

ABSTRACTS:

CAN SUNNAH ABROGATE T QURĀNIC
INJUNCTIONS?

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Qurān and Sunnah are interdependent upon each other. Both are the revelations of Allah. The words of Holy Qurān and its meanings, both are from Allah Almighty where as the meanings of Sunnah are from Allah Almighty and the words from the Holy Prophet S.A.W. Whether the Sunnah can annihilate the Holy Qurān? The scholars have different opinions about it? Some scholars acknowledge the Naskh ul Qurān by Sunnah, and they call it "Takhsees". Some do allow it on rational basis but they neglect it in Shariah. The author explains opinions of different scholars in this regard.

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- (39) Islahi, Amin Ahsan, *Tadabbure Qurān*, Vol: 2, Taj Company, 1997. P. 37.
- (40) Maudoodi, *Towards Understanding Qurān*, tr. By Zafar Ishaq Ansari, The Islāmic Foundation, London, vol: 1, 1988. P. 269.
- (41) *Al-Qurān*, 2:62.
- (42) *Journal of Islāmic Thought and Civilization*, Article by Dr. Adnan Aslam. UMT, Lahore, vol: 1. Issue: 2 P. 46.
- (43) Maudoodi, *Towards Understanding Qurān*, tr. By Zafar Ishaq Ansari, The Islāmic Foundation, London, vol: 1, 1988. P. 80.
- (44) Islahi, Amin Ahsan, *Tadabbur e Qurān*, Vol: 1, Taj Company, 1997. PP. 232-236



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- (16) Lane, Tony. *A Concise History Of Christian Thought*, T & T Clark, London, 2006. P. 312.
- (17) Ibid., P. 311.
- (18) Ibid., P. 329.
- (19) *The New Dictionary of Theology*, P. 670.
- (20) Lane, Tony. *A Concise History Of Christian Thought*, T & T Clark, London, 2006. P.336.
- (21) Forward, Martin. *Interfaith Dialogue*, One World, Oxford, 2001. P. 39.
- (22) Ibid., P. 39.
- (23) Ibid., P. 41.
- (24) Wach, Joachim. *The Comparative Study of Religion*, Columbia University Press, New York, 1958. P. xxxix
- (25) Ibid., P. xxxvii
- (26) Ahmad, S, Ahmad. *Postmodernism and Islām*, Routledge, London, 1992. P. 10.
- (27) Ibid., P. 10.
- (28) Ibid. P. 10.
- (29) *New Dictionary of Ideas*,P. 1828.
- (30) Chorab, Ahmad, Dr. *Subverting Islām-The Role of Orientalist Centers*, The Open Press, kualalumpur, 1996. P. 11.
- (31) Forward, Martin. *Sacred Writings*,Ed. By Jean Holm. Pinter Publications, London, 1994. P. 103.
- (32) Iqbal, Muzaffar. *Definitive Encounters*, Dost Publication, Lahore, 2008. P. 6.
- (33) Ibid., P. 9.
- (34) Saeed, Abdullah. *The Qurān- An Introduction*, Routledge, London, 2008. P. 209.
- (35) Al-Qurān 3:85.
- (36) *Journal of Islāmic Thought and Civilization*, Article by Dr. Adnan Aslam. UMT, Lahore, vol: 1. Issue: 2 P. 36.
- (37) Abdullah Yousaf Ali, *theHoly Qurān- Commentary*, Sh. Muhammad Ashraf Publications, Lahore, 2006. P. 150.
- (38) Sahih Muslim, *The Book of Faith*, Vol: 1, hadith no 240.

Believing in the finality of prophethood demands that the salvation is absolutely depends on believing this final divine message with all its features. The Qurān stresses on the respect of other religions and asks its believers for religious tolerance but there is no scope at all of religious pluralism as it is utterly a methodological device to subvert 'religion as such'.

Notes and References:

- (1) *Collins Cobuild English Language Dictionary*, Collins, London, 1988.
- (2) *Longman English Language and Culture*, Longman Group, UK, 1992.
- (3) *New Dictionary of Ideas*, Article-Everett Helmut Akum, vol, 5, P. 1815.
- (4) *The Bible*, 1 John 5:12
- (5) Carson, D. A. *New Bible Commentary-21st century edition*, O M Books, India, P. 1409.
- (6) *The Bible*, John 14:6
- (7) Urban, Linwood. *A Short History of Christian Thought*, Oxford University Press, New York, 1986, P. 257.
- (8) *Ibid.*, P. 256.
- (9) Gore, Charles. *The Mission of the Church*, John Murray, Albemarle Street, 1899. P. 112.
- (10) *Ibid.*, P. 110.
- (11) Fox, Robert, J. *The Catholic Faith*, Our Sunday Visitors, USA, 1986. P. 37.
- (12) *Ibid.*, P. 38.
- (13) *The New Dictionary of Theology*, Saint Paul Publication, 1991. P. 770.
- (14) *Ibid.*, P. 770.
- (15) *Ibid.*, P. 771.

