁽³⁹⁾

He pleads that the six collections do not comprise totally real traditions of the Holy Prophet if these traditions are made an essential part of jurisprudence as the Quran these would disintegrate the Muslim Community. Conflicting traditions would promote sectarian division, as different sects already hold on certain books of traditions for the justification of their separate existence. ⁽⁴⁰⁾ Parwez holds that all traditions should be judged in the light of the Holy Quran. That compatible with it should be accepted and others should be rejected. Islamic Government as had been done by Hazrat Omar could do this. ⁽⁴¹⁾

To Parwez Hazrat Omar was the masterpiece of the Holy Prophet. In his reign he established Nizam-e-Rububia. Like Muhammad

Hussain Haikal he believes that Hazrat Omar heard a verse of the Quran from the Holy Prophet near Kaba and was great impressed by it. After that, he embraced Islam. ⁽⁴¹⁾ Like Shah Wali Ullah, he appreciates Hazrat Abu Bakr's decision to appoint Hazrat Omar as his successor. ⁽⁴²⁾ During his caliphate Hazrat Omar practiced the Shariat-e-Quran and Hadith or the Sunnah (tradition) of the Holy Prophet. His socio-economic system was an ideal one. The obedience of the citizens was to law, not to the ruler. He amended the political system in the light of changing circumstances. These innovations were just supplementary laws. For instance, during the time of the Holy Prophet and Hazrat Abu Bakr, if a person divorced his wife thrice at one time, it was counted one divorce, it was changed by Hazrat Omar and it was taken as a final divorce. This step was to stop frequency of divorce. In many other cases, new rulings were given. From this Parwez deduces that if required by circumstances, an Islamic ⁽⁴³⁾ Government can temporarily suspend an order of the Quran. Thus a lawful thing can be suspended for a short time but can't keep suspended forever. Likewise, an Islamic government can also amend the past decisions, abrogate past innovations and enact new orders to meet new problems. ⁽⁴⁴⁾

Ijma (consensus)

The third source of Islamic axiom is Ijma'. Technically Ijima' means that if the Mujtahidin (Islamic scholars), after the demise of the Holy Prophet consider a problem and give their decision unanimously it becomes law. Its second form is that if a few Mujtahidin frame supplementary laws and no other scholar oppose it after its declaration, it also becomes part of the Shariat. It is called 'silent' Ijma'. ⁽⁴⁵⁾

The first kind of Ijma' according to its opponents, does not have historical validity. They oppose its inclusion in the Shari'at in toto. The second type of Ijma' is possible only among the ulema of one sect.

Qias (Analogy)

'Qias' means analogy, a kind of Ijtihad. When one person does not find a clear-cut injunction in the Quran and Hadith about some problem, he exerts to find a solution keeping in view the spirit of the Quran and Hadith. For example, wine is proscribed in the Quran while there is no specific instruction about Hashish or Heroine, which are also, intoxicants. Now one can infer that since wine is forbidden because, it intoxicates, therefore anything that has the same effect, is forbidden in Islam. Thus Hashish or any other intoxicant is forbidden. ⁽⁴⁶⁾

There are protagonists and antagonists of 'Qias'. Its opponents plead that Quran covers all spheres of life that leaves no justification for analogical reasoning. 'Zahri' in Middle East and Ahl-al-Quran in the South Asia belonged to this school of thought. But both these groups had no appeal for the Muslims and died their natural death. Its supporters cite the Quran and Hadith in support of their contention but they differ as to the situation where it can be used. The Ahl-e-Hadith, are those who prefer their weakest Hadith to 'Qias'. They also ignore Ijtihad over Hadith. The Hanafi school of thought appreciates its immense importance. According to Parwez it is reported that Imam Abu Hanifa did not cite more than twenty-three Ahadith while compiling his jurisprudence. It is quite surprising that this school of thought, which enormously valued 'Qias', closed its door after some time. They concluded that the decisions given till that time were applicable and sufficient for all time. ⁽⁴⁷⁾

He agrees with Allama Iqbal that after the fall of Baghdad Muslim Philosophers abandoned the process of reasoning to avoid further social chaos. Thus Islam, which is the champion of movement, was fossilized. Unfortunately although Qias was a secondary source of jurisprudence, it was accepted as a basic source after its closure. ⁽⁴⁸⁾

