

## [Home](#) **Decisions in the Light of Quran (Book 1)**

by G. A. Parwez

translated by Dr. Manzoor-ul-Haque

### 1. Ritual Prayers (Namaz)

- [The Difference between "Namaz"\(Ritual Prayer\) and "Salaat"](#)
- [Determining the rak'ah, timings,elements etc. of Prayer – Namaaz](#)
- [Number of Prayers](#)
- [System of Salaat and Ritual Prayer -Namaaz](#)
- [Various Aspects of Salaat](#)
- [The Namaaz -Prayer- of Allah's Messenger](#)
- [Consistency of Action \(Mutawater\)](#)
- [The Namaaz of Shi'as](#)
- [Namaaz in Urdu Language - I](#)
- [Namaaz in Urdu Language - II](#)

### 2. Fasting (Roza)

- [Fasting \(Roza\)](#)
- [Taraweeh](#)
- [Etekaaf](#)
- [Lailat-ul-Qadar](#)
- [Eid-ul-Fitr](#)

### 3. The Pilgrimage to Mecca (Hajj)

### 4. Zakaat (Economic System of Nourishment)

- [Is Zakah the Tax of the Government?](#)
- [Sadaqah and Charity](#)
- [Sadaqah-tul-Fitr](#)

### 5. Social & Marriage Problems

### 6. Lawful and Unlawful (Hallaal-o-Haraam)

### 7. Allah & Human Personality

### 8. Allah's Messenger(s)

### 9. The Qur'an

### 10. Ahadith

### 11. History and Islam

### 12. Bondmen and Bondwomen

### 13. Qur'an's Political System

### 14. Miscellaneous Part-I

**15. Economic System**

**16. Miscellaneous Part-II**

## [Home](#) **Ritual Prayer**

by G. A. Parwez

translated by Dr. Manzoor-ul-Haque

### **PRAYER**

#### *The Difference Between Namaaz and Salaat*

#### **QUESTION**

Some one has asked me the following questions:

1. *You say Islam is the name of Divine Laws. What is the importance and position of Namaaz - Prayer - in it?*
2. *What is the difference between Namaaz -Prayer -and Salaat? Have you made it clear anywhere that Salaat is intended to be Namaaz – Prayer?*
3. *Do you propose any other form of Namaaz – Prayer –besides its present form?*

#### **ANSWER**

### **Exposition of Islam**

Islam is the name of obeying the Divine Laws in every walk of life; it is the complete submission to these laws. Prayer, in this way, is the practical admittance and concrete manifestation of subservience from the deepest recesses of the heart. By bowing down (being prostrated) to Allah, the human acknowledges (or expresses) the fact that he will obey His Laws in his every will, decision and action; whose heart is brimmed full with the passions of obedience and submission, his head will automatically bow down to the existence of Allah. And whoever feels shame or indignity in bowing down to Allah, his submission to Him will be a mere nothing. But along with it, it is evident too that whosoever rises against the Divine Laws in the various walks of life, his traditional bowing down to Him in prayer can not accomplish the purpose of Salaat.

#### **2. The Word "Namaaz"**

Prayer -Namaaz -is a Persian word (but even more than that, it is Pahlvi). It was used for the old method of worship among the Persians. Later on, this word was used for the congregations of Salaat and now this same word is in vogue among us. (I understand that the use of the terms, the Quran has prescribed, is better to be kept as such). The word Salaat that has come in the Quran is very vast and comprehensive. Its basic meanings are “ **to comply some one from within or to submit and to be under the command of some one.**” The Quran has also used this word for the congregations of Prayer –Namaaz. So when we talk of the word “Namaaz” it would mean Namaaz only. But when we use the word “Salaat”, it would include Namaaz and yet in addition to it, some more exposition to. At various places I have made it clear that the word “Salaat” has also come for the congregations of Namaaz in the Quran. For example, for the word Salaat (under its root S-L-O), in the Lughaat-ul-Quran – Lexicon of Quran, you will find the following passage:

**“Various expositions of Salaat had been stated above. This make it clear that a person subservient to Allah, in whatever phase of life that be, accomplishes his assigned duties in accordance with the Divine Laws, is sheerly accomplishing the functioning of Salaat. It needs no identification of any time, place or any form fixed for it. But there are a few places in the Quran, where the word Salaat has been used for a particularly**

conspicuous act.”

## **SALAAT**

Then those verses of the Quran have been given whereby the word Salaat has been used for Namaaz – prayer. Thereafter, it is written:

**“It is clear from the above illustrations that the word Salaat in the Quran has also been used for those congregations which are normally called the congregations of Namaaz – prayer. (The word Namaaz is not of Arabic language; it is of Pahlvi language)”**

There after, the following has been written about the importance of the elements of Salaat:

**The human also expresses his passions through the concrete movements of the organs of the body and this has so deeply rooted in him that such movements go on being accomplished automatically by him. The passions of sorrow and anger, gaiety, wonder, firm determination and resolve, yes and no, etc and the like - and the declaration of his decisions - inadvertently go on coming to pass through the physical movements of the human. The same is the condition for the expression of passions – firm determination and respect, submission and regular obeisance. For respect, the human’s head involuntarily bows down; for submission, obedience becomes inadvertence. Though the Quran keeps a watching eye over the essence and reality of action and outweighs the sheer formalism, but wherever there is need for outwitting the essence and reality of passion, it does not give any deterrence provided this very form is not taken to be the mean itself. The practical form, in connection with the standing and prostrating etc. position, infiltrating down to us, is only for this very purpose. It is clear that when the manifestation of passion occurs in the collective form, the harmony among the concrete movements of the expression of passions is a must, otherwise there would look to be emerging chaos in the congregation. Keeping discipline in the expression of fervid passions of respect and honor, submission and regular obeisance, subordination and self-commitment in itself warrant vehement development of the self.**

In Mafhoom-ul-Quran, the following has been penned down in connection with the Quranic terminology:

**“A conspicuous term of the Quran is *aqaa mate Salaat*. Its general meanings are taken as ‘to establish Namaaz’, or ‘to recite Namaaz.’ The root of the word Salaat is S-L-O, the basic meaning of which are ‘to follow after some one’. So the exposition of Salaat would be ‘to obey the Divine Laws from within’. For this reason, the exposition of *aqaa mate Salaat* would be ‘the establishment of such an Order or society in which the Divine Laws are obeyed. This is the vast and comprehensive exposition of this term. The concept of ‘obeying the Divine Laws’ through the congregation of Namaaz – Prayer – comes to the vision in the concrete and miniature form. The Quran has, therefore, used this term for these congregations as well. A little contemplating on the verses of the Quran makes it clear as to which are the places where congregations of Namaaz are intended from *aqaa mate salaat* and that which are where it is meant ‘the establishment of Quranic Order or Society’. These meanings have been made clear at their proper and relevant places in the Mafhoom-ul-Quran – The Exposition of the Quran.”**

It is clear from these illustrations that I have elicited the meaning of Salaat as Namaaz and that of *aqaa mate salaat* as the establishment of the congregations of Salaat. And it means the same Namaaz – Prayer – we offer.

### **3. Change and Variety**

This reality has been stated in clear words – not on a single place, but on numerous occasions; not singly but on numerous combinatorials - that no one has the right to make any change in the methods of offering prayer which have come down through the various sections of the Ummah. That is why I have disagreement with the Ahl-e-Quran who have devised their own separate form of prayer. But to be sure, I emphasize this fact that if the system of caliphate-based-on-the-precept-of-Messengerhood is re-established, and it devises a single form of offering prayer – Namaaz – for the entire Ummah, it would be a very effective step for synchronizing oneness in Ummah. We would have to accept this fact that during the saga of the Messenger (S) and of the caliphs, the guided, the entire Ummah would have offered the prayer – Namaaz –on the one and the same method. There was oneness in the Ummah at that time, so when we divert to that felicitated saga, efforts would definitely have to be put forth for harmonizing oneness in the Ummah; and the prayer – Namaaz –is its greatest instrument for this purpose. But if any one says there is no possibility of inculcating harmony in the Ummah, then I regret to enter into the discussion with him any more.

**(November, 1961)**

## [Home](#) **Determining the Rak'ah, timings, elements of Prayer -Namaaz**

by G. A. Parwez

translated by Dr. Manzoor-ul-Haque

### **SECOND QUESTION**

#### **Determining the rak'ah, timings,elements etc. of Prayer – Namaaz**

##### **(Difference Between Ibadaat and Laws)**

Some where in a previous paper, you had written about Zakah. – “Since the Quran has not fixed its value, it means the Government, established on the basis of Quranic principles by the rulers impregnated with the Islamic conduct, will be free to fix the value of Zakah suited to its own time”.

Insisting to impose limit over a thing the Quran has not restrained, on the plea that it has been the rule from the time of the Messenger (S) down to day, or the jurisprudence have made such a decision, is wrong in your opinion.

This generates another question.

- A. The Quran has laid emphasis on Namaaz – Prayer – without giving any detail of its timings, number, elements and the mode of its offering. On this very base, the Ahl-e-Quran tried to draw the rationale of 5 prayers from the Quran. The palpable mark for the tenuousness of their arguments is that one group of this very faction could become convinced of 3-prayers only.
- B. The same is the case with the rak'ahs of Namaaz – Prayer.
- C. The elements of Namaaz – Prayer –and the detail of the mode of its offering are also trouble shooting. If Hadith is the history of Deen only – and not the Deen itself, worthwhile to be followed or obeyed, then the sequence of Bowing and Prostrating – Rukoo and Sujood – can change. There can only be one Prostration – Sajda; even the fixation of rak'ahs can be modified on individual or collective decision in all climes and ages. Beside Surah *Fateha*, whichever-is-understood-to-be-appropriate can also be recited instead of whatever is read in the prayer.

Any-way, one group of Ahl-e-Quran, modifying the present mode of offering the prayer, has preferred the method established by Maulvi (late) Abdullah.

(By the repeated mention of Ahl-e-Quran, I do never mean that your belief is identical to that of theirs, because I remember, you have, through your books, expressly segregated yourself from this belief. What I mean is that while restricting to the Quran alone, this type of situation can come to pass).

Long ago I read your pamphlet on Personality Worship. While penning down these apprehensions, I made a search to find out that copy of the Magazine. It looks as if I have lost it some where. So I am writing this all with the help of my memory.

In that Magazine, you had written: the matter of Namaaz – Prayer -can be solved with the phenomenon of continuity; since the prayer is being offered by this same way from the last 1350 years, so we ought to offer it by the same method today.

If the argument of “continuity phenomenon” is correct for prayer, then why not the same argument be held true for Zakah? Kindly help me in eradicating this contradiction.

## **ANSWER**

Whatever I have written in my paper is this. The details of those laws the Quran has mentioned in principle - without defining their details - can be modified, annulled or repealed according to the changing exigencies of all the climes and ages, but the competent authority for such change can not be any single person or any group of persons. Only the successors of Allah's Messenger (S) hold such a prerogative. And by the successor of Allah's Messenger (S) is meant the Government that is established in consonance with the Quranic principles to enforce the Quran's Order.

## **CHANGE IN DETAILS – BYLAWS**

First of all, look to this entity that the point in discussion is the law, not the *Ibadaat*. The necessity for change in a law compatible with the changing exigencies of time, place and circumstance is quite evident. But this necessity in *Ibadaat* is very scarce. Take Namaaz – Prayer – and Zakah, for example. The need of change and modification in the rate of Zakah (i.e. Government Taxes) is such a reality, which warrants no argument. On the contrary, take the example of Namaaz – Prayer. Where will the exigencies of the time (not the personal inclinations, but the urges of the time) mould its details, the bylaws? What will be the urgency warranting to change '*subhaana rabbe yal azeez*' for '*subhaan ullahe t'alaam yase foon*' in rukoo – Bowing, or two Sujood – Prostrations - in lieu of one?

## **DIFFERENCES**

In addition to it, we have cognizance of this fact that there are differences in the present details of Namaaz – prayer – among the various factions. I understand that according to the Quran, the first and the foremost duty of the Islamic Government ought to be to arrange for letting these difference, operating as the impeding blocks of schisms and groupings among the Muslims, wipe off gradually. Had the sequence of his (S) succession been perpetuated after the Messenger of Allah (S), there would have been no existence of these factions because the Messenger of Allah (S) had left behind him a single united Ummah, not the conglomeration of Ummah segregated among various factions and schisms. With this prospect in view, if the Quranic Government devises any single agreed form of Namaaz – prayer –, it would be imperative to bring about changes and modifications in its present form which at present is bittered with differences. But side by side, whichever form this Quranic Government gives shape to will form the legal Namaaz – prayer.

## **SEQUENTIAL CONTINUITY**

But unless the Quranic Government is established among us, the only possible way to deter the chaos and distraction, or to reduce the intensity, is to maintain the same way it has perpetually come down to us. But the condition is that we are satisfied that such and such a deed has continuously come down to us from the period of 'the Messenger of Allah (S) and his companions.' And every individual or faction is not allowed to devise its own ways and means. This is the aim - that the deeds coming down to the Ummah in the sequence of continuity are sustained in the same way provided these are not in contravention to any self-explained injunction of the Quran. It, as I understood and still understand, is the only mode of protection for the Muslims in India (and here – in Pakistan – till the Quranic Government is established). This can save the nation of any further deterioration and disintegration.

## **MISTAKE OF AHL-E-QURAN**

To me the basic error of the Ahl-e-Quran is that they started defining from the Quran the details of the injunctions, which the Quran has given in principles only. Its result could have been nothing except guessing and conjecturing. And then the conjectures they so arrived at could not be decisive for the nation. This prerogative as I have said repeatedly goes to the Quranic Government alone.

During the age of non-concentrism of Deen, I give preference to the deeds infiltrated through the sequence of continuity rather than the individual conjectures.

### **IBADAAT AND LAWS**

I may report this as well that the difference I made in the realm of laws and *Ibadaat* is only to make this understandable that the need of any change and modification in the latter caused by the change in time is scarce. It may not be mistaken here that the laws pertain to our worldly life and the *Ibadaat* to the Hereafter, or the laws are applicable to the material world and the *Ibadaat* to the spiritual. In Islam there is no line of demarcation between the World and the Hereafter, between the matter and the soul. Its laws and deeds all are its *Ibadaat*. Obedience to every Quranic injunction is *Ibadat*; and every *Ibadat* in itself is toned with the status of a law in life. From this vintage point, if you desire to understand, the principle I have mentioned in my paper will equally apply to the law and *Ibadaat* both. It means if the successor of the Allah's Messenger (S) – i.e. the Quranic Government – considers that the requirements of the time have made it imperative to bring about some partial changes and modifications in a particular form of Namaaz the Quran has not defined, then this Quranic Government in principle will be the competent authority to incorporate such changes and/or modifications in it. But our difficulty is, whenever we think of this idea of making any changes and/or modifications, our vision engulfs those who are wielders of power in our present Governments. And then the very idea of this concept makes our soul tremble with this notion that such a prerogative for making any change and/or modification in the laws the Messenger (S) had prescribed can not be entrusted to these people. At that time we forget that this right is the only privilege of the successors of the Messenger of Allah (S) and none else. And when the successors of the Messenger (S) think of bringing change in any order of the Messenger (S), they will obviously do that when they, from the deepest recesses of their heart, reach the decision that..... Had the Messenger of Allah (S) been there at this time, he would have himself amended that order. This all confusion gets its ingraining by getting lost of that difference.

**(1953)**

## [Home](#) **Number of Prayers**

by *G. A. Parwez*

translated by *Dr. Manzoor-ul-Haque*

### **How was the Number of Prayers Fixed?**

#### **Tradition of Bukhaari**

## **QUESTION**

While conversing with a Maulvi Sahib, there was a mention that Revelation is the Quran alone; other than that there is no Revelation. He then said, “If you are a renounced of the Hidden Revelation (i.e. the non-recited revelation), then tell me, ‘Where is the mention of 5 times prayer in the Quran?’”

He further told, “The Messenger (S) had fixed these timings on the basis of the Hidden Revelation.”

