

اِنَّ السَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَاۗءِ وَالْمُنْكَرِ  
 ”یقیناً صلوٰۃ فحش اور منکر سے روکتی ہے“

# THE TRUTH ABOUT SALAAT

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## **Dedication**

While dedicating this book, I find within my inner self mixed feelings of happiness and grief. For the book in your hands is, in essence, the fruit of Mohammad Qasim Noori's profound efforts. It was him who embarked upon the project of "Haqiqat-e-Salaat", when some beastly characters silenced him for good. However, they could neither silence his thoughts nor impede his noble work. Today, many people all over the globe are busy in advancing his thoughts and works.

I dedicate this book, with all the depths of my feelings for him, to Mr. Mohammad Qasim Noori.

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To have differences of opinion with a teacher is a basic right of a student. I might be in disagreement with my learned teachers on many accounts; still I hold all of them in utmost respect and regard them as inspiring personalities.

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# **THE TRUTH ABOUT SALAT**

## **PART ONE**



## Preface

Please have a look around you. You may witness nothing but despair. You may find victims of tyranny and oppression, crying for help. Why is it that this situation is more commonly visible in those countries where people claim to be the favorites of the Creator, and the true followers of His book? Those who call themselves Musalman or Muslim.

Muslims wish to lead the entire world and, thus, to redeem the humanity from humiliation and degeneration. They insist that if humanity as a whole becomes Muslim, they would be saved from humiliation and degeneration. But the point to ponder is, whether or not Muslims themselves are leading an honorable life. Aren't they wholly dependent upon non-Muslim nations for their livelihood?

If our convictions are not coming true within our own boundaries, why are others, who are already leading lives of respect and opulence, going to believe us. Rather, those who are not Muslims, have distantly surpassed us today in progress and development. Therefore, those who are already ahead in this journey of time, would hardly have a reason to follow those who are left far behind. The faster ones either leave the slower ones behind, or, if they have compassion, try to help them along. But, there has never been a precedent for the losers to play leaders to the winners.

It is an illusion on the part of Muslims that the concepts they presently follow steadfastly, can somehow afford them leadership over developed nations. Why would developed nations opt to abandon their respect, fame, dignity and

comfort, for a life of humiliation and subjugation? Let us today analyze the situation with an open mind and determine our target orientation. Because, if you lead a life without a destination, or if you are devoid of the intellect to formulate a future strategy, then you are compelled to make demeaning compromises and lead a life of repentance or remorse. And you resort to playing either a constant blame game against others, or just continue enduring misery, as something predestined for you.

Today's Muslim ideology is limited to physical worship (Namaz) and fasting (Roza). Some may go beyond that, and may add to it the Pilgrimage (Hajj) and paying of Zakat, as the ultimate religious virtues. If these rituals are deemed as Islam, then you may keep performing them and, while abandoning this worldly life, keep your eyes set on the hereafter. In this case, your only option will be to keep humiliating yourselves in this world, and continue leading a life of total impassivity, with a total disregard of that so-obvious humiliation and degeneration.

But is this the objective set forth by Quran? Are these the teachings of God Almighty? Let us see what God says about it:-

انتم الاعلون ان كنتم مومنين

*"antum al-aa'loun in kuntum mo'mineen"*

You will be the highest ones if you be true believers.

God is making our aims and our beliefs conditional with our honor and our supremacy. That means that whosoever loses honor and supremacy and is subjugated, is not regarded a Believer (Momin) at all. So, the question that arises here is: what kind of convictions we have that stand in contradiction with Quran? Indeed, somewhere we are wrong. Our target, our conviction is wrong! We have compromised

with subjugation and slavery instead of supremacy. And for this reason, Muslims all over the world are forced to lead a life of humiliation and degeneration.

Today, all over the Muslim world, exploitation is the predominant phenomenon. Muslim is putting Muslim under the chains of servile bonds. A deep study would reveal that every person has built a fortification around himself within which he has established a personal estate. Within the fore walls of a house or outside, everyone is intent on exploiting the weaker one.

Has God Almighty created us for “worshipping” Him in this way, and, at the same time, usurping one another’s rights unscrupulously? Keep demeaning and insulting each other? And keep exploiting each other?