Administration

A responsible administration is indispensable for making any political system effective. He discusses the executive branch of government. He mentions Omar's method of selection of bureaucracy. The following qualities were looked for in the selection of a civil servant:

1. He should have a profound understanding of the Quran and a reputation for practicing its injunctions.
2. He should be well known and prominent among the people before his selection, and he should have the appearance of an ordinary person.
3. He should be affectionate and kind to everybody.
4. He should not be ambitious for any office. Parwez cites the example of a companion who came to Hazrat Omar and requested him for appointment as governor - Hazrat Omar refused to oblige, although, before this request, he wanted to appoint him as governor. But when he expressed his desire, he considered him misfit for the office.
5. He should be an intelligent and a well-balanced person.
6. He should neither be cruel or strong or weak. In either case, he would become unsuitable.
7. He should not be the one who projects his own kith and kin, because such a quality makes a system corrupt.
8. Preferably, he should not be a poet because in that case he would not act upon what he says.

After a scrupulous selection detailed guidelines should be laid down for them for the discharge of their duties. Some of these instructions, Parwez spells out in detail for the guidance of an *Islamic State*.⁽⁴⁹⁾

The 'Ehtisab' is cleansing of pollution from the administration. Accountability makes officials more vigilant and dutiful.⁽⁵⁰⁾ Hazrat Omar applied this principle not only to his own officials but also to his own person and his family. If an allegation were brought

against an official, he would provide him a chance to defend himself. If accused was found guilty, he was punished indiscriminately for his misdeeds.

Justice

The administration of justice is a divine mission. Parwez amplifies Quranic concept of justice. A ruler is responsible for the implementation of the Quranic laws in consultation with the Majilis-e-Shura. A Muslim's submission is to the laws, not to a ruler. These laws should work in the society as natural laws work in the universe. Justice prevails in the society.

In an Islamic state judiciary is independent. Parliament appoints the chief justice. In the Islamic judicial system there is no discrimination on the basis of social standing of person. In fact there is no class stratification, ruler and the ruled are equal before law. Parwez states that it is becoming increasingly difficult to recognize a felon in our society. Influential people give protection to convicts but on the day of judgement they would not be able to camouflage themselves. ⁽⁵¹⁾

A person, who is ashamed of his actions and apologizes, he should be forgiven if he has not committed any serious crime. 'Toba' and 'Ufw' connote regret and repentance over one's actions.

The Quranic system of education brings about a society that is based on justice. Every person receives his basic necessities without any fear that reduces the ratio of crimes in the society to almost zero. ⁽⁵²⁾ In such a society, man becomes so cultured that if he does something wrong, he feels guilty and presents himself before the court and requests for penalty.

The Legislature, executive and judiciary are considered the pillars of the state. Their cadre of officials should be well qualified. They

should have freedom to work independently because they play crucial role in the enactment and success of the Islamic jurisprudence. ⁽⁵³⁾

Pakistan and Parwez's views

Parwez highlights Iqbal's idea of a separate Muslim homeland. According to Iqbal, the Islamic State functions under the Quranic system, in which the legislature makes supplementary laws. ⁽⁵⁴⁾ In the Muslim State proposed by him, Islam was to be the 'Deen'. Politicians like Mohammed Ali Jinnah adopted his perception of an Islamic State. He discusses Quaid-I-Azam' and the All India Muslim League's objectives for the achievement of a separate state for the Muslim. He maintains that the program of the Muslim League was to establish Islamic Shariat in the new state. Quaid-I-Azam repeatedly spelled out this objective. Parwez himself started publication of a journal "Tulu-I-Islam" in 1938 for the propagation of Islamic Ideology. Parwez claims that it was launched on the persuasion of Quaid-i-Azam. ⁽⁵⁵⁾

After independence, Parwez suggested ways and means to enact Quranic laws in Pakistan. He chalked out a detailed plan of different rules and regulations of an Islamic state. He continued to prorogate his views in his journal.

He says 'Al-Deen' connotes law, or constitution, in Islam. Islam does not approve of anarchy. Quran preaches law and order in the state. The person who accepts this law is a Muslim. When one accepts Islam, he must follow its principles. In an Islamic State the people cannot aspire for any law other than Islamic law. Those who do not adopt Islamic values are infidels. It is impossible to imagine that a Muslim will choose an un-Islamic constitution. The implementation of this constitution is the responsibility of the whole community.