## **ANSWER**

We will explain later on as to what has been written about prayer – Namaaz – in the Quran. For the time being you just see the qualitative aspect of this Revelation on the basis of which the 5 times prayer - Namaaz – was made obligatory. It is written in the Bukhari that the prayers were made bounden duty in the Messenger’s night journey (Shab-e-Mairaj). Its detail, in the words of the Bukhari itself, is reproduced:

### **HOW PRAYERS WERE MADE BOUNDEN DUTY**

Ans bin Malik says that the Messenger (S) said:

Allah had fixed 50 prayers for my Ummah. But on my journey (back), I happened to pass by Moses (pbuh). He enquired, “What has Allah made obligatory for your Ummah?” I said, “50 prayers”. He said, “Go back to your Nourisher because your Ummah will have no bearing for it.” I returned and got its number reduced from my Nourisher. Then Allah (TWT) eliminated half of its number. When I returned to Moses (pbuh), I said to him, “Half of the prayers have been eliminated.” He then said, “Go back again to your Nourisher. Your Ummah would even have no bearing for it.” I got it further decreased from God. God pronounced, “5 prayers are kept obligatory and these are equal to 50 in Sawaab. There is no change in Our pronouncement.” After that when I returned to Moses (pbuh), he said, “Go back again to your Nourisher now.” I said, “Now I feel ashamed of my Nourisher.” (**Bukhaari, Kitaab-us-Salaat**)

You saw, “How were the 5 times prayers made bounden duty?” - Allah, the authority issuing the Order and His Messenger (S), the Herald bringing this Order to the Ummah –. God issued Order for fifty prayers and the Messenger of Allah (S) came straightforward with this Order. Neither God felt it as to how an impossible Order He is issued (God forbid), nor the Messenger of Allah (S) envisioned as to how his Ummah would comply with this Order. If anyone who felt the pinch of this Order, it was Hazrat Moses (pbuh) alone. On his reminder, the Messenger (S) thought whatever he reminds is true. So he (S) returned; Allah (TWT) also felt its pinch that something oppressive had been issued through the Order. Hence, all the half of the prayers – all together – were abated, neither one nor two. God grasped: Now the Order is appropriate. And the Messenger of the Allah (S) became satisfied as well. But it was Hazrat Moses (pbuh) who said again: This number is still more (than the desired). On hearing from him, the Messenger of Allah (S) again paid visit to Him. God again felt the pinch of the

oppression of His Order; then there remained five prayers out of 25. Being satisfied the Messenger (S) came back. But Hazrat Moses (pbuh) said once again: The number is still greater. On hearing this, the Messenger (S) did not say, "No, I understand the Order is correct now." But what he said is (whatever you say is correct, but what am I to do?) I feel ashamed in going to Him anon, so whatever is done, is done forever.

You saw: How were the fortified orders of Deen used to be determined? All we'll give vent to our feelings is: think cool-mindedly any time that whenever such type of things come by to the non-Muslims how derisively they would not envision of our Allah and the Messenger of Allah (pbuh). This tradition makes it clear that some Jew has coined it so that the superiority of Hazrat Moses (pbuh) be proved and the Muslims be told that (God forbid) "this is the real merit of your Messenger (S) in the eyes of our Apostle." But the complaint against this Jew is of no use. This was what he had to do. Ask the Muslims who hold these matters clandestinely very close to their hearts and whenever any one makes them divert their attention to it, they erupt with nabbing and grabbing splash over him.

But these matters can no longer continue any more. These matters, if the Muslims remained stuck deep to in the same way, will crush them like the millstone and then will replace them with a nation that will lead the entire humanity on a balanced path in the light of the Quran's candle of guidance.

Any-how, this is the model of this "Hidden Revelation" on the basis of which and according to what our Maulvis say, those injunctions the mention of which is not found in 'non-recited Revelation' (the Quran) were used to be determined.

**(1953)**

## [Home](#) **System of Salaat and Ritual Prayer -Namaaz**

by G. A. Parwez

translated by Dr. Manzoor-ul-Haque

### **The Mutual Relation**

#### **Between System of Salaat and the Time-Related Obligatory Namaaz**

##### **QUESTION**

I am studying whatever here and there you have penned down about the system of Salaat. Very finely you have illuminated a significant and basic aspect of Deen. But one thing still remains to be elaborated: What will be the position of Salaat, called the time-related obligation, in the system of Salaat?

And if this daring of mine is pardoned, may I ask this too, “How do you offer your prayer – Namaaz?”

##### **ANSWER**

If you were studying my writings, continuously and completely, it would have become clear to you that, the establishment of Salaat – so far I could grasp the Quran -is an extremely comprehensive and scholarly term of the Quran. Its aim is to develop a society where the Divine Laws are practically implemented. And thus full-blown development of the potentialities of every individual of the society may go on blossoming so that after achieving the pleasant accomplishments of this world and the Hereafter he may go ahead onto the next evolutionary stage of life. So the system of Salaat will encompass the all life of a Momin (or file of the Momineen). Every breath of their life will stand witness to this exalted reality that these are the *Musallees* (i. e. the members of the caravan following – the dictums of – Allah). Each and every aspect of their life – and each and every sphere of their *Ibadaat* will affirm their sub-ordination to the Divine Laws. The record of their business of life – when manifested – will look to be the living picture of the Divine will. Due to their adherence to this collective system, their earthly life, right from its burgeoning to the end, will be the comprehensive exegesis of Islam

**(fala tamootunna illa waantum muslimoona) (2:132)**

The following are the ingredients of this system:

1. The Quran i.e. Islam’s Constitutional Code
2. The Centre i.e. the implementing force of the Divine Code and
3. The Party – the individuals of the society with whom this system would be established

And the following are the principles and foundations of its pragmatic execution:

- a. Complete harmony among the individuals of the society i.e. one heartedness, one vision, one footedness and

b. Subordination to the Centre

### **ALL TIME PROGRAM**

As has been written above, this system remains pervaded in the all life of the rank and file of the Momineen. And there happens to be not a single moment in any single day and night in their life when they may even cross this fold. It enjoys the same status in their “human life”, as is that of air for their “physical life.” On air depends the human life and every body acknowledges its need and significance. But even then the doctors have to reiterate this sentence frequently: there is urgent need of open and fresh air for health and life. This has to be repeated just because its reminding (mention) makes its importance self-evident. The Divine Code has also had the provision that the reminding of this system is made regularly so that its principles and foundations become refulgent. And its significance does not go out of sight.

### **SALAAT**

The name of this reminding is the ‘time-related obligation’ of Salaat i.e. the congregation of Salaat at conspicuous timings. The fundamental principle of the Order of Deen (Islamic Society) is that the life of achievement and prosperity is not individual in its nature; it is collective. The congregation of Salaat takes its initiative from this very principle i.e. the gathering of the scattered people at one place on a single call.

The next step in the Order of Deen is obedience to the Centre. In the Collective Salaat its manifestation harbors in a practical form when this conglomeration selects the best of its individual within its own rank and file as an “Imam” – the leader. (And the criterion of being the best is: whose life surpasses the most in harmonizing the Divine Laws.) This same “Imam” is the representative of this gathering. Every one has to rise up on the call of this same one. And every one has to kneel down on the same call – And this kneeling and rising is a simultaneous anchoring providing witness to the stark fact that there is perfect harmony of thought and action among the members of this group. This makes the social stigmas go vanishing.

### **IMAM, THE LEADER**

(“Imam” is the name of the thread that the masons use to judge whether the wall he is constructing is rising exactly straight up - the building bricks are not zigzag).

The next principle of the Order of Deen is that it is all universal and its concrete Centre is the House of Allah. So, for reminding this reality, the direction of the group members in the Collective Salaat is kept towards Kiblaa. It means the aim and destiny of all Muslims of the world will be the same one entity.

The establishment of the Islamic Society is founded on the Divine Laws. And the objective of the congregation of Salaat is basically the reminding of this very foundation. That is why the concept of Salaat can not be imagined without the Quran. Its very purpose is to divert the attention of the members of the society to the Quran. – These gatherings have been stemmed for the sake of reminding this very purpose. So the Quran is repeatedly recited in these congregations so that this conviction (the aim of life) is revitalized – that we have to establish ourselves alert to rise against every non-Quranic Order; we have to surrender down from the deepest recesses of our heart to its decisions alone.

### **SALAAT AND SOCIETY**

This is also known that these congregations of Salaat are not merely for the sake of its reminding; these also encompass the mutual consultation for the solutions of the matters of the Ummah. In fact, these are the gatherings of the “**consultative council**” of the Quranic Government. So, in the Surah

“*Sho’ra*” the characteristics of Momineen are described as

**Waallatheena istajaboo lirabbihim waaqamoo alssalata waamruhum shoorā baynahum (42/38)**

**“These people establish Salaat, and their matters are mutually decided.”**

The injunctions of establishment of Salaat and mutual consultation at one place profusely determine the aim and purpose of congregations of Salaat. So the history unveils to us that whenever there used to be any matter during the period of caliphate, the guided, a proclamation of *assalaat-ul-jaam’ey* was made on behalf of the caliph. The people used to gather in the *Nabvi* Mosque. First two rak’ah of Namaaz – prayer – were used to be offered, then the caliph used to explain the matter under discussion and so its decision with the mutual consultation of the gathering was used to be made.

### **How do I offer Namaaz?**

Now comes the second part of your question: How do I offer prayer – Namaaz? You needed no excuse for asking this question. Had you been with me, you would have yourself seen me offering the Namaaz – prayers. But since you are far away, you had to ask me through this writing. I offer the Namaaz in just the same manner the majority of Muslims (in accordance with the Hanafee jurisprudence) offer the Namaaz. It is with this difference that if some where the Namaaz – prayer – is being offered in a manner other than that of the Hanafee’s (and I know of that manner) I do not hesitate to participate with their mode of offering.

**(1953)**

## [Home](#) **Various Aspects of Salaat**

by G. A. Parwez

translated by Dr. Manzoor-ul-Haque

In the Monthly Tolu-e-Islam of November, 1953, there was some one's paper in which he had corroborated the reality we have projected - that the exposition of *aqaa mate salaat* is, in fact, the establishment of such a society where all the members go on obeying the Divine Laws from within. And thus along with the development of the personality of the individuals, their collective life, also goes on impregnating with the happy tidings and the exalted achievements. At the end of this paper, there was a 'note of comprehension' from Tolu-e-Islam, making elaboration of some of its points and showing disagreement on a few. It is being reproduced below.

### **NOTE OF COMPREHENSION**

**We are glad the sound we raised - that the meaning of *aqaa musasalaat* is not only "to offer Namaaz-prayer" but its exposition is "establishment of Quranic Society encompassing all aspects of life" - has hung upon the lips of people far and wide. Bravo! May God bless more! *Fal hamdo lillahe ala zaleka.***

Respected ... is our corroborator in this count and his paper under discussion is the dissemination of this very call. But, with due respect, we slightly disagree on a point he has written at the end of his paper. Or in other words, in our opinion this point merits elaboration. As he has expressly written in his paper, Salaat, according to the Quran is a collective process through which a true Quranic Society is established. Even the meanings of Salaat are "**balanced and continuous tempo and incessant obedience to the Divine Laws from the deepest recesses of heart.**" And it is plain enough that this entity is collective, it is not individual in nature.

### **INDIVIDUAL NAMAAZ - PRAYER**

So far our insight goes we do never find any glimpse of guidance for the Individual Salaat anywhere in the Quran. Factually the only difference between Collective Salaat and Individual Salaat is not that when a number of people offer Salaat together, it is called Collective Salaat, and when a single individual offer it privately - all alone - it is Individual Salaat. There is a basic difference between the two. Collective Salaat and Individual Salaat - if the Individual Salaat could ever be called Salaat - are the exponents of two distinctly different concepts. The Collective Salaat is founded on this concept that the personality development of the individual, according to the Quran, can only be made within a society (and being an integral part of it too). And the exposition of *Ibadaat* is "unbiased and pure obedience to the Divine Laws" which (too) is possible within a society; it is not possible individually. On its contrary, the Individual Salaat is based on this concept that an individual can "purify the self" privately, being isolated from the society. And that the purpose of *Ibaadat*, which can be done privately, is to worship God. It is plain that both of these concepts from their genuine and foundation point of view are diametrically opposite to each other. The Quran is an echoing protest against the individual concept of life and a clarinet call for the collective concept of life. So it is not possible that the Quran which is a herald/procurer of Collective Salaat be simultaneously guide to the Individual Salaat and may tell of its benefits. The entity called Individual Salaat is, in fact, a benediction (not the Quranic Salaat, which is offered).

### **EPISODE OF HAZRAT ZACHARIAH**

And even the episode of Hazrat Zachariah, Respected ..... has quoted as the example of the Individual Salaat, strictly enjoins upon it. The story of Hazrat Zachariah starts with the words *humaa*

*lika da'a Zakaria rabbo hoo (3: 37)*. Zachariah solicited benediction from his Nourisher and said: my Nourisher, bestow on me from Thy self a goodly offspring. (*innaka samee udd'a*) Thou hearest benediction. After this, as the story goes, it is given that he still stood soliciting benediction in the altar when God rejoiced him good news of the son. **Fanadat-hu almala-ikatu wahuwa qa-imun yusallee fee almihrabi (3:39)**

The Quran has added the words **wahuwa qa-imun yusallee fee almihrabi (3:39)** – to tell that Zachariah had hardly vanquished his benediction when God blessed him with the confirmation. This matter has been elucidated in Surah Maryam – Zachariah's soliciting of benediction, confirming of his benediction and getting the happy tidings of his son had all occurred at the same time. That is why when all this had happened, (*fa khara ja al'a qaume hee min al meh rabe* 19: 11), Zachariah came out to his people from the altar. Therefore, in the story of Zachariah, the meaning of *usalli fil mih rabe* 3: 39 is not 'to offer the Salaat in the Quran's terminology' but it is the 'soliciting of benediction for the son.' The word 'Salaat' for the meaning of benediction has been used at numerous places in the Quran. For example, *salaato ka sakunn la hum* 9:103 your benediction is a comfort for them. So this saying is then correct that Benediction\* can be solicited individually. But to say that the Quranic Salaat can be offered collectively as well as individually will not be correct. Be it known that even the prayers - Namaazein – that we offer with congregation today (i e. puffed-up to be collective to your own) are Individual Salaat in the real sense. Its reason is that the basic concept involved in it is of 'God's worship' and of 'individual incarnation'. Hence, neither the separately offered Namaaz – prayer – of any individual, nor that of offered with congregation is the Quranic Salaat from the desired vantage ground of the Quranic.

### **TIME-RELATED CONGREGATION**

The Quran, in its program 'the construction of society' has elaborated this matter - that for this purpose the necessary accessories are the time-related congregation where, after God's appreciation, and adjudication of His obeisance and subordination, important matters are mutually consulted. These are called the time-related congregation of Salaat. That is why the order of 'mutual consultation' and 'establishment of Salaat' have come together. In Surah *Shoora*, says the Quran.

**Waallatheena istajaboo lirabbihim waaqamoo alssalata waamruhum shoora baynahum wamimma razaqnahum yunfiqoona (42:38)**

This is the group of the people who voluntarily leaping to the law of Nourishment of the Nourisher establish the system of Salaat and their matters are decided with mutual consultation. And whatever We have provided them, they keep it all open for the nourishment of the masses.

The history stands witness to this fact that whenever there happened to be any important episode demanding immediate gathering, there was proclamation with these words:

### **Assalaa-tul-jaam'ia**

So, hearing these words the people used to assemble and the matter under discussion used to be considered. This makes it also clear as to what the exposition of *assalaat* was in those days.

### **RECTIFICATION OF INDIVIDUAL SALAAT**

After this, Respected ..... Sahib says, "If we can rectify Individual Salaat, which is more difficult, then the way can gradually be paved for the congregational Salaat." The respected fellow did not explain: What does he mean by "the rectification of Individual Salaat?" This very sound (and approximately at the time of every Namaaz – prayer – from every mosque) is resonating to our ears since the last thousand years - that you rectify your prayers. But no one tells as to what it means. The following is the exposition of the one calling in the mosques:

Perform accurately *fraaiz-o-waaji baat, sunnan, mustah baat* etc of Namaaz

Perform its elements correctly

Keep this much distance between both the feet on standing

Raise your hands for *Takbeer* up to the lobule of your ears

Keep hands to such and such position while in *Qeyaam*

Observe this form while bending in *ra'koo*

Keep this posture while in *Sajda* etc.