The **sole purpose** behind the revelation of Quran was to bring an end to this exploitation; to set the suppressed humanity free from coercion and tyranny; to afford everyone one’s basic rights. And to achieve that target, Quran specified values and tenets, through which a model welfare community be established, to serve as a catalyst for all nations. If you have to define Islam and Quranic teachings in one sentence, it will suffice to say:-

***“Islam’s definition and Quran’s teaching is that no human being may exploit a human being”.***

And if we bear in our minds the true meanings of the words Muslim and Momin, our whole concept of Islam will become precise:

***“Muslim is the one who provides SECURITY to others; and Momin is the one who provides PEACE to others”.***

In Arabic grammar, both words Muslim and Momin fall under the paradigm of “Af’aal” and this chapter’s characteristics are “to convey the meaning of its root word to others”. Muslim and Momin are, under this paradigm, “names of the subject (Ism al Faa’il)” - which means “**one who provides Security and Peace to others**”.

I wish we could understand Quran with proper regard to the **basic purpose it was revealed for**. Or at least, we should have known the concept **of Muslim and Momin in the light of their true meanings**.

## Preamble

The intention of the 'Propagation of Quran Movement' is neither the formation of a party nor laying the foundations for a religious sect. The humanity as a whole is our party. We have nothing against a religious group or a school of thought. Whoever believes in offering safety and security is a Muslim and is our companion. And whoever is working for peace, is a Momin and is a dear brother.

Qurain proclaims:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۗ

*"Kana an Nasa Ummatan wahidatan"*

The whole humanity was (is and will remain) one nation,

فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ

*Fa ba'atha Allahu an-nabbiyyina, mubashsharina wa munzireena*

So, Allah appointed Messengers to give glad tidings and to forewarn

وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اٰخْتَلَفُوا فِيهِ

*Wa anzala ma'ahum al-Kitaba bil Haq li yahkuma bayin an-naasi mimma akhtalafu fihi."*

And granted them a Book of rights/truth that may pass judgments/rulings between them in matters where they differ from each other".

In this way, the whole mankind was one nation, is one, and will remain one. The reasons why we have been separated into different entities are those disagreements that are of our own fabrication.

Every Messenger has offered the message of love, affection, peace and security to the humanity. In our hands we have Quran, just because we are born in a Muslim community. We invite the whole humanity towards peace and harmony through Quran. But, whatever else is there with another man, if that does not go against peace, security, love and harmony, then that is also divine, because a divine teaching will always be based exclusively upon peace, security, love and harmony.

Please see that Quran does not address a particular sect, religion or class. Nor does it emphasize a Muslim's religion. It rather addresses the human kind. Just for this reason, the Propagation of Quran Movement also is not addressing a particular sect, class or religion. Its foremost invitation is to look into your inner selves and check how Quran is directing you towards God's commandments to make you realize your own misconceptions. The same is our humble invitation, i.e., towards love, peace and security and we deem it our holy mission.

As Quran neither calls towards a religion, nor preaches a religion, therefore, it will be a serious mistake to offer the concept of a religion through Quran. Quran offers an ideology, a code of life, a discipline to live accordingly. Therefore, what we will find in Quran, will only be a code of conduct.

In Chapter Al-Baqara, verse 62, the Almighty ordains:

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَى وَالصَّبِيْنَ مَنْ ءَامَنَ بِٱللَّهِ  
 وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا  
 هُمْ يَحْزَنُونَ ﴿١١٠﴾

*“Innal lazina aamanu wal lazina Haadu wan Nasaara was Sabieena,  
 man aamana billahi wal youmil aakhiri wa ‘amila salihan, fa lahum  
 ajruhum ‘inda rabbihim wa la khoufun alayihim wa la hum yahzanun”.*

“Verily those who are the people of Peace and Faith and those who belong to Jewish or Christian or any other faith, whoever became a believer in God and remained so in the hereafter, and performed reformative/progressive deeds, their rewards are reserved with their Nourisher and shall not they face fear or grief.”