In an Islamic state, the distribution of duties is done on merits as Allah has given different potentialities to different men. He puts

Muslims in different categories. 'Muslims are those who are Muslims in name. 'Mominin' are those who have conviction and devotion to Islam. 'Salehin' are those Mominin who take part in the activities of the society and in modern terminology, can be called executives. And 'Muttiqin', are those Muslims who believe in Allah, the Day of Judgement, Angels, Scriptures and Prophets and who spend their money on the needy for the sake of Allah, they are true to their words, and fight for the cause of Islam. The best among the Muttuqin would be selected as head of the Islamic State.

In the Quranic State, the center occupies a pivotal position. Its functions are to enforce Quranic laws. They Holy Prophet were the first central authority. After him his successors enjoyed the powers and duties of that authority.

The state, or the central authority, consists of a group of people, the advisory council for the maintenance of law and order, the center appoints officials who are called ' Sahiban-e-Hakum; their decisions are subordinate to the center. The following qualifications are to be kept in view in the selection of an official.

(56)

1. He should be competent and suitable person for the post.
2. He should be healthy and learned.
3. He should be adult and wise.
4. A judge should be of 40 years of age.
5. Any official, who deviates from the work of 'Sahibin', should be removed from office.

Justice prevails in an Islamic state so that each citizen gets due share. Every one gets equal opportunities for his developments. Each attains position according to his ability and gets job according to his merit. The court punishes any male-factor; however, his punishment can be suspended or dropped if there is hope for his improvement. Every one shares his own burden. Decisions are made according to rules laid down in the Quran. In an Islamic State, judiciary is independent. Parliament appoints the Chief Justice. 'Adl is provided to the people free of cost.

The objective of an Islamic State is to work for the advancement of human beings. It is not an end in itself but a means to an end. It helps an individual to build his ego and his qualities. The Islamic State establishes the "Nizam-e-Rububia"(Quranic economic order) The objectives of the Islamic State are:

1. To enact Quranic Constitution in the State.
2. To create conditions so that every citizen feels secure.
3. To establish a society in which a person is enabled to obey the laws.
4. To bring all the resources of the country under state control.
5. To provide basic necessities of life first to the citizens of that state and then to the whole humanity.

Hazrat Abraham constructed the house of Allah," the Kaba", as the center, or the capital, of the Muslim community. The 'Hajj (pilgrimage) was also a political gathering where the problems facing the Ummah were considered. He gave 'Kaba the status of an emblem capital of the Islamic States.

The fundamental human rights in Islam are applicable to Muslims as well as non-Muslims. Quran announces.

God honors the children of Adam. (17/70)

The Quranic society makes no distinction between man and woman. All human beings male or female, belong to the same species, no one is superior to the other. Biological dissimilarity is due to natural expediency; otherwise the female has all the gifts a male possesses.

In almost all societies, class stratification is based on wealth, power or occupation but in an Islamic society such a criterion does not exist. The nobility of character determines class. Anyone can attain the highest station by building up his character.

Man could not settle the conflict between freedom and obedience to the law. Quran has resolved this dilemma. In an Islamic state

submission is to Allah through Quranic orders, not to the ruler. Laws have already been enunciated in the Quran and the state is bound to implement them. Thus no one can take advantage of man-made rules and suppress other's freedom. Secondly these laws are reliable. Freedom of thought, action and speech is an individual's birthright and Islam ensures it.

Everyone must receive full wages of his labor; no one can reduce or take away his earnings. There is no place for parasites in the society, except those who are physically handicapped. The Islamic concept of 'Adl' in its broader sense is to provide due rights to everybody, along with justice.

A man cannot live without food. Every system binds man to support his family but in the Quranic society it is the function of the state to provide for the basic needs of its citizens, including educational and other facilities. One of the basic functions of an Islamic government is to protect the lives of its citizens from internal and external threats. In a Quranic society, no one can control or amass excessive wealth. However it allows private property to individual. An Islamic government protects individual's property and punishes those who steal, usurp or misuse it. Everyone is provided with shelter and no one can be deprived of his housing facilities.

An Islamic government guarantees freedom of religious belief. Non-Muslims can practice their religious ceremonies without interference. They are not forced to accept Islam because Islam essentially demands rational acceptance. Above all, Islam forbids Muslims to criticize other religions.