Ask any emphasizee in solitude, he will say, “Offer Namaaz –Prayer –with all supplication and humility; the presence of heart is imperative in it; the human should weep and beg for in whine to God with all humility and meekness.” It is plain that during this period of one thousand years, tens of thousands of such men have lived past who used to be very careful in accomplishing the elements of their Namaaz. (And even today, there will be thousands – if not the crores – of such men who are still keeping it up). And there was (and is) humility and supplication in their hearts. But in spite of it, those Namaazeen – Prayers – could not produce the desired results (and neither are these producing today) which the Quran asserted to be the intrinsic bearings of the Salaat – and neither could those of the one whom the writer has mentioned with elegance and terseness in his paper. If you observe meticulously you will discern our real dilemma that we understood was: by rectifying the Individual Salaat, the results of the Quranic Salaat can be clinched. But, when the Individual Salaat is in no way the Quranic Salaat, how can by its rectification the results of the Quranic Salaat be attained? By inculcating “humility, supplication and presence of heart” in the Individual Prayer, what you optimally can do is that you may vehemently add up more towards terseness in your benediction and may accomplish the worship of God with wrapped attention. What more – than that – you can do by the rectification of the Individual Salaat? But the bearings, the Quran has mentioned, will not be sustained. There is no doubt in it that, when the Momineen obey the Divine Laws and injunctions from within through the system of Salaat, obeisance- from-within would not be merely mechanistic in nature, it would corroborate all soft chanting and intoning, supplication and beseeching. It means the “obedience from within” will emanate from the deepest recesses of the heart, soaking deep into the very droplets of the blood and the radiant consequence so attained by the obeisance- from-within will become the genuine source of real mirth and veracious composure for the human. In this way, both the visio-intellect and the passions of the human will accomplish the genuine equanimity by this very system of Salaat. But when this system of Salaat vanishes, the “material-worshippers of the world,” do attain the life facilities by virtue of their intellectual chicaneries and hence get satisfaction of their passions. And the “Religionists” gain the sang-froid of their passions by the individual worship. When the Quran said

**Fakhalafa min baAAdihim khalfun adaAAoo alssalata waittabaAAoo alshshahawati fasawfa yalqawna ghayyan (19: 59)**

I.e. After the Anbiya, their followers wasted the Salaat, and followed lasciviousness, licentiousness, wantonness, so its consequence was destruction and devastation. Then by the word *itte ba-e-shahawaat* – “the following of lasciviousness, licentiousness” - meant “these people wanted the satisfaction of their passions by other mechanisms – means and ways – instead of Divine Laws”. This was the very blunder they committed. It may be clarified here that the satisfaction of the passions in line with what the Quran says is not bad. The bad in it is that this satisfaction is accomplished by the non-Divine mechanisms – means and ways. The one of the means of satisfying the passions is the establishment of Salaat, which cherishes the attainment of physical facilities of the world. But the genuine satisfaction of the human passion is by means of integration and consolidation of human personality.

## **MYSTICISM**

Crowning satisfaction of passions on ones own by wasting the Salaat is the second mechanism. This is an erroneous errand. It is also clear that the human passions are not restrained to the “animal passions” alone. They include those “sacred passions”, the satisfaction of which the religionists attain by means of individual worship (The Quran has denoted it with the term mysticism). Hence, in mysticism if “Individual Salaat” (i.e. the mechanism for gaining serenity by worshiping God) could not bring Allah’s prescribed-pleasant-consequences (for which Allah had proclaimed that He had not ordered it for), then how can the same phenomenon, among us, prove to be a surety for the goodness of consequences? Though how much elegantly it might have been made valid and reliable!

## **LINK WITH ALLAH**

It is usually said that the individual worship is a mean for establishing link with Allah. First of all, it ought to be seen: what does the link with Allah mean? If it means let the human start feeling in heart that he is developing link with Allah, then how can these individual feelings be made to adhere to the Namaaz – prayer – alone? The followers of every religion claim that the *ibaadat* of God or worship of *ish’war* ingrain the feeling: our link with God or the supreme *ish’war* is being established. Coming down to our own situations, we find every religionist claiming that the Mantras and mumbo- jumbos, which his spiritual guide tells him secretly, pays to promote the relationship with Allah. Then how can you say that their claim of relationship with Allah is wrong and yours is right? When the proof of claim is the feeling of ones own heart, then what prerogative do you hold to make any decision about the feelings of some one other’s heart as simply the feelings of falsehood? So this very exposition of link with Allah is non-Quranic and this very phenomenon is the root cause of the false religionism on the globe. The link of Man with Allah is through one mean only and that is the Revelation alone. Today the Revelation, under this firmament is enshrined in the Quran only. So the Quran is the only mean of link with Allah. When we obey the Quran from within, our link with Allah is established. Now the question is whether or nor we are obeying correctly the Quran from within. Its criterion is the very consequences that the Quran has installed as the compulsory bearings of its intrinsic obedience. This is the only correct link with Allah! If the Quran does not remain in-between, no human can establish any link with Allah. (The only direct mean of link with Allah was the Revelation, which has been concluded all through.)

## **WHAT TO DO NOW**

Now comes the question, the most difficult in the life of every person, desirous of bringing true change in the present go of the Muslims. The question is whatever is happening among the Muslims by the name of religion is not impregnated with the consequences the Quran compulsorily insinuates as the natural bearing of Islamic life. And what ought to be done in accordance with the Quran is non-existent today. (If struggle is initiated for it even right from today, it will require a long time to bear its fruit). So what is to be done for this interim period? Should what-is-being-done be allowed to continue or be abandoned all together and struggle for the establishment of the Quranic system of life is initiated? This question is the real miasma of confusion in the mind of every one whose heart vigorously hankers after the true Quranic revolution. Among the people longing for revolution in the world are mostly the ones whose past is stuck with the ‘mire’ from which they want to get out on their own. And they long to let the others be out of it and hold their expectations struck deep to the future, they are struggling for its revamping. So they have to remain in the whimsical mode – the interval of life between death and the resurrection. It means their breast-piece nails the claw of the past and by future the other’s rent. Most amongst them, not enduring this anguish and trouble-shooting jostling, revert to the past. And a few among them are the ones who catch hold of the vehement Divine grace for being totally cut off from their environment completely and comprehensively and adhere to the future, the kernel of their hopes. Within this interval of life betwixt death and resurrection, usually the heart throngs that the past is not totally cut off and the future is come by still nearer to the present. But the Angel of revolution is very hard hearted. It does

not know how to compromise. The urge on its part is to make this a pronouncement that:

**Innee wajjahtu wajhiya lillathee fatara alssamawati waal-arda haneefan wama ana mina almushrikeena (6: 79)**

**Having my link cut off from every nook and corner, I have turned my face purely to the Law of Allah who is the originator of the heavens and the earth and in this way I have cut off the very life vein of idolatry.**

Beyond this declaration, it does not acknowledge any other pronouncement. To it the operational mode is:

If you could not have access to it, then all else is vain and false

So the people, desirous of the Quranic Code of life to be re-established among us today, and are the harbingers of this revolution now, would have to decide this significant question once for all. If they discern that whatever is being done, does not conform to the teachings of the Quran, they would have to announce it unequivocally in open words whether their own (notwithstanding of others) passions may even be injured fiercely. And if they understand that whatever is being done today, will conform to the Quranic Order of life after a little bit of pruning and purloining, we are reluctant to concede to. With our own slight vision, we have reached the conclusion that it will never pave way to the Quranic revolution.

### **NATIONAL STATURE**

But concurrent to it, Tolu-e-Islam unleashes another entity as well. Whatever is happening by the name of religion has lost the essence of Deen. It has become a sort of symbol as the stature of our national steak only. Take the example of *Kalima – Laa-e-la ha illa lulla ho Muhammad-ur-rasool-ul-la he* – it is the foundation stone of the edifice of Deen. From Deen's point of view, its meanings are

**‘I proclaim this stark grandeur of reality that there is no Sovereignty other than Allah’s in the universe, so my life too will remain toned down under its canopy, I will never submit to any other law and sovereignty. And this law we are bestowed with is through the agency of the Messengerhood of Muhammad (S); it is enshrined in the Quran’.**

This is the exposition of *Kalimah* from the vantage ground of Deen. It is obvious that in our case, this *Kalimah* has lost its meaning Deen has ascribed to it. But it has attuned such a type of our national stature that whoever acknowledges this *Kalimah*, we consider him as a member of the Muslim community and whoever refutes it, we judge him as an outcast of this community. It is with the common denominator of this *Kalimah* that the Muslims residing in the various parts of the world perceive an invisible inkling of oneness amongst them. (Though, under the impact of non-Quranic concept of life, the Muslims of the world have segregated into different outfits according to their national, racial, geographical and political divisions). It means the *Kalimah* has become our national trait. The same is the case with the elements of Deen, e.g. Namaaz – Prayers –, Rouza – Fasting –, Hajj, Zakah etc. All these have lost their meaningfulness from the vantage ground of Deen and have attained the symbol of our national stature. Since the national traits, to some extent, are the source of enlivening the perception of harmony among the individuals, Tolu-e-Islam considers it essential that -during the phase, we strive for the construction of the true Quranic Society -these national traits be transmitted in the same mode (except those contradictory to the Quran). It will (as has been written above) at least keep the perception of harmony among the various segments of the people. If we succeed in the construction of the Quranic Social Order, these very national statures will become the elements of Deen and will start conforming to the same consequences the Quran has orchestrated. This is the sole aim for which Tolu-e-Islam fervors to bolster these traits and encumbers strictly either to make them extinct or to hatch disintegration and exploitation in the nation by making changes and/or modifications in them. Those who struggled, prior to us, to invite to the teaching of

the Quran (May Allah bless them with reward for their good intentions and ingenious efforts), it looks as if they had not to construct the Quranic Social Order. They simply wanted to transform the present (non-Quranic) jurisprudence into the Quranic jurisprudence. The end result of this struggle was (as it had to be) that instead of causing any change to orchestrate in the society, there emerged further vehemence in the gut wrenched dissension and schism in the nations. The count before Tolu-e-Islam is the construction of the Quranic Social Order. If the Quranic Order is established, it will itself incorporate the jurisprudential details, the necessary changes that stand as the requirements of its time.

### **THE CORRECT POSITION OF THE ELEMENTS OF ISLAM**

This is not the job that we are supposed to do. That is why Tolu-e-Islam wants to keep the present religious elements intact. But simultaneously, it keeps on harping the fact that their position is only of our national statures - these will attain the position of Deen, when these emanate to conform to the consequences elaborated in the Quran. And all these things are not possible till the Social Order is constructed on the lines of the Quran. The Quran, while adjudicating *Kitaab* with *Hikmah* as the revelation from Allah (i.e. Allah has revealed the *Kitaab* and *Hikmah* both in the Quran), has pointed to a stark fact. *Kitaab* means Law and *Hikmah* means The-why-of-it i.e. it has said, “Do this so that this may occur.” “**Do this**” is a Law and “**so that this may occur**” is The-why-of-this-Law. This very phenomenon is called the **Consequence of the Law**. So wherever the Quran has said, “**Law is from Allah,**” it has itself mentioned the **Consequences**, which are impregnated in the **Law** itself. It is done so that we may at every step go on evaluating whether or not we are following the **Law** correctly and precisely. If the same **Consequences**, which the Quran has defined, are concurring as a result of following the **Law** from within, take it granted that the **Law** is being followed correctly. But if those **Consequences** are not emerging, then be sure that the **Law** is not being observed correctly and precisely. (If within the purview of your own notion, how finely you have been observing it and how delicately your passions are being satisfied!)

### **CONSEQUENCES ARE THE STANDARD**

The previous nations were not annihilated because these had refused to obey the laws of their Deen. They were ruined just because the way they were obeying the laws were not bringing the results for which these laws were given. Even then they used to discern that they were obeying the laws correctly. For example (the Quran stands witness to it) the *Anbiya* of *Nabi Israeel* ordered their nation to “establish the Salaat.” The Jews are offering Namaaz – Prayer - till date. The Christians too are offering Namaaz – Prayer. It can be accepted that the form of their present Namaaz – Prayer – may be the same, it was in the burgeoning of their society. But in spite of that the Quran says that they “lost their Salaat” (*azaa-us-salaata*) and were so ruined. The question arises as to what mistake they committed that in spite of maintaining the form of Salaat, the Quran says they lost the Salaat. Their mistake was that they did not evaluate whether or not their Salaat was bringing forth the consequences the Quran had orchestrated. Their Salaat had abandoned brewing up the consequences from the moment they accepted Salaat as the individual benediction (or worship) in stead of the mean for establishing their society on the lines of Deen. Hence the word “Prayer” or “worship” is used for Salaat in their literature. (Exactly the same has become the position of our Namaaz, which we call as “Individual Salaat.”)

So in order to see whether or not the elements of our religion have become the integral parts of Deen, we would have to see whether or not those consequences are concurring to what the Quran has orchestrated in detail. Unless and until these laws, symbols epitomizing Deen, draw to those consequences, these elements merit no value in Deen – these simply hold the status of national statures alone.

### **THE SIGNIFICANCE OF PREVALENT NAMAAZ HAS LESSENERD**

Now come to the question, often we are asked (as an objection and some times as a taunt on us). That question is: from the time Tolu-e-Islam has raised its voice for “the system of Salaat,” the significance of present Namaaz has lessened from the hearts of the people so much so that those offering Namaaz in the mosques have decreased in number. First of all understand this point that this is our view – that the voice of Tolu-e-Islam is being given more significance than in the realm of reality it deserves for. If, in the opinion of these fellows, it is because of Tolu-e-Islam that the importance of the present Namaaz has been lessened, even then it is exaggerating to say it is due to the impact of this voice that the number of those offering Namaaz in the mosques has decreased. It is a fact that the owners of the religion, right from the beginning, have been picking up this mode that whenever the people start digressing or going astray from any one of their beliefs or precepts, they stare *decisis*. And do not think of the type of flaw they have committed that has lost its attraction. They always quip, “Who should be blamed it for?” So they easily search out the antagonist of this “true *Sharia*” and judging him as the infidel and the irreligious make the masses hex him. And then, within the realm of their own views, they become satisfied that they have saved the crumbling edifice of this belief or precept with it. This very phenomenon is happening today. Our youth is not only fed up with our worn out (and man made) religion, but is also becoming abhorrent of the character of the religion-carriers. And these fellows, instead of evaluating their lofty airs and doings, are deceiving others (and perhaps themselves) by saying that they are not at fault, it is all the impact of “Schism-spread” of Tolu-e-Islam.

Be it the religious or any other aspect of life, the fact is that the human being can keep perpetuating just to the matters -not manifesting any concrete results -to that moment of time only till he feels ‘an emergence of a pinch in his heart’ that **has what-he-does eventually reeked with any reward?** (Because of the numerous reasons) at our times, this question has gushed forth to our forefront that every action necessarily breeds some result. Firstly, the advancing researches in science, at every step, have spurred unfolding that the movement of even a leaf in the universe does not remain unbraiding of its result. Secondly, the victories of the West have compelled the oppressed nations think as to what the secret of wielding the power in the western nations is. In case of the Muslims in Pakistan, one more cause has been added to. Prior to the partitioning of India, there was no question of safety of life for the Muslims even. There we understood *de jure* that the safety of India and that of its residents is the sole responsibility of the British’s. So we had no need to worry for the requirements of the time and the mishaps we are to face. With the existence of Pakistan, the scenario was totally transformed. Now the state of affairs is that no sooner did we sense any danger anywhere than we envision running a risk that we are in its trap. In these circumstances, whosoever has a speck of self-preservation in heart is compelled to think what is the consequence of what we are doing?

### WHAT THE CONSEQUENCE IS

You would have thought that the leaders’ speeches, statements, promises or the resolutions of the different parties and even the plans of the Government could not provide satisfaction to the masses. Every one puts this question: Tell us, what is the result of what you say or what you do? It is evident that when the entire atmosphere is infested with such type of thinking then the religious activities would definitely inchoate a feeling as to what is the consequence of these activities in the long run? Mulla’s -religion antagonist’s -response to the question is that these activities pay to provide Allah’s pleasure. But this response does not cherish any reposing to the human of the day. Firstly, this type of God’s concept the Mullah depicts is the concept of an autocrat, who makes the masses, work for his ends, none other else. Secondly, this makes the youth of the day think what a strange phenomenon it is that those seeking God’s pleasure are the disgraced and the mean of the meanest in the world, and the nations not even acknowledging the existence of God are wielding power and dignity day by day. Since our youth do not get its satisfying answer from the rank and file in the realm of religion, it is relinquishing the religious activities. This is the genuine reason of this reality:

Mosques bewail the non-chanting of the sacrosanct given to the prayers.