Another verse of the Holy Qurān which is often quoted by pluralist “whether they are the ones who believe (in the Arabian prophet), or whether they are Jews, Christians or Sabians – all who believe in Allah and the Last Day, their reward is surely secure with their Lord; they need have no fear, nor shall they grieve” (41). Dr. Adnan Aslam writes “although the Qurān explicitly states that those Jews, Christians, and Sabians who believe in God and the Last Day and work righteously will attain salvation, Muslim scholars generally have related salvation of the non-Muslims with the recognition of the Prophet by referring to the overall attitude of the Qurān towards non-Muslims. Even if this might be the case, they still maintained that salvation has always possible outside the borders of Islām”(42). Again such interpretation is just to accommodate non-Muslim, the question is whether it is their demand to have salvation from the Muslim perspective or is it our own wishful thinking?

This will be addressed later on but first we will go for the explanation of the above cited verse from traditional perspective.

1. Maulana Maudoodi writes “the context of the verse makes it clear that it is not attempting to enumerate in detail all the articles of faith in which one should believe ... the aim of the verse is merely to repudiate the illusion cherished by the Jews that, by virtue of their being Jews, they have monopoly of salvation” (43).
2. Amin Ahsan Islahi expounds that with a little thought one can reach to this obvious point that how is it possible to believe in the Quran without believing in Prophet Muhammad PBUH. He further writes after the prophethood of Muhammad PBUH it is out of question that people of the Book will deserve God’s blessings. And Prophet Muhammad PBUH preached openly in vivid words to believe in him. And on this earth the preserved message of God is only the Qurān and outside this there is no right guided way. And only those people will be saved who will remain ignorant to this message. “44”

Aslam in his article explain this verse in these words “but the interesting thing here is that the verses that point to an exclusivist attitude in Islām are ambiguous and open to interpretation; they can be interpreted from the perspective of an ‘Islāmic pluralism’ as well as

Of an Islāmic exclusivism” (36). He elaborates further, “Muslim position is clear. The Muslim does not claim to have a religion peculiar to himself. Islām is not a sect or an ethnic religion. In its view all religion is one, for the truth is one” (37). The point here to say that this verse is not ambiguous hence not open to interpretation and the practice of the modernists is to turn this verse in support of pluralism. It is fitting to relate some of the commentaries from traditional point of view.

1. Dr. Mohsin Khan in his commentary of the Qurān under the above-mentioned verse explains with reference to a Hadith of Bukhari it is obligatory to have belief in the Messengership of the prophet (Muhammad, PBUH). “Narrated Abu Hurairah: Allah’s Messenger said: By Him (Allah) in Whose Hand Muhammad’s soul is, there is none from amongst the Jews and the Christians who hears about me and then dies without believing in the message with which I have been sent, but he will be from the dwellers of the Fire” (38).
2. Amin Ahsan Islahi is also of the same view that after explaining in detail the arguments in support of Islām neither Jews’ religion nor Christians’ religion will be accepted before Allah. (39)
3. Maulana Maudoodi while explaining verse 3:70 (then whosoever shall turn away from this covenant, they are the transgressors) says, “the purpose of this statement is to warn the Jews and the Christians that they were desecrating the pledge they had made to God, and, by disbelieving in and opposing the prophet Muhammad PBUH, they were violating the terms of the pledge made by their prophets. They had become ‘transgressors’, for they had broken the bond of obedience to God” (40).

neither an isolated nor a limited phenomenon. Secular Muslims can be found through the world. In all cases they are the darlings of western media seeking to promote a 'tolerant version of Islām'(32). Though it has been happening in the history of Islām but today it is the dominant class in the process of re-interpretation of Islām and such scholars are always wholeheartedly welcomed in the conferences. He maintains "these Muslim intellectuals arrive in conferences, symposia, and workshops which range from discussions on science and religion to purely political affairs....they say eat, drink and converse with those who are bent on destroying the last remains of Islāmic civilization, and this is how they earn their morsels. Indeed, they have bartered their souls for a very small price" (33).

Trained by and along with orientalist are the Muslim scholars who want to re-interpret and reread Islām from the direct sources leaving aside the tradition? They do not say that they are distorting the message of Islam as such but what they do is not less than this. Abdullah Saeed in his book outlines the peculiar features of these scholars calling them modernist with these words, "central to the modernist approach is the idea of reform...Muslims needed their own martin Luther to initiate a major reform of the Islāmic heritage...the modernist context demanded a reappraisal of the intellectual heritage of Muslims...it also includes the idea for a flexible interpretation of Islām and its sources in order to develop ideas compatible with modern conditions...to understand the Qurān from a scientific worldview" (34).

After having discussed various dimensions of pluralism it is pertinent to illustrate some of the verses of the holy Qurān which modernist scholars have differently defined contrary to traditional approach of Muslim exegetist.