A majority of the Muslim scholars hold that if a Muslim deviates from Islam, he should be awarded death punishment⁽⁵⁷⁾. Parwez on the other hand maintains that there is no compulsion on any Muslim to remain in the fold of Islam. In other words that he has a right to give up Islam. He would not be given death punishment for

this act ⁽⁵⁸⁾. Because in Islam no one can be compelled to accept, or remain, in, Islam, (2:256-Al-Quran).

Conclusion

Ghulam Ahmad Parwez was a product of his age. To him Islam is the name of progress and therefore he tries to interpret it according to the needs of the time. He believes that the principles of the Quran lay foundation of a system that builds a welfare society. He disagrees with this notion that a ruler is a 'shadow of God on earth'. This misconception caused dictatorships. He holds that in an Islamic state there are no divine powers that are delegated to a ruler. An ordinary man, by dint of his services, can rise to the position of a ruler without influencing people by his wealth, power, caste, class or race. Allah has revealed the constitution of Islamic State in the shape. Man-made constitutions are always fallible because man himself is imperfect and an imperfect being cannot formulate a perfect constitution.

Parwez advocates controlled democracy. "Majilis-e- Shura" (an elected body of the society) where all people has the right to send their representatives through the exercise of their right to vote, has the right to frame by-laws. However those should not be repugnant to the spirit of Quran. These supplementary laws are revocable but the Quranic principles are irrevocable. The sources of jurisprudence should be scrupulously integrated because except for the Quran, their validity is not beyond doubt. The authentic Ahadith have been mixed with weak Ahadith. Only those Ahadith should be included in the shariat, which are not abhorrent to the Quranic spirit, and should be rejected. The by-laws, formulated by previous jurists, who are useful to the modern society, should be accepted but others should be ignored.

The object of the state is to work for the physical and spiritual development of all human beings, irrespective of religion. Its first and foremost duty is to provide basic necessities of life to its

citizens. There is no discrimination on the bases of religion, race and caste. The minorities enjoy equal fundamental rights. They can perform their religious duties without any fear. Their sacred places are under the protection of the state.

Male and female enjoy equal status in an Islamic state. Man does not have superiority over woman. Both have equal rights and duties to perform. They should get the post for which they qualify. Every person benefits freedom of thought, speech and action. There is no one extraordinarily wealthy or powerful: therefore there is no exploiter or exploited.

Ghulam Amed Parwez was greatly impressed by the ideas of Sir Syed Ahmed Khan, Allama Iqbal and many others. He has quite skillfully tried to synthesize the Western democracy with Islamic democracy. But his ideal Prophet is Holy Prophet Muhammad (P.B.U.H.) who had implemented the principles of the Quran in letter and in spirit. Rightly Parwez declares him the benefactor of the humanity. Nonetheless 'Hazrat Omar' is his ideal ruler whom he considers the masterpiece of the Holy Prophet. During his rule "Nizam-e- Rububia" (Islamic system) worked in its best form. But problem with prevalent society is that it does not have the services of the Pious Caliphates and also its members are not Sahabis (companion of the Holy Prophet). Therefore problems of the present society can be resolved not only by citing the golden period of Islamic history but also going through their day-to-day problems.

Most significant aspect of his views is that he does not claim himself an authority on Islam. Therefore he belongs to that school of thought that strictly believes that society always needs reconstruction of religious thought to cope with new challenges.