Its reason is not the Tolu-e-Islam. You will find tens of thousands of the young ones who have never heard of Tolu-e-Islam. They too have risen against the religious activities. The only “fault” of Tolu-e-Islam is that it has made the Quran wide open to its rank and file. They find ‘every action breeds its consequence’ writ large on every page of the Quran. The rise and fall of the nations is the consequence of their own deeds, called the religious activities. These activities gush forth their consequences just like the manner the other activities conform to their natural consequences. Disgrace and opprobrium is the chastisement if God, Honor and power, riches and accoutrements are His blessing. The consequences of human actions betide in the lifetime of this world and continually sustain their impact in the life Hereafter as well. This is what Tolu-e-Islam has delivered. If anyone pronounces: ‘had Tolu-e-Islam not made the Quran wide open as such, the people would have not had this sort of inquisitiveness and intrusiveness,’ Tolu-e-Islam definitely acknowledges this censure. Now the only entity worth considering at disposal is: Should the Quran be interdicted so that the Muslims (being ignorant of the Quran) may continue performing the unrewarding religious activities as usual? Or should the Quran be prolifically made wide spread among the masses so that they may become constrained to think as to how can the Quranic consequences be ingrained in these unrewarding actions? In this regard, we want to entreat this alone if we excommunicated the Quran, the persons having become rebellious of the unresulting religious function due to the prevalent exigencies of the time, will continue their belligerence. And other people will go on mounting in count among their rank and file (because you can not change the course of time with all your deceptive underpinnings). But concurrently this class of people will also rise against the Quran (as is a class of people existing today, not only against the present Namaaz and fasting but also against God and revelation.) But if you made the Quran unfolding to them, it can be expected they will not go against Islam, for the Quran has the potential to hold back such diverges. During this crucial period, Tolu-e-Islam struggles for this purpose alone. The rest is if some one says that he has abandoned the present religious functions (Namaaz, fasting etc.) only because Tolu-e-Islam instigates against, he tells a big lie. He himself wanted to abandon these functions. It is his timidity, pusillanimity that he does not accept it openly and wants to hide himself in the garb of Tolu-e-Islam. **(November, 1953)**

-----\*-----\*-----\*-----

\*. The explanation of what-is-the-exposition-of-Benediction-according-to-the-Quran will come some where else.

## [Home](#) **The Namaaz -Prayer- of Allah's Messenger** <sup>(s)</sup>

by *G. A. Parwez*

translated by *Dr. Manzoor-ul-Haque*

The mode of Namaaz (Prayer) with a specific sequence has not come to pass in the Quran. The Messenger of Allah (S) had suggested this method. It is vividly apparent that the Messenger (S) offered Namaaz for the whole of his life and made his companions offer it. This process is infiltrating with consistency in the Ummah till today.

Consequently, it ought to have the same mode of offering Namaaz perpetuated in the entire Ummah. But we are looking that there are disagreements in the details of Namaaz among the various outfits and every one asserts that the way it is offering the Namaaz was exactly the way of the Messenger of Allah (S). Think over it. Is it worth accepting that each method out of the present different methods is of the Messenger of Allah (S)? It is said that the Messenger (S) offered Namaaz by one method and then by one the other method. In this way all these different methods come to be the methods of the Messenger of Allah (S). First of all it ought to be understood that when the Messenger of Allah (S) set aside his first method, and opted for the second method, then obeying this second method from within would be the obedience to the Sunnah for the Ummah. The first method was annulled. Then any faction's keeping on following the first method and going on denominating it as the obedience to the Sunnah is an erroneous errand. Secondly, if the varying methods prevalent among the various outfits are all of the Messenger of Allah (S), then why is there racking of brains among the varying factions in the disagreement of those methods? Their "racking of each other's brains" extends to such an extent, with such an intensity that if the Muslim of one sect offers Namaaz in its own manner in the mosque of the Muslims of another sect, the people of this mosque scrub the very floor of their mosque (and in some places it is reported that they dug up the floor even). It is plain that in the view of these factions Namaaz of every other faction is not the Namaaz of the Messenger of Allah (S).

### **AHL-E-HADITH AND AHL-E-QURAN**

Regarding the Namaaz-offering-method, the altercation between the faction of Ahl-e-Hadith and Ahl-e-Quran is very interesting. The objection of Ahl-e-Hadith is: if we accept the Quran alone and reject the Hadith, then how we should offer Namaaz; it is because there is no detail given in the Quran. Responding to it, the Ahl-e-Quran say: dilate upon this phenomenon as to how we should offer Namaaz that may be in line with the method given in Ahadith. It is because no one definite form of Namaaz come by Ahadith -leave aside one form of the entire Namaaz -even contradictory Ahadith are found in each and every detail of Namaaz.

We have received a brief pamphlet entitled NAMAAZ. Its writer is Faiz Rahmani. Mataba Rahman, Buhawal Pur, published it. We do not know as to which faction the writer belongs to. Anyhow, he writes in the beginning of this pamphlet:

It ought to be known that the Namaaz-offering-method of Ahl-e-Sunnat wal Jamaat proves the process of consistency and the Quran and the Sunnah verify it.

### **DISAGREEMENTS OF NAMAAZ**

But after it, he writes that such details of Namaaz are found in Ahadith (the sequence of which culminates to the worthy companions and associates of the Messenger of Allah (S) and reporters of which are stated to be valid and reliable) which do not conform to each other. For Example:

1. There is a tradition in Tirmzi: The Messenger of Allah (S) used to raise his hands up to his shoulder at the time of Takbeer Tehreema. The tradition in Abu Daood is: The Messenger of Allah (S) used to raise hands to the lobule of the ears.

2. The tradition in Muslim is: The Messenger of Allah (S) used to begin his Namaaz from *Al hamdo lilla he rabb il aala meen* after Takbeer Tahreema. The tradition in Bukhari is: After Takbeer Tahreema, the Messenger of Allah (S) used to recite the benediction of *alla humma Baa id bainee* before reciting *Fateha* Surah. A tradition in Abu Daud says that after Takbeer Tahreema, the Messenger of Allah (S) used to recite *aaoozo billahe minushai ta nira jeem* before reciting Surah *Fateh*. A tradition in Nissee says that the Messenger of Allah (S), after Takbeer Tehreema but before Surah *Fateh*, used to recite the verse of *inna sala tee wa no so ke ...* There is another tradition in Nisaaee that says the Messenger of Allah (S), after Takbeer Tahreema, but before Surah *Fateh*, used to recite the verse of *innee wajjah to waj he lilla ze.....* There is tradition in Tirmzi and Ibne Maja that the exalted Messenger of Allah (S), after Takbeer Tahreema, but before Surah *Fateha*, used to recite *Sana: sub hana kalla humma*.
3. There is tradition in Termzi, Abu Daood and Nisaa: The Messenger of Allah (S) raised hand up to the ears at the time of Takbeer Tahreema and then did not do *Rafa'a yadain* in the entire Namaaz. There is another tradition in Bukhari and Muslim that the Messenger of Allah (S) used to raise his both hands up to shoulders at the time of starting Namaaz and even after Rak'u he used to do *Rafa'a yadain*.
4. There is tradition in *Sanan Imam Shaf'ee* and *Masnad Ahmed bin Hanbal* that the Messenger of Allah (S) used to tie hands on the chest while standing in Namaaz. A tradition in *Imam Mauta* says that the Messenger of Allah (S) used to offer Namaaz leaving his hands straight down.
5. There is tradition in Tirmzi, Nasaee and Abu Daood. The Messenger of Allah (S) said: Whoever do not remember anything from the Quran, he may do raku after reciting only *sub haa nalla* and *laa-e-laa ha ill lalla* while standing in Namaaz. This is enough for him. A tradition in *Mauta, Ibne Maja, Bukhari Muslim* says that the Messenger of Allah (S) told: without reciting *Fateha*, the Namaaz is unsound.
6. There is tradition in *Mauta* that the recitation of *Fateha* in the congregation of Namaaz behind the Imam is prohibited whether it is *Namaaz Jehree* or *Siri*. There is another tradition in *Mauta* that the recitation of *Fateha* in the congregation of *Jehree Namaaz* behind the Imam is prohibited. Still another tradition of Bukhari and Muslim says that the recitation of *Fateha* in the congregation of *Namaaz Jehri* or *Sirri*, behind the Imam is obligatory.
7. A tradition in *Mauta* says that *Aameen bil jehra* was in vogue in the beginning of Islam, then it was quitted and repealed. A tradition in Abu Daood says that after reciting *Fateha*, *Aameen bil sirr* should be uttered softly, whether it is Namaaz with congregation or individual. The tradition in Bukhari and Muslim says: After reciting *Fateha*, *Aameen bil jehra* and *bil sirr* should be uttered in *Jehri Namaaz* and *Sirri Namaaz* respectively, whether it is Namaaz with congregation or individual.
8. A tradition in **Bukhari** says that the Messenger of Allah (S) taught this *Tashhad* for the sitting (Q'ada) of Namaaz:

*attehyato lilla he wassala wato wattayai bato assala mo elaika ayyo hanna biyyo wa rah mat ulla he wa bara ka to hoo assa laa mo elaina wa ala ebaa dilla he assa le heen. Asha ha do an la ela ha ill lalla ho wa ash ha anna Muhammada Dun ab do hoo wa rasoo lo hoo.*

There is tradition in **Muslim** that says the Messenger of Allah (S) used to teach this *tashhad* for the Qa'da (sitting) of Namaaz:

*attech ya to ul ba ra ka to assa la to ut tayye ba to lilla he assa la mo elai ka ayya hanna biyyo wa rah ma ta ho wa ba ra ka to hoo assalamo elaina wa ala ibad-illa-he-us-saa le hanna. Ashhado an lae laa he ill lallaho wa ash ha do anna Muhammad dan rasool ullah.*

There is tradition in **Nisaaee** that says the Messenger of Allah (S) taught this *tashhad* for the Q'ada (sitting) of Namaaz:

*bis milla he wa billahe atteh ya to lillahe wassala wa to uttayye ba to assa lamie elaike ayyo hanna biyyo wa rah mat ullahe wa ba ra kato hoo-us-salamo elaina wa ala ibadillahe-us-saleheena ash ha do an lae laha ill lallaho wa ash hado anna Muhammad an ab do hoo wa rasoola hoo-us aal-ullaha-ul-jamma ta wa aoozo bil llahe min-unar.*

A tradition in **Mauta** says that Abdullah bin Umar used to recite this *tashhad* in Qa'da (sitting):

*bis milla he-ut-tah yato lilla he-us-sala wa to lilla he-uz-za kiya to lillahe-us sala mo ala-una-biyye wa rah ma to hoo wa ba ra ka to hoo-us-sala mo alaina wa ala ibad illahe-us-sale heen. Sha hid to am lla ila ha ill lallaho shahid to anna Muhammad an rasool-ullahe.*

Still there is third tradition in Mauta that says Hazra Aaisha used to recite this *tashhad* in the Qa'da of Namaaz:

*atth ya to-ut-tayye ba to-us-sala wato-uz-za ke ya to lilla he, ash ha do an la ila he ill lallaho la shareeka la hoo wa anna Muhammad an ab do hulllahe wa rasoolo hoo-us-sala mo elaike ayyo han na biyyowa rah matullahe wa ba ra ka to ho-us-salamo elaina wa ala iba dillahe-us-sale heenun.*

After jotting down these contradictory traditions, he writes:

Now who will decide which one of these traditions is correct? Instead of conducting cross-examination and cross-questioning on the narrators and the contiguity to the sequence of authority etc, these traditions ought to be judged in the light of the Quran.

### **EXAMPLE OF ARGUMENT FROM THE QURAN**

How has these traditions been judged in the light of the Quran? The following example given by him will help you to oversee this phenomenon:

The verses pertaining to the elements and recitals of Namaaz are also found in the Quran, through which the Ahadith can be rectified, for nobility. All the Ahadith narrated in contradiction to the Quran are all coined definitely, for example the traditions (Ahadith) pertaining to 'leaving hands straight down in the standing position (Qayaam) during Namaaz' or 'tying hands down to the umbilicus' are against the teaching of the Quran. Hazrat Moses (God bless him) was ordained to put his hand in the collar. *Us look ya da fee jai be ka* (28: 32). Simultaneously there was another order: with one hand, catch the other. *Waz mum elai ka jana ha ka min-ur-rah be* (28: 32). Tie hands on your breast in such a way that you may keep on catching one hand well dressed with the other.

**Did you dilate upon, which verse of the Quran has been used for** "corroborating the tying of hands on the breast during the Namaaz"? – From that verse which has nothing to do with Salaat. This is the verse of Surah *Qasas* where Moses (God bless him) has been told

**Osluk yadaka fee jaybika takhruj baydaa min ghayri soo-in waodmum ilayka janahaka mina alrrahbi fathanika burhanani min rabbika ila firAAawna wamala-ihl innahum kanoo qawman fasiqeena** (28:32)

Its literal translation is: "put your hand in your collar. It will come out whitened without any defect and press to thee thy arm to be out of fear. These two are the vivid reason from thy Rabb to Pharaoh and his chiefs; thy are surely a transgressing people." Deducing from this verse that God has ordained the Muslims to tie-up their hands on the breast is (God forbid) jesting with the Quran. (The Ahl-e-Quran faction usually puts this

reason forth and if we are not mistaken, Maulana Abdullah Chakralvi (deceased) gushed forth this very reason).

**It is factual reality that neither has the Quran mentioned the details of Salaat, not can any single form of Namaaz be determined according to the Ahadith.** If this could have been done there would have been no disagreement in the details of Namaaz among our various sects though all the religious outfits produce Ahadith as a proof of their details; and every one of them judge their Ahadith as correct and those of other's as weak. There is no way of disposing of these differences and disagreements today. There is only one alternative: the caliphate-at-the-pattern-of-the-Messengerhood based on the safeguarded and immutable constitution of the Quran is reconstructed. It would be the prerogative of that system to inculcate again, after deciding the disagreement among the Ummah, the same harmony of thought and action which prevailed during the era of Muhammad, the Messenger of Allah (S) and his companions (who conformed their action to that of their Nourisher). Till this is done, the ways and means coming down to us are sustained as these are. Bringing any change in them would cause further factionalism in the Ummah and the factionalism, according to the Quran, is polytheism – ascribing plurality to the Deity.

This is the same invitation and the same call of Tolu-e-Islam. (1959)

## [Home](#) **Consistency of Action (Mutawater)**

by G. A. Parwez

translated by Dr. Manzoor-ul-Haque

From Lahore, a compassionate Muslim (who has tossed and rolled the whole of his life with the grief of the Ummah) writes:

“You make tangible efforts (and these efforts of yours are blended with virtuosity; may Allah bless you with their reward) that leaving their factions and disagreements aside the Muslims may once again emerge as the same single-one-Ummah, as it was during the saga of the Messenger of Allah (S). But I failed to understand as to how it would be possible. Are you sure: the Muslims will splash aside their differences on the basis of which they are ever ready to be doomed to die over trifling? Leave the creeds aside; take the actions only. These fellows tell us that consistency of action holds a definite position. It means it can be said of action-consistency with a definite degree of surety that the Messenger of Allah (S) had done the same. So its observance from within becomes obligatory for us. Among such kind of consistent actions, Namaaz occupies the most significant position. Now think of this Namaaz: Is the Namaaz of any one faction identical with any others? And every sect adjudicates its own Namaaz as the Namaaz of the Messenger of Allah (S). Render aside the Namaazein – Prayers – of the entire year. Take for consideration the Namaazein – Prayers – of Ramadan and Eid. In Ramadan prayer, one faction considers eight rik’at at Taraveeh as the right norm whereas another considers twenty rik’at only. And both are the actions based on consistency. Can both of these actions be of the Messenger of Allah (S)? After passing through this vivid difference of the complete one month of Ramadan, now rise up for the morning of Eid. In the Newspapers, you will find a long list of those mosques (i. e. mosques of the different sects) where the Eid Namaaz will be offered.