It simply means that it’s not a problem with Quran as to why someone is a Jew or why someone is a Christian or what faith someone is following. Quran is offering just one advice to every faith follower. That is, that if one believes in Peace with the Creator’s appointed parameters, that if he is a provider of peace and works for the betterment of human community, then rewards for such a person are reserved with Almighty. He may not have remorse or repentance nor does an impending fear haunt him.

It is then surprising that going through the Quranic translations, we find therein the outline of a particular religion. And due to those translations, it becomes difficult for a probing and research-oriented person to accept that while, on the one hand, not condemning any faith follower and appreciating his reformative work in the human society, why, on the other hand, Quran is propagating a religion in a particular religious style. The proof of this anomaly is that, at several places in these translations, we frequently notice the

word “Namaaz” (the Muslim ritual of worship) which gives birth to the concept of a particular religion.

Contrary to the above, our earlier scholars and elders had very clearly visualized the term “Salaat” as a reformative/progressive community. Moreover, all the Muslim scholars had a consensus that the details of the ritual of worship, “Namaaz”, were not available in Quran. A clear proof of this statement is the Writings of our senior scholars as elaborated in the article “Aqamat-e-Salaat”, printed in the weekly magazine of “Ahl-e-Hadith” sect, for the week 19-25 Nov. 1997 (whose text will be reproduced in the coming pages). Another point that creates confusion is the translation of Salaat as Namaz, given the fact that if a ritual (Namaaz) has been declared by God as the ‘pillar of Deen’, why its details may be available only through ‘the process of historical continuity/succession’, rather than from Quran. And for its methodology, we need to be dependent upon Bokhari and Muslim’s rivayaat (tradition). While the status of these rivayaat be such as the narrator himself may not be sure of the exact amount of the element of truth and falsehood in his narration – and where the narrator is always obliged to make a statement at the end of every narration that “he was not sure whether the Messenger of God exactly said this or something else” (“Aou kama qaala Salla Allahu alayhi wa sallam”). What indifference in the matter of divine guidance! A fact whose authenticity the narrator (Raavi) himself is not sure about, was not only shamelessly assigned by him to the Prophet, but he also absolved himself from the blame of posting falsehood, just by saying ....“if not this,.. then whatever the Prophet might have said”..... Fantastic, isn’t it? Worth “praising” are such people who carried upon their shoulders such unbearable load of falsehood and deceit.

Let us try to make a simple fact about Hadith (rivayaat) clear to us, which eventually may solve all the rest of the puzzles.



The episodes narrated in the rivayaat were so rarely known that in every period of time, among hundreds of thousands of people, only a maximum number of only three (3) individuals had known them. The majority of these rivayaat were hardly known to more than one person. For this reason, to look for these stories, Bokhari and Muslim had to undertake long journeys. Clearly, these stories did not exist for the overwhelming majority of orthodox Muslims and their existence was based on the flight of thought of some very rare individuals. But when we laid the very foundations of our religion on these rarely known stories – and gave up those teachings that were widely known by all - the process of degeneration took a start. Had we held on to our original source – the Quran – no problems would have arisen.

In spite of our pride in being Muslims, we are always shy and reluctant in proclaiming that we cannot accept an association (duality) of any kind with Quran's teachings.

What is the reason behind it? Why a Muslim cannot have an understanding of the comprehensive code of conduct that exists within Quran, without associating it with some medium of jurisprudence (Fiqh), hadith or sufi precepts. Look at any sect of Muslims. Everyone has his own Code of conduct (Shariah), which is linked with some particular individual or some particular school of thought. There is not a single religious sect that owns a code based upon pure Quranic injunctions. God's commandments have been mixed up with personal preferences due to the use of conflicting source material. Every sect has invented novel routines in order to distinguish itself from the others. And now these additions form integral part of sectarian rituals of worship. Consequently, today the framework of Salaat has also fallen victim to speculation. On one side, it is insisted upon that, in spite of all the man-made additions, the 'ritual' of Salaat (Namaaz) has to be exactly in that format which 'their' elders had determined for them; while on the other side, the

very existence of a particular format of Salat (Namaaz) is deemed doubtful.

As a result thereof, when you try to divert someone towards pure Quranic teachings, you are immediately asked the question : “If so, then how are we going to perform Namaaz” - because the Namaaz which we offer, does not exist at all in Quran. But still nobody thinks for a single moment that if some thing does not exist in Quran, how we can regard it as God’s commandment.