FOOT NOTES

1. Whitehead, Alfred North, *Adventures of Ideas*, quoted in Parwez, *Firdaus-I-Gumgushtha*, Karachi, 1954, p.74.
2. Parwez "Jihan-e-Nau," *Tulu-I-Islam*, (TIK) Karachi, September 1958, pp. 25-38
3. Parwez, "Jamhuriyyat", *Tulu-I-Islam*, (TIL) Lahore, July 1966 pp.20-29 and also Parwez, "Islami Nizam-I-Hukumat nah mughribi jumhuriyyat nah shakhsi, hukumat," *TIL*, April 1981. PP 41-64.
4. According to Parwez no word in the English language can reflect true meanings of Allah;
5. Parwez, *Tabwib-al-Quran*, vol. ii, Ed. ii, Lahore, 1984.pp. 637-639
6. It means Allah's attributes are exhibited in perfect balance and proportion.
7. Parwez, *Tabwib-al-Quran*, vol. II. P. 836-838
8. Deen is the way of life prescribed by Allah, 5:3 al-Quran.
9. Parwez, "Mun-o-Yazdan", *TIK*, July 1958, PP/ 17-41.
10. Parwez, *Kitab-al-Taqdir*, Ed, III, Lahore, 1986, pp. 96- 126.
11. Parwez, *Tabwib-al-Quran*, vol. III, Ed. II, Lahore, 1984, PP, 1197-11-99.
12. Parwez, *Quaid-i-Azam aur Quran-e-Majid: Pakistan Ki asal bunyad*" *T.I.L.*, April 1977, pp. 9-51.
13. These laws are comprehensive, UN-amendable and unalterable (6:115 Quran)
14. Parwez "Khuda Ki badshahat", *Tulu-I-Islam*, Delhi (T.I.D.) 1939, pp. 25-27.
15. See also, Parwez, *shahkar-e-Risalat*, Ed, III, Lahore, 1974.
16. Parwez, *Qurani Faisalay*, vol. I. Ed, II. Lahore, p. 335-341.
17. *Ibid.* p. 40.
18. Islam put an end to the institution of slavery.
19. Parwez says that all the members of the Muslim Umm are part of its consultative machinery- 'Shura'.
20. Parwez, "Jamhuriya Haqumat aur Islamic Haqumat", *T.I.L.*, June 1978, pp. 17-28.

- (21) Parwez "Yeh Tha Nizam-e- Mustafa", T.I.L. March, 1979 pp. 25-56.
- (22) Parwez, "Azadi ka Payamber Azim, T.I.L. March, 1978 pp. 9-36
- (23) Parwez "Mera Pakistan", *Manzail-ba-Manzil*, Lahore, 1968, pp. 322-256. And also, Parwez "Pakistan Mien Qunun Sazi ka Usual", T.I.K., November 1957, pp. 43-64.
- (24) Parwez, *Tabwih-al-Quran*, pp. 1019-1023. And Parwez, *Lughat-al-Quran*, Vol. III, Lahore, 1961, pp. 1139-1140.
- (25) Parwez, *Tabwi h-al-Quran*, pp. 829-905.
- (26) Syed Amir Ali, *A short History of the Saracens*. Karachi, 1975, pp. 11-55. and P.K. Hitti, *History of the Arabs*, Ed. Ed. V, London, 1953, pp. 139-146. and Bin Jareer Tabri, *Tarikh-e-Tabri*, urdu translation by Syed Rasheed Ahmad Rashid, Vol. II, Karachi, 1967, pp. 27-35. (Parwez believed that this is distorted history because the followers of the Holy Prophet (Peace Be Upon Him) could possibly not go against his teachings i.e. injunctions of the Holy Quran. *Saleem Kay nam*, vol. III, Idara Tulu-e-Islam, December 1959.
- (27) Parwez, *Lughat-al-Quran*, vol. II, pp. 713-717. And also, *Tabwih-al-Quran*, vol. I, pp. 844-874. (The referenced meaning is one who provides means of nature from the beginning of a thing to its destined end.
- (28) Aziz Ahmad, and G.E. von Gruneaum, *Muslim self-statement in India and Pakistan 1857-1968*, Wiesbadon, 1970, pp. 120-128. And also Parwez "Maulana Abul Kalam Azad Marhum", T.I.L., September 1984, pp. 17-32.
- (29) Parwez, *khtam-e-Nabuwwat aur Tehrike-e-Ahmadiyat*, Ed, III, Lahore 1987, pp. 3-40. and also Parwez "Kashf-wa-Ilhham" T.I.L. March 1975, pp. 9-17. (Parwez says that according to the Holy Quran (2:97) the Prophet (Rasool) only receives revelation. This is not a two-way communication but is only Uni. -Directional i.e. from Allah to His Rasool.
- (30) Parwez firmly believed that Rasool-Allah (peace is upon him) gave the complete Quran to the Ummah in book form before his death *Muqam-e-Hadith*, Idara Tulu-e-Islam chapter Quran-e-Karim Riwayat Kay Avena Main

(31) Parwez, "*Mafhum-al-Quran*", *T.I.L.* May, June 1961 pp. 145-161. And Parwez, "*Al-Quran-al-Azim* ", *T.I.L.* August, 1961 pp. 62-77.