### **EID NAMAAZ**

The first difference seen to be will be that, to some, the Eid Namaaz can not be offered in the mosque, it can be offered in an open ground. To some others, it can also be offered in the mosque. Then comes the timing of the Namaaz. In this count you will see that the Eid Namaaz will be offered at various timings – from to 6 a. m. to 10 a. m. and each one of them will show his timing founded on the consistency of action. Now you participate in the Eid Namaaz. At one place you will hear of 12 takbeers, seven in the first rak’at (excluding the takbeer of Intention - Niyyat) and 5 in the second (other than the takbeer at rak’at). At other place you will find only six takbeers, 3 in the first rak’at (other than the takbeer at Intention – Niyyat – and raku) 3 in the second rak’at (other than the takbeer at raku) – This too is by the consistency of action in each faction. After the takbeer, come to the recitation. One group will offer extra takbeerain before reciting *Al-hamd* in the first rak’at and after the recitation before going to rak’u in the second rak’at. But the second will offer the takbeerain before recitation in both the rak’at – this action is too by the consistency of action. Now after the number, come to the manner it is offered. One-faction raises the hands up to the ears at the time of these takbeerain without raising the hands – And both will consider their actions based on consistency. Now tell us when this is the state of difference in the consistency of action, how can oneness be imbibed? And these differences are of the two factions of the Ahl-e-Summat wal Jamaaet (Hanafee and Ahl-e-Hadith) only. As I have not offered Namaaz with other factions, so I do not know of anything about them.

May God bless you of your tangible efforts but I find no hope of synchronizing any oneness in the Ummah. I have just returned after offering Eid Namaaz and am writing this letter to you. You will say what type of Eid Greetings this letter is showering. But alas, when the heart throbs as such, how is the expression of false mirth to come by?

### **TOLU-E-ISLAM**

It is true so far are our measures of judging the right and wrong. If these measures remain what we have today, there will be no possibility of synchronizing oneness in Ummah. But with the change of measure, the dying out of the differences will not be difficult. And the measure is whether it is creed or action, whatever is compatible with the Quran is right and whatever is against it is wrong.

So far are the details, which the Quran has not mentioned, it is only the Islamic system that can inculcate the form of oneness in them. The struggle of Tolu-e-Islam is confined simply to this point alone: our measure of judging right and wrong is restricted to the Quran and the Islamic system based at the pattern of Messengerhood is established in Pakistan. And this as such, after letting these differences of ours die out, may synchronize in us the form of oneness. We do believe in the soundness of this theory and cherish the hope of its accomplishment. Now so far is the question of its crowning with success, we can not say any thing about it. Even the Messenger of Allah (s) was told

**fa-innama AAalayka albalaghu waAAalayna alhisabu (13:40)**

**Your responsibility is to go on disseminating this Message. Ours is to see as to when will their results come out manifesting.** So we should go on delivering our job and should never mar our hopes.

**(1957)**

## [Home](#) **The Namaaz of Shi'as**

by G. A. Parwez

translated by Dr. Manzoor-ul-Haque

Some one writes from Karachi:

In the Tolu-e-Islam Magazine of June one of your writers has told that there are many differences in Traveeh and Eid Namaaz between Ahl-e-Hadith and Hanafees and every sect proves the righteousness of its own action by consistency. But to me, the Shia sect is far more important than the Hanafees. It is because, the Shiites were very much there during the caliphate, the guided – Hanafees were the generation of a far later creation, so the Namaaz which the Shiites adjudicate as of their consistency of action, is contiguous to the time of the Messenger of Allah (S). On the contrary, Ahl-e-Sunnat wal Jamaa't assert that their Namaaz also adjoins to the era of the Messenger of Allah (S) and of the caliphate, the guided, by consistency. Now just look to the Namaaz of Shiites and then ponder over as to whether this is the Namaaz of the Messenger of Allah (S) or of the Sunni's.

- 2 Among the Shiites, Namaaz is the name of the rak'at of Farz and they do not recognize prostration – Sajda – as fair on any other place except on soil land or on botanicals growing from the land.
- 3 Among them, probably at the absence of Imam, Individual Namaaz is offered, so calling *Azaan* is the first and the fore most imperative. And after uttering *ashhado anna Muhammad an rasool Ullahe*, this is also recited without any break in *azaan*:

*ash hado anna ameer il mome neen wa imame-ul-mutta qeena ellyan wa liyyo-ullahe wa wassee rasoolullahe wa khalee fa ta hoois* Similarly after *hayya elal fa lah*, *hayya ela khair-ul-umal* is also said two times. After 'Azaan' those offering Namaaz said *aqamat* themselves.

- 4 For starting the Namaaz, **seven takbeerain** are offered. There after the following benediction is offered:

*alla humma anta-ul mulka-ul haqqa-ul mobeena la ila ha illa anta sub hama ka wabe hamde ka inni zalamto nafsee phagh firlee zambee inna hoo laa yaghfe ru-zo nooba ila anta.* Then the Namaazi may say *allaho akber* two times in the same way and they recite this benediction:

*alla humma labbaika was'a deeka wal khaira fi yadeeka wa sharra laisa alai ka wal mahdee min ha daita abdeka wabne abdeeka zaleela baina yadaika la mal jaa'a illa beka wala mah riika minka illa alaika sub hanaka wa hana neeka taba raka wa ta'aa heita subha naka rabba na wa rabb-ul baita-ul harame.* Then he may say *allaho akber* once. Then he may recite the benediction of *rabbe ja elnee muqem-usa laata.* This completes his seven *takbeerein*. Then he may say *takbeer-e-tahreema* and recite the following benediction:

*Wajjah to wajhee lilla zi fata rassa ma wate wal arza.*

He may put both the hands on the thighs in *Qayaam*. After reciting Surah *Fateha* and one more Surah he may raise hands to the ears and say *allaho akber*. Then he may go to rak'u; in the second rak'at, after reciting *Al-hamd* and one more Surah, he may say *kazale ka-ullaho rabbi* three times, then raise hands to the face for benediction and recite this benediction:

*Alla umma aghfir lana war hamna wa aafe na wa'fe anna fiddunya wal aakhe inna ka ala qulle shai in qadeer.*

Then he may complete the second rak'at like the first. If the Namaaz is of two rakat, he may first recite *tash had* i.e. *ash hado an la ela ha . . . ab dohoo wa rasoolo hoo*, then he may recite *all humma sallay ala Muhammadin wa alle Muhammadin*. And then he may say *assalamo elaika ayya han-un-biyya . . .* this is the first *salam*, then he may say second *salam* to the direction of Qibla and with the corner of eye, he may point to the right side. If the Namaaz is of three or four raka't, then in the third rakat, after reciting *Al-Hamd*, he may recite this *tasbeeh* three times:

*Subhanulahe wal hamdo lillahe wa illaha ill ullaha wal ullaho akbar astaghfe rullaha.*

Similarly completing the rakat, after *tashhad* and *salaam*, he may say *allaho akber* three times. It will make him complete the Namaaz. But let it be known that though the Namaaz is offered individually, the recitation is carried out in a loud voice.

So far are the timings of Salaat, the time of *Zuhr* remains till there is time of five-rakat in the sunset. It means four rakat of *Zuhr* and one rakat of *Asr* be completed. The remaining three rakat of *Asr* if offered after sunset are recognized as fair. Similarly the time of *Maghrab* and *Esha* extends to the mid-night, provided there still remains time of four-rak'at in the mid-night i.e. three rakat of *Maghrab* and one of *Esha* be completed. The remaining three rakat of *Esha* can also be completed after midnight. In addition to *Farz*, eight rakat before *Namaaz-e-Zuhr* and eight rakat before *Asr* are completed for the *Namaaz-e-Naafela*.

*Jum'a Namaaz*, due to the non-presence of Imam *elai hissa lam*, is in abeyance, but to some *Jum'a Namaaz* can be offered instead of *Zuhr Namaaz*. In this Namaaz, before going to raku, the following should be recited for benediction by raising the hands:

***Alla humma in abeeda min ebadika-us-sabheen qaa moo be kitaabeka wa sanate nabayyeka fajze hum minna khair-ul-jaza'a.*** Similarly the same ought to be recited in the second rak'at.

To some, one time *Al-Hamd* and seven times *qul howallah* in first rak'at and seven times *Naooz* after *Al-Hamd*, after *salaam* seven times *aaya tul kursi*, be recited in *Jum'a Namaaz*; similarly eight rakat be completed in the *Jum'a Namaaz*.

In addition to these Namaazein, there are many other Namaazein in different dates of every month, out of which the *Namaaz of Nauroze* is of particular significance.

If you want to see as to how much difference is there in the Namaaz of Shias and that of Sunnees, ask some one to offer Namaaz in the above-mentioned method. It will make it clear: how much is the difference? Now the question is whether the Messenger of Allah (S) used to offer Namaaz as do the Shiites offer or as the Sunnees do. But both the outfits claim that the Messenger of Allah (S) used to offer Namaaz as do they offer. And both of these Namaazain are in consistence among the Muslims. The other thing worth considerable is that our different factions offer Namaaz in different ways and no one says of the other that it has invented a new type of Namaaz. Its Namaaz is thought to be the same Namaaz, which Allah has made obligatory. All these fellows endure and submit to their different Namaazain. But if any one today initiates any thing new in Namaaz, not found in the Namaaz of other faction, these people term it heresy, irreligiosity and disorder. In other words, any difference the Maulavis are familiar with is surely Deen, but anything to which they are incognizant of is disorder. For example, Hanafees offer twenty rak'at in Taraveeh, Ahl-e-Hadith only eight rak'at, whereas the Shiites do not offer Traveeh. Had eight rak'at in Traveeh not been in vogue previously and had some one initiated the eight rak'at today, you would have seen the Hanafees had termed it disorder in Deen! But now they do not call it disorder, though it is obvious that out of these two processes, only one could be that of the Messenger's (S) – as every faction endeavors to prove.

Tolu-e-Islam's mode looks to be correct exactly – that if the caliphate-at-the-pattern-of-Messengerhood is established on the foundations of the Quran, these differences can die out. There

can be no alternate – other than that – for synchronizing unity in the Ummah. And since Islam and factionalism are diametrically opposite to each other, Islam can only be established there where there is unity in the Ummah. If you hesitate to bracket me within the category of those who say *la taq na to min rahmat illah*, then in my view, Islam-synchronizing-oneness-in-Ummah may perhaps be established in that nation, which pin their faith upon Islam on the foundations of the Quran only. Otherwise it does not look possible that our present factions may abandon these differences. But, of course, the establishment of caliphate is some thing august.

### **TOLU-E-ISLAM**

This letter is founded mostly on information. We understand that wherever, the caliphate-at-the-pattern-of-Messengerhood, founded on the Quran is established, the disharmony will die out. The greatest thwarting force for establishing such a caliphate is the priesthood; none from which being above its own faction is prepared to be called Muslim. That is why every one extending invitation to the call of the Quran is adjudicated to be heretic, without Deen and God knows what else that one is termed to be. It is because he looks to factionalism as polytheism from the vantage point of the Quran. (1957)

## [Home](#) **Namaaz in Urdu Language - I**

by *G. A. Parwez*

translated by *Dr. Manzoor-ul-Haque*

Being given to know from the newspapers that a movement has been launched in Lahore that proclaims the Namaaz may be offered in Urdu language (instead of Arabic). The question is: what is the validity of this idea from the Quran's point of view? It is evident that most of whatever is recited in Namaaz consists of the Quran. So this question comes shranked to this point whether the Quran can be recited in Urdu language instead of Arabic. Or in other words: can the translation of the Quran (in Urdu or any other language, even in other words of Arabic itself) be called the Quran? Its open, unbiased, and unambiguous answer is that the Quran, in its own words is Revelation from God. And other words in lieu of its original words whether these are of Arabic language even – can never be denominated as the Quran.

### **A WRONG CONCEPT**

But in this connection, the letters I have received indicate that some people hold this underlying idea that God revealed the exposition of the Quran to the Messenger (S) alone and not the words. Since the Messenger's first addressed were the Arabs, so he (S) described the exposition of the Quran in their language. So, if those, whose language is not Arabic, give vent to the exposition of the Quran in their own language, it will become the alternate of the Quran. It is this – the very wrong concept – for the putting away of which I thought it imperative to dilate more elaborative discourse on it. Otherwise so far this question is concerned whether or not Namaaz can be offered in Urdu, its answer can be gushed through with a single word i. e. **No**.

Allama Iqbal has written in his lectures that the discussion whether or not the Quran was verbally revealed to the Messenger of Allah (S) once became a very sensitive issue of hot discussion (in connection with the problem Khalqal-Quran -the createdness of the Quran) in our history. But, firstly the nature of that issue was rather different at that time, secondly those who have raised the question now are not a traditional class of people – but are modern, educated people. So it is appropriate to converse to them at the level of their own language so that the reality may fully emerge to the fore-view of their intellectual horizon.

### **REFUSAL OF REVELATION**

Included among our modern educated class of people are those who understand that the Quran is a collection of the thoughts and conceptions of the Messenger, the exalted, himself. But since he (S) happened to be a genius, so like a genius he (S) used to understand (God forbid) that

These ideas, weaving a chain of thoughts, come from what's hid.

Suffice is to say to them that the idea of this inkling is a flat refusal of the Revelation and the Quran; it makes no person a Muslim there-by. The Quran is a revelation from God, having no interference of the personal thoughts and conceptions of the Messenger of Allah (S).

### **RELATIONSHIP BETWEEN WORDS AND IDEAS**

The second group (as has been mentioned previously) is the class of people who think that the ideas of the Quran used to come by intuitively from God, but the Messenger (S) had described these ideas in his own words. This is the very class of people to whom we address at present and to whom it is essential to make them cognizant as to what the relation between ideas and words is.

Allama Iqbal, in his *Zarb-e-Kaleem*, under the title of “**Psyche and Physique – Body and Mind**”

has written:

***Word and concept are inter-related,  
Like the relation of Psyche with Physique,  
So is exactly the cinder, the fire, clandestine in the ashes***

In this couplet he has amalgamated the philosophical discourse in a concentrated and concise mode by which efforts were put forth to answer this question: what is the mutual relation of word with idea? He has, by the way, also touched upon this question in his lectures (first lecture). In this connection he writes:

**“Inarticulate feeling seeks to fulfil its destiny in idea which in its turn, tends to develop out of itself its own visible garment. It is no mere metaphor to say that idea and word both simultaneously emerge out of the womb of feeling, though logical understanding cannot but take them in a temporal order and thus create its own difficulty by regarding them as mutually isolated.” P.18**

Dr. R. M. Bucke, regarding the mutual relation between concept and word, writes in his famous book “*Cosmic Consciousness*”:

**"For every word, there is a concept and the vice versa. Word and concept in isolation can not exist. No new word without depicting a concept can ever be coined, and likewise no new concept can be ingrained till there is simultaneously a new word created for its expression". P. 27 (Translation is mine)**

Prof. W. M. Urban, in his book - *Humanity and Deity* – has described this topic in detail: what is the mutual relation of intuition with words? Referring Croch, he writes:

**The incarnation of intuition without words is impossible. It is well nigh impossible that a person may first develop a concept of a thing and then he may seek words for the expression of that concept. That concept regulates itself with words. P. 53**

**Hence intuition can never be segregated from words. P. 53 (Translation is mine)**

In this connection, he furthers:

**Whatever the language of religion states, can never be embarked upon in other words or style. (P. 65)**

With this, he has concluded that divine books cannot be translated. In this connection he has presented poetry as an example. It means you, by translating a highly symbolized couplet, can not epitomize the impression its original words enchant.

The research of the contemporary thinkers corroborates the assertion of the Qur'an that **the Qur'an** is the Qur'an along with its very words. It is the book of Arabic language, revealed from Allah. It means its words are revealed from Allah – its words surpass any equivalents. Each of its word on its own is fortified, undefeasable and unswerving like the Himalayas.

### **EXPANSION OF ARABIC LANGUAGE**

Firstly the Arabic language is so extensive and comprehensive that (according to the research findings of the linguistics) no other language of the world can stand in comparison to it (not in being scientific even). An interesting discussion has been made in Dr. Bucke's book referred above. (At present this discussion is beyond the scope of our topic. Its detailed discourse will come in my Lexicon of the Quran where this reality will jog on the view that when God selected *Bani Israel* for *Nabuwwah* and Governance, this duty (as if) was assigned to *Bani Israel*:

**Develop Arabic language to such an extent so that it may become an instrument for the**

expression of God's last messages).