If you want Quran’s prescribed Salaat, then let us ask Quran as to what orders it has given about Salaat! And, if you prefer the Namaaz that came down through generations and elders, then in whatever way you offer that Namaaz, it would still be Namaaz. It would never be the Salaat prescribed by Quran. Now let us see what status of Salaat is determined by Quran.

Chapter “Al-Bayyinah, verse 5, stipulates God’s command as under :

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ  
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾

*“wa ma umiru illa liya’budullah mukhlisina lahud Dina hunafaa’ wa yuqimus Salaata wa yu’tu az-zakaata wa Zalika deen al-qayyimah”.*

“And they were ordained to be obedient to God alone, making the “Deen” (divine ideology) pure for Allah alone, remaining straightforward in their quest and that they establish the system of Salaat and offer Zakaat, as this was the only firm and authentic Code of life.”

That means that in this verse, the firm/authentic code of life is restricted to pure obedience and the two pillars of this Code are proclaimed as Salaat and Zakaat. Now the point to ponder is that the clauses the Almighty is prescribing as the firm/authentic Code, how can HE adopt a complete silence about their format or the course of action to carry out their performance? While, in the Chapter “An-Nahal”, verse 89, HE decreed about Quran as “the expounder of everything” (“tibyanan li kulli shayin”), i.e., that Quran, with respect to the topics it encompasses, explains things very clearly.

So, it is just not possible that the acts envisioned by the God as firm/authentic ideology, expounding of the same may have been overlooked by HIM. We have been brainwashed into believing that nothing has been elaborated about Salaat in Quran, therefore, we pass through the very pertinent verses routinely, without pausing for some deliberation. We do not think that those acts that are called “firm/authentic ideology” by God, how HE would leave relevant details thereof unexplained. And, if Quran was devoid of the details of that “firm/authentic ideology”, then what was left there in Quran to learn about?

Indeed, the essential subject of Quran is the “firm/authentic ideology”. And in Quran, the God has fully explained this “firm/authentic ideology”. But when we limit this “firm/authentic ideology” to the prevalent concept of Namaaz and Zakaat, then we definitely cannot find the details thereof in Quran.

The word Salaat has been used in Quran in various contexts. Salaat’s root letters are : Suad, laam, wa ( ص ل و ) and Al-sala ( الصلاة ) is the back side of the body, which is always joined with the front. From here is derived the basic meaning of the root letters, which is “to follow”. However,

apart from this meaning, some other meanings are also derived which can be known from the context.

The other fact to be noted is that the term “Namaaz” is not found in Quran. The term chosen by the Almighty in Quran is called “Salaat”, whose jurisdiction is so wide that it encompasses the whole life of a prophet. In Chapter “Abraham”, verse 37, the prayer of Abraham is mentioned which he offered while stationing his son Ishmael in a barren valley:-

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ

رَبَّنَا لِيُقِيمُوا الصَّلَاةَ

*“Rabbana, inni askantu min zurriyyati biwadin ghayir zi zar’in ‘inda baytika al-Moharram, Rabbana li yuqimus Salaat”.*

“O our Nourisher, I have stationed my offspring in a barren valley in the proximity of your respected house so that “they ESTABLISH AS-SALAAT”.

Now the point to consider here is whether Abraham offered the great sacrifice of devoting his son Ishmael’s whole life for the sake of enforcing the divine discipline, or ....was that only for teaching how to offer the ritual of Namaaz. Or is there any other interpretation of this term “Salaat”?

And in case the exalted Ishmael’s sacrifice was in effect only for teaching how to offer Namaaz, then the natural result thereof would have been that not only himself, but all his descendents, and that included our Prophet too, would only continue offering Namaaz and teaching people how to offer Namaaz. What was the entire struggle for that our Prophet underwent in his life time, eventually succeeding in establishing a model community in Medina? Shouldn’t he

just have continued guiding his people to offer the ritual of Namaaz? Under what orders did he undergo all the rest of his struggle?