(32) Parwez "*Ahadith ka Sahih Tarin Majmuwa*", *T.I.L.* September 1968, pp. 57-80.

(33) Parwez, "*Fiqhi Quwanin Qui Dini Hayaiyat*". *TIL*, April, 1979, pp. 41-60

(34) *Encyclopedia of Islam*, vol. I, London, 1960, pp. 109-111.

See Parwez, "*Hadith-ka Sahih Tarin Majmua*." *TIL*. September 1968, p. 57-80.

(35) Parwez, "*Hadith Kay Mutaliq Mera Masllik*" *TID*. June 1942, pp. 17-24. And also *Tabwib-ul-Quran*, Vol. II, pp. 610-630.

(36) Maulana Maududi, *Tanqihat*, Lahore, 1960. P. 282.

Parwez, "*Qanun-e-Shariat Mien Usual-e-Irtiq: Iqbal Ki Nazar mien*". *TIL*. May 1979 pp. 17-44.

(37) Parwez, *Lughat-al-Quran*, vol. II, pp. 477-478.

(38) Parwez, *Khatm-e-Nabuwat*", *TIL*. July 1974, pp. 103.

See also Fazlur- Rehman, *Islam*, New York, 1968, pp. 1-28.

(39) Parwez, "*Hadith Kay Mutaliq Mera Masllik*", *T.I.D.*, June 1942.

(40) Parwez, *Tabwib-al-Quran*, vol. II. Pp. 23-29.

(41) Muhammad b. 'Bad-al-Karim Shahrastani, *Muslim Sects and Divisions*, translation of *Kitab-al-Milat WA'a Mihal* translated by A.K. Qazi and J.G. Flynn, London, 1984, pp. 9-41.

(42) Shah Wali Ullah, *Hut Allah al-baligha*, Lahore. 1953. And also *Izalat-el-Khafa*, Karachi, N.D. 2 Vols.

(43) Allama Shibli Numani, *Omar the great*, translated by Muhammad Saleem, MA, Lahore. 1071, pp. 13-23.

(44) Parwez. " *Qurani Nizam Kaisay Qaiym ho Ga.*" *T.I.L.*, June 1986, pp. 9-16.

(45) Kemal A. Faruki, *Islamic Jurisprudence*, Karachi, 1962, pp. 67-74.

(46) *Ibid.* pp. 140-151.

(47) Parwez, "*Islamic Qanun Kay Ma'akhiz*", *T.I.K.*, June, 1956, pp.

- (48) S.M. Ikram, *Mauje-Kausar*, Lahore, 1965, pp. 65-72.
- (49) Aziz Ahmad, *Islamic Modernism in India*, Lahore, 1974, pp. 120-121.
- (50) *Encyclopedia of Britannica*, Vol. I, Chicago, 1973, p. 18.
- (51) Parwez, "*Islam Mien Ijtihad Ki Ahmiyat*", *T.I.L.*, October 1978, pp. 33-63.
- (52) Parwez, *Tabwib-al-Quran*, Vol., II, pp. 923-24.
- (53) Parwez, *Ham Mien Character Qiyon Nahī*", *T.I.L.* November 1960 pp. 33-64.
- (54) Parwez, "Fikr-e-Iqbal kA Sarchashma: Quran", *T.I.L.* May 1985, pp. 34-64. And also Parwez, Iqbal or Quran, *T.I.L.* November 1960 pp. 25-53.
- (55) Parwez, Islami "*Qanun-e-Irtiqa: Iqbal Qui Nazr Mien*", *T.I.L.* April 1986, pp. 33-63.
- (56) Parwez, "*Do Qaumi Nazryya*" Iqbal aur Quaid-e-Azam Qui Nazr Mien", *T.I.L.*, January 1981, pp. 33-56. And Parwez, "*Husne Kirdar kA Naqsh-e-Tabinda*" *T.I.L.*, February 1981, pp. 33-63.
- (57) Parwez, "*La Ikra Fidin-Salem Kay Am*", *TIK*, January 1959, pp. 11-19.
- (58) Parwez, *Islami Maasharat*, Lahore, 1981, pp. 107-114.