

MODERN ISSUES IN QUR'AN AND SUNNAH STUDIES

NOOR MOHAMMAD OSMANI



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GHULAM AHMAD PARVEZ AND HIS TAFSIR MATALIB AL-FURQAN: A METHODOLOGICAL ANALYSIS

DR. NOOR MOHAMMAD OSMANI*

ABSTRACT

Ghulam Ahmad Parvez, a well-known writer for rejecting the authority of Hadith of Prophet, was overwhelmed with the Western culture and thought that he manipulated the interpretation of the Qur'anic *ayat* in order to suit with the Western culture. In his *tafsir*, *Matalib al-Furqan*, Parvez followed deviationist approach in interpreting the Qur'an. He did not accept the Sunnah of the Prophet as a source of Qur'anic interpretation. Though he criticized those who crossed the Qur'anic limits and the context of Arabic language, he himself transgressed the limits in many occasions. His ideas contradict with traditional Islamic beliefs and practices. He gave strange understanding of Qur'anic *ayat* on women's Hijab, women's testimony in court and the divine law of inheritance. The current study would deal with his brief life, his *tafsir* and its methodology with a critical analysis. It provides a textual analysis of his *Tafsir* based on classical and modern *tafsir*. It adopts a critical yet objective approach in dealing with the issues.

Keywords: *Parvez, tafsir, methodology, hadith, shari'ah*

BRIEF SKETCH OF HIS LIFE

Born in a religious family with Sufistic trend on 9th July, 1903 at Gurudaspur, East Punjab of India, Ghulam Ahmad Parvez was raised and trained by his grandfather Moulvi Chowdhury Rahim Bakhsh, who was, as Parvez says, a great scholar of Hanafi school of law.⁴⁹

He loved music and used to listen to Mehedi Hassan, Nazir Faruqi and most importantly, to Rowshan Ara Beghum, who he regarded to be the gifted singer of all ages. Music for him was a source of relaxation, and the food for soul. He said, "Those who cannot appreciate music and declare it *Haram*, have no soul."⁵⁰

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⁴⁹ *Tulu' Islam Magazine*, Lahore. May-June 1960, p. 31.

⁵⁰ *Ibid.* March-April, 1969, p. 116.