## **QUR'AN CANNOT BE TRANSLATED**

It is this Arabic language in the words, which God selected Himself, the Qur'an was revealed. Now take upon yourself: "Can there be other words equivalent to those of the Qur'an?" Sweep aside the possibility of the equivalents, even the literal translation of the Qur'an encompassing its entire exposition is not possible. This is reality, which the non-Muslim researchers have acknowledged. That is why Prof. H. A. R. Gibb writes in this connection:

**"The Koran is essentially untranslatable, in this way that great poetry is untranslatable. The seer can never communicate this vision in ordinary language. He can express himself only in broken in ordinary images, every inflection of which, every nuance and subtlety, has to be long and earnestly studied before their significance breaks upon the reader – images, too, in which the music of the sounds plays an indefinable part in attuning the mind of the hearer to receive the message. To paraphrase them in other words can only be to mutilate them, to substitute clay for fine gold, the plodding of the pedestrian intelligence for the winged flight of intuitive perception . . . . An English translation of the Koran must employ precise and often arbitrary terms for the many-faceted and jewel-like phrases of the Arabic; and the more literal it is, the grayer and more colorless it must be . . . Even in so simple a sentence as**

**Inna nahnu nuhyee wanumeetu wa-ilayna almaseeru (50:43)**

**"Verily We give life and death and unto Us is the journeying," it is impossible to present in English (or perhaps any other language) the force of the five-times repeated "We" in the six words of the original."**

(Modern Trends in Islam)

This is the significance and the value of the words of the Qur'an. Just ponder over: if these words are replaced by the words of any other language, can these be the equivalent to the original words of the Qur'an? Or can they crown the purpose, the original words of the Qur'an do? You go through this experience daily. The original words of the Qur'an toss and roll with attractive and passionate impact the heart of Gibb-like non-Muslim.

## **THE IMPACT OF OUR TRANSLATIONS**

But when we, the Muslims go through the translation of this Qur'an, the type of impact it enchants us every one of us is well aware of it; need does not arise to ask for it. For example, take the very verse of Surah Q Gibb has presented. He is hemming in with trance by the force of the five-times repeated "We" in the words of the original. Now you look to its translation. Shah Abdul Qadir's (R) translation is:

*Tehqeeq ham jilaa te hein aur maar te hein aur tarf hamaari hay pher aana.*

In English, Gibb's own translation is:

*Verily We give life and death and unto Us is the journeying.*

The translations of Marmaduke Pickthal, Mohammed Ali Lahori and Yousuf Ali are of the similar ilk. You just dilate upon: do these translations inculcate the very impact, which the original verse charmed Gibb's heart with?

Its reason is not our own -slackened endowments or narrowed -apron of language but it is the exaltedness and grandioseness of the succulent fruit of the Quran. It was with the difficulty that when I initiated work on “Mafhum-ul Qur’an” after “Lughat-ul-Qur’an.” I did not translate the verses of the Qur’an, but simply developed their exposition. Neither can this exposition be equivalent to the original nor can it perpetuate its permanent position. When the level of knowledge vehemently augments, this exposition will not be apportioned to the tone and tenor of time. If the translation of any time is accorded a patent grant of permanence, the dilemmas it will so generate are quite evident. In this connection, (renowned historian) Dr. Toynbee writes in his book ‘ *A Historian’s Approach to Religion* ’:

"This is what happened to Christianity and Islam as a consequence of the attempts to translate them into terms of Hellenic metaphysics. This intellectual 'processing' took the life out of them even for the small minority of philosophically educated people in the Graeco-Roman World who thought in the particular terms of Hellenic metaphysics; and these Hellenic terms have become a greater and greater stumbling-block as the progress of Science has travelled farther and farther away from the local and temporary formulation of scientific truth in the blue-print of Hellenic metaphysics. This 'dating' of the translation of a Prophetic Vision into the scientific language of Metaphysics has been inevitable; but the 'dating' of a translation that is bound to have been a mistranslation does not impugn the original, since the mistranslated gospel is, in its original poetry, a kind of truth that is timeless". (p. 129)

So the exposition of the Qur’an, taken up at any interval of time, can be temporal in nature; it cannot be eternal. Only the words of the Qur’an crown the authority of eternity. That is why I am antagonist its translation without its content. The translation can never replace the content.

These illustrations make it clear that the verses of the Qur’an ought to be come by in Namaaz (or any other place where these ought to be) – no other words, the equivalents (whether those be of Arabic even) can be wrought. And since the Qur’an is recited in Namaaz, no other language in Namaaz can make it sound.

It is said that the people (with a few exceptions) do not understand the meanings of the words recited in Namaaz offered today. And the people go on repeating these words as such. What is the value of this Namaaz? Hence why not to use the words we understand?

### **REPETITION OF WORDS UNDERSTOOD**

There is no why in the matter that the Namaaz, without grasping the meanings, is a Namaaz, purposeless and soul-less. The Qur’an has encumbered offering such a type of Namaaz. Says the Qur’an in Surah *Nisa*:

**Ya ayyuha allatheena amanoo la taqraboo alssalata waantum sukara hatta taAAlamoo ma taqooloona (4:43)**

“O Believers, do not draw near to the Salaat when you are drunken or in the state of sleep, until you know what you are saying.”

In this verse – *Hatta ta’la moo naa la ta qoloona* – the-why-of-it comes to the view. It means Salaat is sound only when the-one-offering Salaat knows what he is saying. It is evident if any one over-powered by drunkenness or sleep reaches a mindset where he does not know what he is saying or there may be such a stance due to ignorance – the order would be the same for both these states. It goes without saying – there is little need to add any thing to its description – that repeating the words

\*

without understanding their meanings does not serve any purpose. This is the unraveled, the brightened up, teaching of the Qur'an. So Salaat can only serve the purpose when the human understands its meanings.

But it does not mean if we do not understand the meanings of what-we-recite-in-the- Namaaz, then why not to utter the relevant Urdu words instead?

### **TREATMENT OF THE HEADACHE**

It does not mean that treatment of headache is to amputate the head itself. The treatment of headache is not to amputate it, but it is to eradicate the very cause, which causes the ache in the head i e. to nip the bud of ignorance due to which the meanings of what-is-recited-in-Namaaz are little grasped. On account of this, the assignment to be accomplished is this:

1. We may emphasize the Government to make Primary Education free and compulsory. \*\*
2. In Primary Education the exposition of the words recited in Namaaz be taught and got cognized.
3. From Secondary Education to Higher Education, Arabic language be made compulsory.

This will not let the Namaaz be meaningless. And the Qur'an will also grow to the years of discretion of the recites.

### **ARABIC – URDU NAMAAZ**

It is also said: why not to arrange a way in which Urdu translation along with Arabic words is also repeated in Namaaz. This proposed is defective as well as dangerous. Harangue to the following arguments:

1. Besides offering individually, Namaaz is also offered with congregation today. Even in Namaaz with congregation, the remaining Namaaz – besides Farz – is offered individually. You can do it in the congregation of Namaaz that you may go on articulation Urdu words along with the Arabic recitation of the Imam. But what form will it take in Individual Namaaz?
2. But in that Namaaz or Farz in which the recitation is not in loud voice, how will you manage for the Urdu translation? Or for those words not articulated loudly in any case, what will be the predicament of their translation? Would it be possible that the Imam may articulate the Arabic words in a very low tone and Urdu translation in high pitch?
3. These examples project the pragmatic implications of this proposal. But the implicit danger in it is that you will add to it a new sect in the Ummah with this additional form of Namaaz.

### **NEW NAMAAZ**

It will be such a (heinous) crime, which will devour all these (speculative) benefits for which you want to opt for this innovation. Always remember: 'factionalism is polytheism – ascribing plurality to the Deity – from the vantage point of the Qur'an, and the polytheism is the heinous crime. Every new Namaaz lays the foundation stone of a new faction. Have you not visualized every faction is recognized by the mode of Namaaz it offers and is very much intensive on orchestrating its details as these are. It is because if the details of its Namaaz, which keep it distinctive of the Namaaz of other outfits, the very existence of this faction is meddled with. That is why wherever has the Qur'an adjudicated factionalism as polytheism, it has, then and there, made a mention of harmony in Salaat (*Wahdat-e-Salaat*). In Surah *Al-rome*, says the Qur'an:

**waaqemoo alssalata wala takoonoo mina almushrikeena Mina allatheena farraqoo deenahum**

## wakānoo shiyaAAan kullu hizbin bima ladayhim farihoona

(30:31-32)

“Establish Salaat and (after being Momin, then) be not of the polytheists i.e. among those who created factions in Deen and became themselves separate sects. And then their predicament was that every sect rejoiced in with what their own beliefs were.”

### **MY PRECEPT**

That is why (along with invigorating the need of making Namaaz meaningful), I have been strongly, right from the beginning, emphasizing that no one is authorized to bring about any variety and change in each and every mode of the various factions offering Namaaz up till now. Such a type of variety and change will not imbibe any kind of harmony in the present Namaaz of the various factions. But yes, of course, there will definitely be marshalling of a new faction. \*\*\* The harmony in Salaat and Ummah is complimentary and supplementary to each other. Only the Islamic system can ingrain harmony in Ummah. So unless Islamic system is established in the Ummah, inculcating any sort of innovation in Namaaz is the inculcating of further factionalism in the Ummah. And insinuation of factionalism is such a heinous crime that even Hazart Aaron submitted to cope with calf-worships of *Bani Israeel* for the time being. (Please consult 20: 96 of the Qur'an for this purpose). So the people, bringing about innovations of mine days fasting, three prayers – Namaazein – or Namaaz-in-Urdu or Urdu-Arabic Namaaz, are not serving any purpose of Deen or Ummah. On the contrary they are putting it to a big loss. The need of the day is to diagnose the root cause of the disease of the Ummah and then to put forth all the potential for its remedy. Splashing water over the leaves of a tree, dried up of its roots, are nothing more than the wastes of the water itself!

This is the horrendous aspect of this movement. Therefore, this is not the work to be done. The work to be done is that whatever has been pointed out in the above mentioned paragraph is to accomplish it with i.e. take practical steps for eradicating the ignorance of the nation and for prevailing upon the nation to bring it nearer and nearer to the Qur'an.

This is the only cure of the chronic disease of the nations. (**June, 1957**)

-----

\*. I'll digress from my topic otherwise I would have explained as to where from was this concept created that repeating words without understanding their meanings does create an impact. It will be suffice to say here that this is absolutely a non-Qura'nic concept.

\*\*. In the Qur'anic Social Order, the **education** will be free to the last rung of educational enterprise. But to begin with, if **Primary Education** is simply made free, one of our steps will move to the right direction.

\*\*\*. You'll be taken aback to know that despite my repeated emphasis and stress on this point, the antagonists are flashing this propaganda every where that this person imparts the teaching of three prayers (Namaazein) – and that too of a queer nature. This makes their purpose clear that unless and until they go on giving vent to their own say -that this person is inventing a new type of Namaaz -how can they camouflage their prevailing upon the people that he is creating a new faction?

## [Home](#) Namaaz in Urdu Language - II

by G. A. Parwez

translated by Dr. Manzoor-ul-Haque

In the previous issue of Tolu-e-Islam Magazine an article on the above mentioned topic was published. It was mentioned in this article that a new innovation is being created: Namaaz be offered in Urdu, or a translator may go on articulating in high pitch its Urdu translation along with what the Imam recites in Arabic language. This all is not appropriate. As a reaction to it we got a few letters from the protagonists of this innovation where they laid stress that their objections be answered. We put forth a collective answer to their objections, in lieu of responding to them individually.

1. All these letters have been founded on this objection: the ignorant Muslims, like parrot, memorize the words of Namaaz; if under these circumstance, a group of people with profusely good intention has took the initiative to familiarize a majority of the people in a group with the meanings and exposition of the Arabic passage recited in Namaaz, you consider it as if it would be a big crime liable to let benefits -for which this very innovation is being opted – sink down deep the abyss.

You would have contemplated that this objection, without studying deeply the article of Tolu-e-Islam Magazine, has been raised out of sheer anger. Tolu-e-Islam, not from today but from the last twenty years, has been continually and consistently harping upon this stark fact that reciting the Qur'an without understanding is all in vein. This type of its recitation merits no reward – *Sawaab*. The words are meant to understand and never to repeat meaninglessly. Even the Namaaz in which the human does not grasp its exposition is not sound. In our previous article, we have elaborated it completely. But in spite of it these people are proclaiming that Tolu-e-Islam is opposing the efforts of making the ignorant understand the meanings of Qur'an or whatever is being recited in Namaaz.

Tolu-e-Islam is not opposing as to why the ignorant are being exposed to the exposition of Namaaz. It is opposing the very mode through which efforts are being made to let the masses understand the exposition of Namaaz i. e. whatever the Imam articulates loudly a person may go on repeating its translation. We had vividly elaborated the underlying defects of this mode and are repeating once again:

### **DEFECTS**

1. Firstly take, out of the 5 prayers, 2 raka of *morning*, 2 of *sunset*, 2 of *esha* where the recitation is carried out loudly. In the remaining raka, Imam and the followers offer the entire Namaaz silently. Now it is evident that this mode (method of grasping and sharp-witting of the exposition can be accomplished in six rak'a only.
2. In the Namaaz with congregation, only Surah *Al-Hamad* and one more Surah is recited loudly. The remaining entire Namaaz is offered silently. So under this method the expositions of Surah *Fateh* and one more Surah can be described only. Whatever-other-than-that is recited in Namaaz, can never get any flurry of opportunity for the description of its expositions.

If, before offering Namaaz, those-offering-Namaaz are told the very meanings of Namaz, then contemplate thoroughly whether or not this method would be better than that the one mentioned above.

3. For this innovation the greatest danger we pointed to was that it would create one more faction. It is because the difference in Namaaz is a distinguishing feature among the varying factions.

In response to it, it was said when Tolu-e-Islam is enduring the present day factions of the Muslims,

if one more faction is added to them, no hill of the row it will make!

Who will tell these fellows that Tolu-e-Islam is enduring these factions because it wields no power to vaporize them? To it factionalism is polytheism. So when it perceives that a new addition is being made in this polytheism, then **is straining its voice against it a crime or a misdemeanour?** It is a matter of consternation: what type of things the people give vent to in a miasma of anger!

It has also been said: when Tolu-e-Islam says that the factions may continue offering Namaaz on the modes these are offering today, then why is objection raised on the addition of one more type of Namaaz?

Tolu-e-Islam says to the different sects: do not gild mutual carnage and massacre under the garb of their differences. If they are not so bold to rise up above the bane of factionalism by synchronizing the Qur'an, they may, at least, live in mutual peace till the caliphate-at-the-pattern-of-Messengerhood is established. And it then transforms these sects into a well-knit unified Ummah in line with the one it was at the time of the Messenger of Allah (S). That is the very reason by virtue of which Tolu-e-Islam shudders even at the very concept of a new type of Namaaz and a *de novo* faction.

***How can I conceive the goblet and bowl broken  
Even the rubble of the bubble in the river fades my color away***

4. Some one says: "What a strange phenomenon have we jotted down that the Qur'an can not even be translated?"

### **THE QUR'AN CANNOT BE TRANSLATED**

It means we can not even make any non-Muslim, whose language is not Arabic, understand the Qur'an. This brother of ours has not even endeavored to comprehend as to what it meant when we said, "The Qur'an can not be translated." We had said (and we repeat it here) that any translation can not inculcate what the original words of the Qur'an originate. So no translation of the Qur'an can be an equivalent to the original. The Qur'an is too exalted an entity. Translate any couplet in any other language, it will devastate what it was in the original. Goethe's *Foust*, Shakespeare's *Hamlet*, and Nietzsche's *Baqoul Zurtusht* (though it is a book of prose) have been translated in numerous languages. But the people conversant with the original languages, after going through these translations, involuntarily speak out, these translations can not depict the original. The same holds true with the English translations of Iqbal's poetry.

It was what we had said. And what we had emphasized for it was that the Muslims should definitely learn the language of the Qur'an so that they may have direct access to it. But for others, the translations of the Qur'an are a must. It is because we can not compel them to have know-how of the Arabic language. We have to proselytize Islam to them. So we, anyhow, would have to converse to them in the mode of their language. Similarly the Muslims, who are not yet conversant with the Arabic language, can also be made to comprehend the Quran by means of translations. But that would all be just by way of dissemination of knowledge alone. These translations can not replace the original nor can they embed what the original words of the Qur'an can.