Indeed, the struggle for establishment of Salaat tantamounts to the struggle for enforcement of the complete ideology – the goal for which exalted prophets had been chosen. After their training, when they came up to God’s yardstick, God Himself revealed to them His commandments through the medium of ‘Wahi’- the divine way of communication – and demanded their enforcement. The exalted Prophets conveyed those orders to the public and set out in their struggle to establish a state, just like the one our Prophet established and exemplified in Medina. It means that starting from the dissemination of divine teachings up to the establishment of an exemplary state, the entire relevant struggle fell under the chapter of the ‘Duty of Salaat’, and wherein the economic aspect of that radical change was usually the most crucial one. That’s why Quran has related the episode in Chapter “Hood”, verse No.87, wherein the community of Prophet Shoaib asked him as to why ‘his Salaat’ forbade them from spending their earnings according to their own wishes. The people of Shoaib said :

قَالُوا يَنْشَعِيبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ

نَفْعَلَ فِي أَمْوَالِنَا مَا نَشْتَوُا

*“Qalu ya Shoaib, a-salatuka ta’muruka an natruk ma ya’bud abaa’una aou an naf’al fi amwalina ma nasha’au”*

**“O Shoaib, does your Salat command that we give up that which our forefathers obeyed steadfastly, and that we may not spend from our belongings as we may wish?”**

It simply means that, according to these verses, Salaat is that system which is formulated under divine orders and values, and which dictates that human beings will not develop an economy based on man-made principles. Its principles will have to be determined under divine values.

It is surprising for me when some religious scholars insist that Quran is silent about the concept of 'Deen-e-Qayyam' (the firm/authentic ideology). From this you can imagine how our religious papacy 'serves' the cause of Quran, whereas, they keep claiming to be the servants of Quran. On the contrary, they openly announce that Quran is not self-sufficient, but is rather dependent upon those books of traditions that are the centre of contradictory and defamatory stories and inconsistencies. And whose very relation to the Prophet is doubtful. And by depending upon them you will render yourself unable to even decide about the right standing posture of Namaaz. You wouldn't know if you are required to keep both feet close to each other or maintain a certain distance between them; or you have to fold your arms upon your chest, or upon your belt, or you must leave them hanging on both sides. Some scholars have started saying that these differences are frivolous. If these points have become frivolous today, were the holy elders devoid of intellect when they established not only different sects on the basis of these frivolities, but, on the same basis, built separate mosques and institutions that, to this day, exist as symbols of schism, discrimination and hatred within the Muslim communities?

The fact of the matter is that our religious papacy recognizes only *that* 'Namaaz' which does not exist in Quran. Whereas, the Quranic discourses revolve mainly around the same two pillars of the 'firm/authentic ideology' that are called Salaat and Zakaat, and Quran consists of all the material about these two pillars which the Almighty thought fit and best for his subjects to know. Let us ask Quran as to what is the

difference between the God-given multi-dimensional and everlasting duty of Salaat, and the man-made “salaat” that is symbolized in the physical ritual of Namaz.

Before I take up the subject of Salaat directly, I would like to convey to you some opening comments. Before the start of discussion on Salaat, the question that comes up is: why should we learn the concept of Salaat from Quran alone, whereas, its embodiment – the ritual of Namaz – is inherited by us not from Quran but through ‘continuity’ (technically called “tawatar”), as confirmed by tradition, over the centuries.

Let us see that, if it were the common mutual understanding that Namaaz, regarded as a common admitted ritual of worship, followed by Muslims, has been inherited by us through Hadith and ‘tawatar’ (continuity/succession); and, apart from that, there is the Salaat, a comprehensive term of Quran, which is not Namaaz, but has its own distinct meaning and interpretation; then the problem would have been easily clarified with the consensus that the term ‘Namaz’ and the term ‘Aqamat as-Salaat’ actually define two quite different concepts. And that these terms and their respective concepts do not resemble or relate each other. But common Muslim understanding about these terms is not like that. Because whenever we open up the pages of Quranic interpretations, we find the translation of the word Salaat as Namaaz; and that of “Aqamat as-Salaat” as the ‘offering of Namaaz (prayer)’. It seems very odd that a great mission is entrusted by Quran to be carried out, but its plan of action, or methodology, is not explained, while Quran claims about itself, with respect to its instructions, as being “the complete and the detailed narrator of all details” (‘tibyaanan li kulli shayi’in’).