The Holy Qurān approves only Islām acceptable to Allah. The Qurān says "the religion before God is Islām (submission to his will). If anyone desires a religion other Islām never will it be accepted of him; in the hereafter he will be in the ranks of those who have lost" (35). Dr. Adnan

orientalists have prepared their Muslim students for this same purpose though they follow them often unconsciously. Dr. Ghorab writes, “since the very beginning of the Islāmic revival around the turn of the century, the orientalist have (without ever changing their objectives) been re-thinking their general approach and adjusting their tactics. One of the new tactics has been to persuade certain of their Muslim students to act as their agents, especially in Islāmic countries”(30).

But the case of Islām is altogether different from all the other revealed or non-revealed religions the foremost reason is its text has been preserved by Allah Almighty Himself through the channel of writing and memorizing. Martin Forward beautifully observes this phenomenon in these words, “Muhammad is often instructed to recite the revelation he receives. Moreover, most Muslims, after opening the Qurān, move their lips as they read the sacred text, sometimes barely audibly, often out loud, rarely in complete silence. They recite it rather than read it, just as it was originally recited to the prophet Muhammad. Believers recite scripture regularly during formal prayer (salat), and study it at other times, either alone or in a group. During the month of Ramadan, when Muslims fast from dawn to dusk, they read one section daily so that by the end of the month, they have recited the whole of the scripture” (31). Along with this hundreds of thousands of Muslims all over the world memorize it and one can observe around

The world they are reciting one and the same recitation, and also the language of the Qurān has also been preserved with all details. This is not less than a miracle. No one can find a single person of any religion who has memorized his religious text.

As described earlier with reference to Dr. Ghorab that orientalists have successfully prepared their agents and their agenda is to dilute the sacred validity of Islām by confusing it with other unpreserved religions. Muzaffar Iqbal acutely observes this setting, he writes, “a new category of ‘Muslims’ has been born. They call themselves secular Muslim. This is

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As we have discussed in a considerable detail regarding pluralism, modernism, religious studies, new religions, postmodernism, concept of salvation according to the church authorities and also reached an inescapable conclusion that all these desperate and determined efforts are to secure the Bible based Christianity from the inside and protestant based Christianity from the outside and tried to resist strenuously the serious and severe attack of modernism, scientific methodology and postmodernism. A careful investigation of the Bible makes known that it was

claimed by the Christianity that the Bible is a word of God hence infallible and the unchallenged supremacy of the Church over one thousand years did not provide the slightest way to reread and interpret the Bible outside the Church, but during and after Reformation period it was not possible any more to stop the onslaught despite executing a history of persecution and the Inquisition. In spite of all these meticulous efforts it remained an unwanted fact that the Bible currently available is not the same as Jesus delivered. No personnel of the church ever claimed that the Bible he recites is the same as handed over by Jesus the Christ and still more that the language in which the Bible was written could not be saved thus what Christians read today is the translation of the meaning of the inspiration of the followers of Jesus almost after a hundred years of Jesus' ascension to the heavens. Thereby it is not difficult to conclude beyond any doubt that human thinking and wisdom had been added to it, means, interpolation in the words of God had been made in its earlier times. And as human text cannot cover all the times being his limited circumference hence it cannot meet the standards of all times and spaces. Therefore the challenge was natural.

We have examined earlier that the whole unavoidable debate's circle was inside the church and its offshoots but unfortunately with a purposeful design the debate crossed the barrier and entered into the domain of other religions especially Islām. Through orientalism it was aimed to distort Islām as a whole and infuse vagueness in the minds of its followers and now the

was also a staunch believer in the plurality of religions as he describes “plurality of religion is a global phenomenon, in a sense, Christ, the Buddha, and Mohammad are ‘universal options’ and a religious man must choose his faith despite the environmental factors” (25). Wach is undoubtedly a major figure in the comparative studies of religions and at the same time a spokesman of pluralism, this indicates all such efforts are to diminish the religion as such in the religious perspective.

This whole debate that everything is equally valid no matter whether it belongs to religion or a notion is the doctrinal attitude of postmodernism. Akbar S. Ahmad relates “for postmodernist, ideology, Marxist or Buddhist, is just one brand of many available in the shopping mall” (26). The other dominant and essential feature of postmodernism is its strange ambiguity that remains from the first line till end, the reader ends with multiple meanings with a plight of confusion. Ahmad writes further “we don’t live in a world of clear images...in order to discover postmodernism one must look for richness of meaning rather than clarity of meaning” (27). The same author delineates that pluralism is the offshoot of postmodernism. He remarks “to approach an understanding of the postmodernist age is to presuppose a questioning of, a loss of faith in, the project of modernity; a spirit of pluralism; a heightened skepticism of traditional orthodoxies; and finally a rejection of a view of the world as a universal totality, of the expectation of final solution and complete answers” (28). It is true to say that the whole game revolves around to promote liberalism and secularism which are definitely against the religious paradigm. And it is a combat between religion and anti-religion that will last till doomsday. Everett Helmut Akum concludes his article in these words “in the aftermath of September 11, pluralism therefore increasingly became synonymous with religious and cultural diversity and secularism as well as the decentralization of political power typically of the modern west. Thus pluralism has come to signify the tolerance and liberalism of the western tradition as opposed to the closed, totalitarian societies of Islāmīc fundamentalist” (29).