### **SACREDNESS OF THE ARABIC LANGUAGE**

5. Some one has written: We narrate this entity on the "false *saunctite* of the Arabic language." With due apology we have the honor to communicate to him: We are not obsessed with the sacredness of the Arabic language, but do acknowledge the significance of the Arabic language. And it is because the Qur'an (which we call as the ultimate aim of our life) is in the Arabic language. Had the Qur'an been in Chinese language, the same would have been the value of Chinese language to us.

6. Some one has tauntingly articulated, “It means when we pray for in Punjabi language, God would have become angry with us.”

We have no remedy to put forth for the taunting. We can only request that we have never written anywhere that pray for should always be in Arabic language. To us pray for is only the expression of human’s intense longings and hankerings. And it is evident that this expression would be in ones own language (with the exception that you have command in Arabic or any other language to such an extent that you may burgeon thinking in that language too). To Allah, every language occupies equal status and value. He, therefore, does never mire those praying for in Punjabi language. Nor He is bittered with wrath on the Urdu translation of the Qur’an. The only entity worth keeping pace with is that the words of any other language can never be the equivalent of the original words of the Qur’an.

## [Home](#) **FASTING**

*by G. A. Parwez*

*translated by Dr. Manzoor-ul-Haque*

The Quran's injunctions of fasting are explained briefly. These injunctions have been given in the surah Bakrah. The related verse are given below:

1. "O believers, prescribed for you is fasting, as it was prescribed for those that were before you that you may safeguard the Divine Laws."(2: 183)
2. "Fasting is for a prescribed number of days."(2:184)
3. "If (during Ramadan) any of you is sick or on a journey, he must complete the prescribed number by fasting on other days."(2:184)
4. "And if those who cannot fast except with strain hard to bear, providing food for a person in need in lieu there-of is enough for them."(2:184)
5. "Whoso volunteers for good, it is good for him; that you fast is good for you provided you understand the rationale for fasting."(2:184)
6. "Fastings are of the month of Ramadan during which the Quran has been revealed."(2:185)
7. "Hence a person among you who is at home during this month should observe fasting of this month. If anyone of you is sick or is on a journey, he should complete the prescribed number of fasts by fasting on other days."(2:185)
8. "And eat and drink until the white thread of the dawn becomes clear to you from the black thread, then complete the fast up to the night."(2:187)
9. "Permitted to you, on the night of fasting, is to cohabit with your wives."(2:187)

With these verse, it became known that:

- Fastings are of the month of Ramadan (neither of three days, nor of nine day, but of the complete month).
- During fasting – right from the time the white thread of the dawn becomes clear till the end of day – eating, drinking and having sexual intercourse with one's wife is prohibited.
- Fastings are for a person who is at home during this month and is healthy. The patient, on recovering from illness, and the traveler, on returning from journey, may complete the prescribed number of fast by fasting on other days.
- One condition remains unsettled now. It is for the person who (in so-called general meanings) is neither sick nor on journey. But due to one or the other reason, fasting for him is a strain hard to bear e.g. there is an old man residing at his residence and is not sick. But due to his old age, he has become so weak that he can not fast except with great hardship. It is evident, he can not be said to complete the prescribed number of fasts by fasting on other days after the month of Ramadan. The decree for such persons has been described in verse 4: Those who can not fast except with great hardship, need not to entangle, in any hardship. They may provide food for a person in need in lieu there-of.

Pause to reflect. The above mentioned three kinds have contained the nature of every condition. That was the very requirement of the comprehensibility of the injunction.

We have translated this verse “*waAAala allatheena yuteeqoonahu*” as “Those who may fast but with a strain hard to bear.” Though it is generally translated as “Those who have capability to fast.” This translation is not correct. It is because this translation would mean: Those-who-have-capability-to-fast may provide food to a person in need while those-who-no-capability-to-fast may observe fasting. It cannot be the will of the Quran. The crux of the matter is that the exposition of the word “TAQAT” accepted to be understood in Urdu among us is different from its exposition in Arabic language. Consult Arabic Lexicons for it. At page 1304, Volume two of **Moheel-ul-Moheet**, it is written as:

“The meaning of TAQAT is ‘to be able to’, ‘to have power over a thing’ – but ‘to be able to’ is such a quality of prowess which a person can hardly do. Actually this word is derived from ‘TAUQ’ which means to grab anything within its enclosure.” “That which we have no prowess” is not the meaning of this verse “*rabbana wala tuhammilna ma la taqata lana bihi*” (2:286). Its meanings are “The compliance of which is hard for us.”

Similarly in the famous Arabic Lexicon “**Lisan-ul-Arab**,” vol. 12, p. 103, it is written:

TAQAT is the name of that quantity of prowess, which is possible with great hardship for a human.

Muftee **Muhammad Abduh**, in his ‘**Tafseer-ul-Manaar**’ vol. II, at page 155, writes:

**ITAA QATUN**, in fact, is absolutely the lower nomenclature of **MAKNAT** and **QUDRAT**. For this reason, the Arabs use **ATAQ-UL-SHA'EY** only at that time when its prowess is extremely weak, i.e. ‘it be hard to bear’. **SO UTEE QOONA HOO** ‘old, weak and crippled people whose state of disrepair cannot be expected to be removed and that these are the people who like them are helpless. It means these are the working class people whose subsistence, God has placed in the jobs, which are hard to be accomplished. That is why Imam Raghīb (on him be mercy) has written: **TAQAT**, is the name of that quantity of the prowess ‘the doing of which is with great hardship for the human.’

This has, too, been corroborated with the ‘**Tafseer Kashaaf**,’ where it has been written that:

The exposition of **TAQATUN** includes those jobs the performance of which is with strain hard to bear. And the words “*waAAala allatheena yuteeqoonahu*” mean those old men and old women for whom there is the decree of redemption for not fasting. It is for this reason that this verse is confirmed and not repealed.

In the exegesis ‘**Rooh-ul-Ma’ani**,’ there is written that

In Arabic language, the word *al-was'a* is the name of that prowess “which is with ease” and the word *taqa tun* is the name of that power “which is with severity and hardship.” Hence the meaning (of this verse) would be “And these persons, who can fast with severity and hardship, have to give food to a person in need.”

**(Rooh-ul-ma’ani, vol. II, p. 59)**

From the aforementioned elaborations, you have understood the exposition of the word *taqa tun* in the Arabic language and hence on the same basis, the translation of this verse “*waAAala allatheena yuteeqoonahu*” like the following translation is not correct: “And those who have the power to observe fasting.” Its correct translation is this: **Those who can observe fasting with strain hard to bear.**

As you know, the style of the Quran is that it puts forth a principle, and then it leaves to the collective system of the Ummah to stem its detail on its own. Hence this very comprehensive style has been used for this verse: “*waAAala allatheena yuteeqoonahu*”

A principle has been stated here and its detail has not been given on its own (as to whom are those people who can fast with strain hard to bear). Its detail has already been defined and can even now be reconsidered. Nevertheless, in Allama Qartabee’s book ‘**Jaama-e-Ahkaam-ul-Quran**’ (vol, II, pp. 368-369), it has been written that:

All the scholars agree on this contention that old men and old women, who do not even have power to fast, or can fast with severe hard labor, not to observe fasting is legitimate for them. But there is disagreement on this point: What is the charge that such people have to undertake? Hence Imam Rabee and Imam Malik (on them be mercy) have said: There is no charge that they have to undertake. But Imam Malik, has, also, said if these people give food to a person in need every day, it is desirable in my opinion. Hazrat Uns, Ibn-e-Abbas, Qais bin Assaa-eb and Abu Huraira (on them be mercy) have said: The charge they have to undertake is redemption and not the making up for the omission (the delayed fasting).

**Muftee Syed Muhammad Abduh** has further added to it, and has said:

The verse *alla zeena utee qoona* is intended to mean such old, weak and crippled people whose removal of their state of disrepair is not expected. In the same way those people will also be included in their category who are laborers, whose subsistence God has laced in the jobs very hard to accomplish, i.e. labor of the coal mining, and those criminals who are in rigorous imprisonment and those for whom fasting is with strain-hard-to-bear. The third category is of those people for whom fasting is with strain hard to bear due to some factors which are not expected to be removed. For example old age, congenital weakness, employment in the jobs demanding hard labor and chronic disease the recovery of which is not expected. And similarly those people whose cause of strain is a normal routine, for example pregnant woman and lactating woman. It is legitimate for all these people that in lieu of fasting they may give food to a person in need. The quality of the food may be equal to the average food of a normal person to fill up his/her belly.

(**Tafseer-ul-Manaar, vol. II, pp. 155-157**)

These elaborations enable to compile the following list:

- **Old man and old woman**
- **Pregnant woman**
- **Lactating Woman**
- **Crippled and Invalids**
- **Those suffering from chronic diseases – who may not be expected to recover and may, with this state of disrepair, fast with strain hard to bear**
- **The weak – who are constitutionally born weak**
- **The labor whose subsistence is always through the jobs demanding severe hard labor, for example those working in the mines, in the factories or rickshaw-drivers**
- **The criminal who are taken in rigorous work in the prisons**

This is not the only comprehensive list. Additions according to the existing as well as individual circumstances can be made to it. But the principle is this alone: whosoever can fast with strain hard to bear, may not fast.

Briefly saying these are the very injunctions of the Quran about fasting. Consult these verses in the Quran on your own as well. (i.e. Surah Baqr, verse 183 to 188) **(1963)**

## [Home](#) **FASTING**

by *G. A. Parwez*

translated by *Dr. Manzoor-ul-Haque*

### **TARAWEEH**

A person from Lakhnow (India) writes:

The Hanafees say there are twenty rak'ahs of Taraweeh to be offered daily as compulsory Sunnah in Ramadan; but Ahl-i-Hadith and Shias are not convinced with it. To the Ahl-i-Hadith Taraweeh and Tahajjud are one and the same thing; the number of rak'ahs in both is eight; they talk of the twenty rak'ahs of Taraweeh as schism – an innovation. There have remained and are continuous happenings of bickering over this issue among the Hanfees and the Ahl-i-Hadith. What is your research about Tarweeh? . . . The Hanafees confess this fact that there was no practice of offering Taraweeh before the saga of Hazrat Umar, even then they consider the renouncers of Taraweeh as sinful. What is its genuineness?

### **TOLU-E-ISLAM**

There is no mention of Taraweeh in the Quran. These were initiated at the times of Allah's Messenger or of Hazrat Umar's. This is a question of history. The Shias and Sunnees have disagreement over it. Everyone is aware of these discussions and controversies. On the question whether the number of rak'ahs in Taraweeh is eight or twenty, there is disagreement within the Sunnees itself. And no one is unaware of these debates. Tolu-e-Islam does not revel in such debates. Its precept in the matters not mentioned in the Quran is self-explanatory.

Islam is the name of the life of preservation of the self within the boundary walls of the Quran. For this purpose, it is necessary that the human (Muslim) must know as to what are the boundary walls of the Quran and along with it, he must also get himself up for self-control. The month of Ramadan is the specific instrument for inculcating and substantiating each of these two matters. In the modern terminology, call it a Training Camp or a Refresher Course. The fasting makes the human get himself up for leading striven-life through self-control. And its fixing is in this month, wherein the beginning of revelation of the Quran was initiated. It brings this stark fact to the fore-front that special arrangements during this Training Course should be made for gushing forth the entire Quran to the striven-people (Mijahideen) so that they may fully comprehend as to what the connexion of "the sword and the Quran" is with each other and how these two come to be the instrument for safeguarding each other. It appears that the Islamic system of the First Era, in order to bring the Quran to the mind of the people all at the lame time, devised this method – and method is now being performed only to acquire the reward of a virtuous act (Sawaab). It is because the way the Quran is recited now, during the Taraweeh, is neither understood by the Quran-conner who cause others to hear it as to what he had recited, nor do their disciples in the congregation comprehend it as to what they have listened. And it is obvious that the way the words of the Quran are repeated and heard without being understood cannot make the exposition of the Quran understandable. And neither it can be known which design of life it carves for us. When the system of caliphate based on the precept of Nabuvva is established, its job will be to oversee where the revamping is essential in our traditional mores and cores. It will then be the time, whence-fore the correct concept of "Sin and Sawaab" comes to the fore-view. (1956)

## [Home](#) **FASTING**

by *G. A. Parwez*

translated by *Dr. Manzoor-ul-Haque*

### **ETEKAAF**

A person from Karachi writes:

Some days back I had a chance of hearing a sermon of a big Maulvi Sahib in Jumm'a prayer. He proved the order of Etekaaf from the Quran and told that to sit in Etekaaf during the last ten days of Ramadan is a very important worship. He elaborated the orders of Etekaaf in such a way that I sensed pure monasticism glistening vividly in it. (He was saying) a man confines in a mosque for sometimes, far away from the hurly-burly of life; where he remains busy in the prayer (worship) of Allah all the time. – I could not understand as to how Islam and the Quran impart such type of teaching of monasticism. But I was amazed when he referred the Quran for what he had said; he recited the verse of Surah Baq'r of the Quran and put on the pan of the Quran what he had said. Will you please explain as to what the factual position of Etekaaf is and what the correct meaning of the referred verse is?

### **TOLU-E-ISLAM**

You have correctly understood. In such a type of Etekaaf in vogue among us, the person sitting for Etekaaf by stretching out a coverlet remains occupied in a corner of a mosque. And he does nothing except repeating the words of the Quran day and night or remains sleeping. It is absolutely non-Quranic and negation of the true essence of Islam. Islam does never impart the teaching of such a type of monasticism or worship. There is no mention of such kind of Etekaaf in the Quran. The words – Aakefoon and Aakefeen – have come at many a place in the Quran, where the meanings are: “continuously and steadfastly go on doing a work.” About K'ab'a, it has been said that it is for “Taa-i-feen” (2: 125). Here “Aak-i-feen” means such a group of people who does not keep the humanity unkempt and tossed but keeps its environ set in order by tying it up in a relation and continuously remains busy in this very noble cause – with this bliss enjoyed, its members take their way on. (You will find the meanings of these words in the Lughaat-ul-Quran – Lexicon of the Quran).

In the very verse you have referred, there has neither been any order given to the Muslims for sitting in Etekaaf, nor has any aspect of its honor been described. In the aforementioned verse, nothing more has been given except that there is a direction for those “Aak-i-feen Fil-Masaajid” And nothing else. The meanings of “**Aak-i-feen Fil-Masaajid**” are – those taking up their abode punctually in the mosque, those harboring in the mosques, those having a firm footing in the mosques. Who are these “Aak-i-feen Fil-Masaajid” whose mention has, by the way, been made in the injunctions of fasting? In order to understand it - without getting bogged down in its detail - keep this point in mind that fasting is, in fact, a Training Course for developing self-control and endurance in the Muslims. And the mosques are the locus standi in the national life of the Muslims. In connection with fasting, the mosques here mean the Training Centers or the Training Camps. Then understand this point that in this annual training course there may necessarily be some people, who may be detained in the training centers or training camps during the night hours for the accomplishment of some arguent matters. As has already been described in detail in the verses given under the injunctions of fasting that those (i.e. the general fasting persons), taking part in this Training Course, have been ordered not to eat and drink and not to cohabit with their wives for the whole day. They have been permitted therein that they can go to their wives during night hours (when there is no fasting at night). But contrary to the general fasting persons, those who have been assigned certain duties and have been detained in Training Centers or Training Camps, during night hours, should remain away from their wives during night hours. This is neither limited to ten days, nor to the last days of Ramadan. It

depends upon the System to observe as to how many days or how long this System detains a person in the Training Centers or Camps during the night hours. Any way, as long as these persons remain in the Training Centers or Camps, they will have to avoid the sexual intercourse with their wives. It is this – the exposition and the perspective of this verse of the Quran. Since this System has eluded our observations, and all matters are being carried out just as traditional worship, hence is this vestige of Etekaaf being acted upon – just a ritual convention in vogue among us. (1956)

## [Home](#) **FASTING**

by *G. A. Parwez*

translated by *Dr. Manzoor-ul-Haque*

### **LAILAT-UL-QADAR, THE NIGHT OF MANIFESTATION OF A NEW WORLD**

What are the problems before the living nations for the solutions of which their days and nights become the primary swamp of their struggle and action? And which problems are confronting the Muslim community for which the Muslims get increasingly worried about the solutions? And the solutions the priests of their religion have suggested out of their sheer benefaction are given below with the help of the two examples just for you to estimate as to what the quality of their solutions is.

The following questions and their answers have been published in Sadaq (Lucknow) vide its issue of July 15:

What is thing known as “Shah-i-Qadar”?