In view of the above, we can draw only two conclusions :-

1. Quran is self-explanatory and is not dependent upon man for its rendition.
2. Quran is not self-explanatory and is dependent upon man for its rendition.

Evidently, for those who do not take Quran as dependent, the second option is not acceptable, so they insist upon the first conclusion. But, when they are questioned with reference to Salat and asked to show the details of the ritual of Namaaz in Quran – if they thought that Quran was complete in all respects - they find it difficult to answer that question, as nowhere in Quran the way to offer Namaaz is explained; nor have its ritualistic details been determined. More clearly, nowhere in Quran is explained as to how to start the ritual of Namaaz, how to call people to offer this ritual, what wording is to be employed therefor, and what physical gestures will be displayed. Nowhere has it been told that Namaaz will consist of standing, bowing, prostration and seating positions; what verses will be recited during these postures; what action will signify the end of the ritual and how many times it will be offered, etc. etc.

In view of the above, the foremost point will be to establish the true, authentic meaning and interpretation of the word Salaat in order to determine that whatever this term is being taken to mean – either Namaaz, or teachings, or just symbolization, or a system – are actually its basic meanings, or are just fabricated interpretations. If these are the ‘root’ meanings then we cannot move an inch away from these. But if all the meanings are fabrications, then no one has a right to impose one’s own fabrications upon others. Whoever undertook to misinterpret Quranic verses, he either related Salaat with some system, or with teachings or congregations, or eventually accepted it as Namaaz by misconstruing it as prayer - but, without being able to prove its timings, number of “rukaats” (Ruk’at = one complete



round of the ritual), and number of prostrations, from a verse of Quran.

Let us study the Quran with an open mind and instead of adopting our wishful meanings from its verses, concentrate upon the term Salaat, with particular reference to its context, and thus try to determine what Salaat actually means.

## **Excerpt from the Journal of Ahl-e-Hadith**

Before I proceed further, I deem it of utmost importance to refer to an article that was published in the Journal of Ahl-e-Hadith, the issue of 19-25 November, 1997, under the title “Aqamat-e-Salaat”. Please have a look.

*“As-Salaat is a fundamental aspect of Islamic discipline and the kind of social order the Quran is desirous of establishing, it wishes to define that by the comprehensive term of Aqamat as-Salaat.*

*The meanings of Salaat, according to its Root (صلو) , are to follow someone’s*

*Footsteps and move on. Therefore, in the light of authentic Arabic lexicons, the interpreters have determined the meaning of Quranic term “Aqamat as-Salaat” as “following the divine laws steadfastly”. In other words, to abide by the commands and laws revealed through divine guidance (Wahi) and to continue acting upon the program prescribed by Him, is called “Aqamat as-Salaat”. According to Quran, its enforcement or promulgation can only take effect under a social system – a system where individuals continue rising up to the determined goals and ideals through honest pursuit of Quran’s guidelines, without regard to their personal gains or interests. Thus, Aqamat as-Salaat has been declared a common goal and obligation and it is made clear that the establishment of Salaat would not be possible without Believers’ acquisition of “Tamakkan fil Ardh”, meaning, without their coming into power as a free state, as elaborated in the Chapter “Al-Hajj” :-*

الَّذِينَ إِنْ مَكَّنَّهِمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا  
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

*“Allazina im makannahum til Ardh, aqamus Salaata wa aatuz Zakaata wa amaru bil Ma’arufi wa nahaw ‘anil munkir”.*

“They are those, that when their own free state is established, they will perform the duty of establishment of Salaat and grant of Zakaat. Virtues will be ordered and evil will be forbidden.”

*This respected verse makes it clear that the pre-condition of evolving a free state for the final goal of Aqamat as-Salaat and Ita-az-Zakaat, actually defines a whole integrated social system, and not only the offering of Namaaz, and paying of the prevalent traditional two and half percent of savings as Zakaat. Obviously, such obligations are easy to fulfil under any government. In Chapter “Ash-Shuraa”, an Islamic State was defined as :-*

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ  
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٨﴾

*“Wal Lazina astajaabu li Rabbihim, wa aqamus Salaat wa amaruhum shuraa bayinahum wa mimma razaqnahum yunfiqun”.*

“The momineen are those who respond promptly to the call of their Nourisher and bow their heads in His obedience, and settle their affairs with mutual consultation and spend in the way of God from what He has bestowed upon them”.