What is intended to search it out?

What is its state and how does it look to be?

How to seek it out?

These are the very questions, which continue emerging in the mind. Some one says it is the light which looks manifested during the condition of pray and austerity. While other says it is some thing else. As many are the preachers, so many are the contradictory sermons. These, instead of settling the issue, pay to increase the miasma of mental agony. After consulting the exegesis of the Sura *Inna an zal na* by Maulana Shabbir Ahmed Usmani and the annotations of Maulana Shabbir Ahmad Usmani given in the Quran, it became known that an specific commotion comes to prevail upon imbuing adequate inclination, motivation and interest during prayers and invocation. Even the consulting of Tafseer Biyaan-ul-Quran for the meaning and exegesis of this Sura could not solve this knot any more.

From the Bukhari’s Ahadith of the Messenger(s), it became known that “Shab Qadr” comes to effectuate at one night i.e. the night which falls in one of the odd nights of the last ten days of Ramadan. What does come to effectuate in these nights? It is hoped you will unveil the covering so that the long-standing confusion is settled. Hope you will very kindly guide on this issue.

### **SADAQ**

“Shab Qadr” belongs to the transcendental world. Its complete detail has not even occurred in Hadith. And what so ever it is – we have only this thing beneficial at our disposal – and it is that what we ought to do during those nights. It is the most virtuous and the most reverend night of the year (as is the Friday, the most virtuous day of the week and Ramadan, the most reverend month of the year). In Hadith, it has been identified that it falls in the odd nights of the last ten days of Ramadan: 21, 23, 25, 27, 29, the five nights. The mind of great many religious scholars goes to the 27<sup>th</sup> night. Keeping it ambiguous, unfolded the open expediency of Sharia, the religious code, that all the five nights (and when it becomes a habit: all the ten nights) be lived busy in striving for the Divine prayer, the invocation and the revamping of one’s self. Surely there would have been shower of special lightning and sparkling and a few of the pious men (Ahl-i-Dil) would have had the visibility of something through their material eyes. The real, the genuine, phenomenon is that maximum preparations be made for the awakening of the soul and the purification of the self - and no opportunity for supplication and benediction be lost.

## **TOLU-E-ISLAM**

The Quran has simply said that Lailat-ul-Qadr is that night in which the revelation of the Quran was initiated. And the Quran's revelation was started in the month of Ramadan. Since through the Quran's revelation the world got new values, so the night in which its revelation burgeoned was surely the Laila-tul-Qadr, the night of VALUES. The Quran does say nothing more than that. **(1955)**

## [Home](#) **FASTING**

by *G. A. Parwez*

translated by *Dr. Manzoor-ul-Haque*

### **EID-UL-FITR**

Inquiries from numerous places have been initiated to know as to the honor of which ceremony, the Eid-ul-fitr is celebrated and that what the purpose of this festival is. The answer tendered to this question is that at the eve of Ramadan – and that of its ending – Eid-ul-Fitr is, in deed, a sacred function of the annual celebration of the Quran's revelation. Usually the festivals of jubilation and rejoicing are celebrated in the world for the change of the seasons or for establishing the monument of any person or for preserving any prominent event of history. But what Islam declares is this: The change of season takes place according to the Law of Allah; the human's monuments can perish and the world's events can be made to forget. But the message of Allah preserved in the Quran can never vanish – the charge of its preservation He got unto himself; He who is alive and can never die; is so lasting that He has neither any decadence, nor is destined to decay. This rejoicing Festival of Eid is the monument of the revelation of living and lasting Book of Allah, the Allah who is the Living and the Everlasting. Preparations were made all over the month for the celebration of this festival (those preparations were, in deed, the integral part of this Festival as well). Islam is the name of obedience to the Divine Laws – not the obedience by compulsion but the obedience from the core of the heart. It is the accomplishment of the Laws in such a way that a true sub-ordinate to these Laws can not even touch a thing, unlawful and unrecognized. It is he, in whose hands, no illegitimate loss can be rendered to the property, life, honor and chastity of any human. For the consolidation of this very passion of obedience, it has been ordered that in compliance to this Law, even the thing lawful and pleasing be left for some time so that there be never any casting of the eye to the thing unlawful and unrecognized. They were made habitual to bear the intense pangs of hunger and thirst all the day over so that they are addicted to pass smilingly and steadfastly through the extremely difficult stages of their life struggle. It was, as if, an Annual Training Camp in which provisions were made to revitalize the new inspirations in life; it was a refresher course, a memoria technica, to reinvigorate the memorandum, - that in which the direct link between Allah and man was refreshed. It was stock taking through which we had to evaluate the sum total of our deeds and consequences spread over the whole year to oversee as to what extent we have marched ahead on this scale in one year. When, after the labor of hard work and during the obedience of a complete month, growth in the tender feelings of heart, vision in eyes, sharpening in minds and invigoration in psyche were inculcated, they were ordered to assemble at a place so that they may sit jointly and contemplate as to what they have to do to achieve and perpetuate the life which is the characteristic feature of the party of those who follows the Laws of Allah (Party of Momineen); and that the contracts of which are vividly glistening, like the true diamonds, in every page of the Quran. As a result of this contemplation they may develop such a program, which their selected leader (Imam) may announce in his address. After that, their representatives with this decisive program may start going to the concrete capital of the Islamic Ummah (i.e. the House of Allah at Mecca) where, in the light of these various local programs, a common system is devised for the all Ummah. It is these – the various integers of this mirthful festival and the brief outline of its integral parts. Keep these in view and then reflect how these festivals on the basis of which there were living hopes bouncing on every facet of its vastness, and the fresh thrilling invigorating the psyche of human have gradually transformed into the icons of rituals. According to Allama Iqbal (R):

*That Blood no longer remain in thy veins  
That heart, that craving no more in thy life  
Thou hast the prayer, the fasting, the sacrifice, the Hajj  
All in rituals alive in thee But thou hast lost thyself.*

**(1955)**

## [Home](#) **What does Zakah mean?**

by G. A. Parwez

translated by Dr. Manzoor-ul-Haque

### **Is Zakah the Tax of the Government?**

#### **QUESTION**

Out of the five elements of Islam, Zakah is held to be the most importance. It is generally said if the owning continues to be owned for one year, paying 2.5 % on the amount of this owning, on the name of Allah, is Zakah. If this is the Zakah, then **what is the difference between this and charity?** And if Zakah was paid to the government, then “**what is the difference between it and the government tax?**” Kindly elaborate this issue so that ‘this’ canker stuck deep is removed.

#### **ANSWER**

The root of the word Zakah is **Z-K-O**, which means ‘to grow,’ ‘to flourish,’ ‘to bloom,’ ‘to blossom,’ ‘to develop’. So Zakah means ‘development,’ ‘nourishment,’ ‘growth,’ ‘flourishing,’ ‘blooming and blossoming,’ ‘augmenting.’ The words – *aqamoo alssalata* and *waqtawoo alzzakata* – have repetitively come in the Quran, and have come with stress. Hence the meaning of the word – *waqtawoo alzzakata* – became ‘to pay Zakah’.

Think in the light of the aforementioned meanings of the word Zakah: What would ‘**paying Zakah**’ mean? – It is nothing else but ‘to provide for the nourishment, development – and growth of the others’. It means providing subsistence for the nourishment and development of the humans is the fundamental duty of the party of Momineen (the followers of Allah’s Laws). It may so be organized that the humans may attain the development of their potentialities. This development also encompasses the capacities, the potentialities of their physical life. In other words, it means the growth of the human body as well as the development and evolution of the human personality. On behalf of the party of Momineen, it is the System of the Government that discharges this duty. That is why it is given in the Quran. 22/41

*Allatheena in makkannahum fee al-ardi aqamoo alssalata waqtawoo alzzakata*

**There are the people who, when make establishment in the country, will establish the system of Salaat and arrange for the system of Zakah.**

You observed meticulously that the Quran has made the Islamic Government responsible for establishing the system of Zakah.

It makes this clear that Zakah is not the name of charity. Individually we can pay charity on our own. For this purpose the establishment of our own governance is not a necessary condition. We used to pay charity during the Birth Government. Now the Indian Muslims can pay charity in the Hindu Government - and they are paying it at present. The necessary condition of establishing our own governance for arranging the system of Zakah, makes the reality of Zakah clear.

Now the question is this. **How will the Islamic Government perform this honored duty (i.e. the duty of providing subsistence of development to the humans)?** It is obviously necessary that firstly the means of production should remain under the control of the Government so that it may spend this production (subsistence) for the development of the needy. Secondly, whatsoever the members of the society may earn, be kept open in such a way that (after meeting their own needs) the State may take (as much as it may deem necessary) for arranging the system of Zakah (the nourishment of others). For this purpose, the Quran has neither fixed any rate, or any amount. It is the

question of meeting the needs only. As such, it has said to the extent that after meeting the needs of the individuals, what ever becomes surplus can all be handed over to the State so that it may be able to arrange for others' nourishment (Zakah) with it. (Consult 2: 219)

But it is evident that such type of State System will be established gradually. In the mean time when such a System is still in the process of being, (in today's terminology) contributions and gifts from the party of Momineen will be accepted. The Quran has used the term Sadaqah for it.

This was the exposition of Zakah in the Islamic System of Governance. But when that System remained no longer in vogue, dualism crept in Deen and politics. The Quranic exposition of Zakah (i.e. arranging for the development of the humans) went out of sight – The Government started levying its own tax and the religious priesthood burgeoned its own tax under the nomenclature of "Zakah". So far as were the destitute and the needy, it was made incumbent upon the well off to give charity to them. This process is still continuing. The people pay government tax and Zakah separately – and the charity is kept as a distinct separate entity from these two. It is so much so that whatever the Quran had ordained for the Sadaqah were thought of related to Zakah. For example, it is usually said that the Quran has given eight expenses of Zakah although these very expenses are of "Sadaqah," and are not of Zakah (6: 60)

From the aforementioned particulars, it would have become evident that at present, there are either the Government Taxes or the charity – whether it is determinably named as Zakah or indeterminately as Sadaqah or charity. Zakah (i.e. providing subsistence of nourishment to the members of the society) is neither considered the duty of the Government nor of the public. But "Paying Zakah" will be the duty of the government in the Islamic System of governance. And for this purpose, the members of the party of Momineen will keep whatever-is-surplus-to-their-needs open for others so that as-much-is-deemed-necessary is spent over the nourishment of others. Then there will be no need of charity on individual basis. At present the honor of the one who accepts charity is crushed. But when **arranging for the system of Zakah** becomes the responsibility of the Islamic System of governance, everyone takes it as of ones own right and no one feels indebted to anyone. The Quran suggests charity as the emergent and the timely cure for meeting the needs during the interim period and takes Zakah as the basic duty and compulsory mode of the Islamic System. This is, in real sense, the reality of Zakah from the Quranic point of view.

## [Home](#) **Sadaqah and Charity**

*by G. A. Parwez*

*translated by Dr. Manzoor-ul-Haque*

### **What is the injunction of Quran about Sadaqa and charity?**

#### **QUESTION**

It has been asked, “Is there any benefit of distributing the amount of charity by the method it is being done today?”

#### **ANSWER**

The Quran says about the Jews that as a first step they used to hand over their kith and kin to others' captivity, and then, on behalf of them, they used to make them free on redemption. And thinking it to be the greatest act of good, they considered it a mean of their salvation.

This is exactly the state of the Muslim capitalists. These people, by sucking the blood of others, become rich, and make them poor and needy. And then, by giving them a few coins in charity feel satisfied that this very Sawaab-generating act would transform their life hereafter better revamped. It means, in our mystic poetry, ‘to sin’ is considered essential only on this reason that if there are no sinful people, how the facets of Allah’s Divine mercy and forgiveness would manifest. So is the existence of the poor and the needy in the nation thought essential on the plea that if no poor remains in the society, how the injunctions of charity will be compiled with. Just observe meticulously: How deep-rooted is the influence of the parasites of capitalism?

In the System, Islam envisages implementing; the security for meeting the basic needs of life in every human rests with the government. So a permanent class of the needy can not even be envisioned in this system. But there can surely be some local and individual type of urgencies where some sort of immediate aid may be needed. Or there may be some evolutionary events in which the Government itself is compelled to call for meeting such needs and so it may appeal to volunteer collection of funds. But such type of events will be scarce. The normal condition will be that the system of the government will provide subsistence to the needy. So the need of charity will come up either during the interim period when this type of your system has not yet come up with or there are some local or evolutionary events that have crept in. Keeping a permanent class of the poor and the needy, and then, by throwing a few coins in charity to them, envisioning it to be an act of Sawab (Reward) cannot weigh any thing in the Islamic System. It is the deceitful vision of the system of capitalism, which is being engulfed in embellishing garb of the religious sacredness. And its result is the same exposition of the Quranic words “their works expended to no purpose”. It means despite paying all Sadaqah and charity, the magnitude of the poor – the have-nots – and the needy are on increasing strength day by day. And this all is due to the non-Quranic concept of the System of Capitalism that is in vogue among us, and no one is willing to change it. It is only because it (Capital system) has been awarded the certificate of Sharia. **(1953)**

## [Home](#) **Sadaqah-tul-fitr**

by *G. A. Parwez*

translated by *Dr. Manzoor-ul-Haque*

### **What is the legal position of Sadaqah-tul-Fitr?**

#### **QUESTION**

Some one has asked: What is the legal (Sharia) position of Sadaqah-tul-Fitr?

#### **ANSWER**

As has been written in Tolu-e-Islam, Sadaqah is the name of those gifts etc. which are accepted on behalf of the Islamic Government for meeting the emergency needs. These include Sadaqah-tul-Fitr, which the Messenger of Allah (S) imposed at his time (i.e. some time after Emigration; the fasting have become obligatory in 2 H), when the Islamic Government was not yet regularly established and the Muslims were facing emergency requirements on every step. There is no specific mention of Sadaqah-tul-Fitr in the Quran. It is because the Quran has pronounced the command of Sadaqah as of principle injunction, and has left the responsibility of defining the details there-of to the Islamic Government in all the climes and ages.

As has been written in the foregoing description, Sadaqah-tul-Fitr was imposed when the collective social order was not yet established in the form of any regular government in the Muslim community. Any-how, history stands witness to this stark fact that these matters were not taken individually at that time. Those were used to organize collectively. It is a fact that Islam is a Deen. And Deen (the constitutional system of life) is always regularized collectively – and never individually. Even for Sadaqah-tul-Fitr, it is written in the history that the people did not use to give it individually on their own, but they used to get the collection deposited with persons, appointed officially for this purpose. Later on its distribution was made through the central authority. That is why it has been written in Tibri that the Messenger of Allah (pbuh) had appointed Hazrat Abu Huraira for this purpose. Since this mode of operation was strictly in consonance with the collective spirit of Islam, it can very safely be accepted that this very System of Sadaqah-tul-Fitr would have been in practice at the saga of the Messenger (S). But now the non-centralism of our own authority is such that voices emphasizing the necessity of Sadaqah-tul-Fitr will sound echoing from every nook and corner of the pulpit. And you would have never heard anyone saying that the Sunnah of the Messenger (S) is that this Sadaqah is got collected at a central place and then its distribution is made through the central authority. At present the only part of the Sunnah of the Messenger (S) made public is that before the prayer is offered, the Sadaqah-tul-Fitr be calculated and distributed among the poor on ones own. If this is not done, the fasting will remain suspended.

Hark! And reflect: what actually the state of affairs was and how it was transformed to become like.

There hath remained Balal's ritual call to prayers; gone is the genuineness.

Leave aside the entire world of Islam today; take up the case of Pakistan alone. Out of its present seven crore Muslim population, if six crore of such Muslims are supposed from whom Sadaqah-tul-Fitr is paid and the amount is calculated at the rate of 75 Paisa per head. Then before 10 O'clock on the day of Eid, an amount of Rs 4.5 crore can be collected in this fund alone. And this many amounts can provide shelter to, at least, all the shelter-less in Pakistan. But so far the Maulvis bang down their swagger stick on Deen, Sadaqah will go on being calculated; Zakah will be paid; sacrifice will be offered; the people will also be performing Hajj but the nation will remain homeless, shelter-less, hungry, nude - and a source of traducement for Islam.

How terrifying is this revenge Islam is being subjected to since thousands of years! Hark, and reflect who are the people that are being prevailed upon to be instrumental to this horrendous vengeance.  
**(1953)**