Here Aqamat as-Salaat has been mentioned along with mutual consultation to run the affairs of state. It means that As-Salaat is that discipline of governance where the state is run through mutual consultation among the community of momineen.

It is stated in the Chapter “Al-A’raaf”:

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ

الْمُصَلِّينَ ﴿١٧٠﴾

“*Wa al- lazina yumassakuna bil kitaabi wa aqamus Salaata*”...

“These are the people who remain attached with the Book of God and they carry out the duty of Aqamat as-Salaat”....

It is because the discipline of Islam actually means the practical application of the tenets of God’s Book. To further elaborate this goal, in Quran, the word “Tawalla” is used as an antonym of “Salla” (Chapter 75, verses 30-31). Tawalla means to deviate from the right path, to show hesitation, to turn faces. And Salla means to move on in the right direction as per the divine injunctions; to continue performing your duties as prescribed by the divine system. And those duties encompass every aspect of life.”

By now it has become evident that if Salaat is translated as Namaaz, it will be a fabrication. From another point of view, the question arises whether or not the format of Namaaz allows us to accept it as the equivalent of Salaat? We also must see that, after authentication, by lexicons and research scholars, of meanings of the derivatives from the root ( ص ل )

و) as “to follow someone”, another question will arise that .....If, at all, we try to replace Salaat with Namaaz, would it

remain possible for us to make Salaat's proven meanings practically applicable, or not?

Under different topics, through which Salaat will be discussed in this book, first of all we would consider those verses which include the word Salaat. It will be substantiated through arguments that to translate Salaat as Namaaz in these verses is impossible. Afterwards, those references will be brought into light wherefrom the term 'As-Salaat' will be clearly defined. Thirdly, the discussion will target the Salaat of Prophets and Messengers. Finally, Momineen's Salaat will be investigated from Quran, and in contrast, a comparison will be drawn with the Salaat of hypocrites and disbelievers.

## Matured Argumentation

Let us first of all visit those places in Quran where it declares Salaat as a collective duty and thus affords a framework upon which to build a community based on commandments and values; and where to adopt Namaaz from, is just not possible. Some such verses are presented.

Firstly, let us ponder upon the same verse which has been mentioned in the article of the Journal of Ahl-e-Hadith. Says the Almighty :-

الَّذِينَ إِن مَّكَّنَّهِمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا  
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

*“Allazina im makkannahum fil ardhi aqamus salaata wa aatuz zakaata wa amaru bilma’roofi wa nahaw ‘anil munkiri wa lillaahi ‘aaqibatul umoor”.*

“These are the people whom if/when we bestow with domination on earth; they will establish the system of Salaat and grant Zakaat, and will perform the duty of “amar bil ma’roof’ and ‘nahi ‘anil munkir’. And the result of all actions goes according to Allah’s prescribed laws.” (Chapter “Al-Hajj”, verse: 41)

We find here that “Aqamatus Salaat” in this verse, is made conditional with coming into power. In this verse, it is a declaration by the Almighty that Momineen (believers) establish Salaat only when they reach the seats of power. On the contrary, about Namaaz, it is our general observation that Namaaz can also be performed without your own supremacy. And this observation amply proves that this Namaaz is not the God’s prescribed Salaat, which is conditional with your coming into power.

If you employ a little bit of deliberation, it will become evident that Salaat means God's commandments which just cannot be enforced in a non-Muslim government. Just as you cannot enforce God's commandments in the U.S.A., Britain, India or any other state as they have their own set of laws and commands which they will always prefer to promulgate. However, they will not impose restrictions upon your performance of Namaaz. A clear example of this situation is there before us. We all were forced to build a new country, Pakistan, only because we needed to set up a society where enforcement of God's commands could become possible. This purpose could not have been served under the government of that time, though we could perform the ritual of Namaaz then, as we still can perform it, and build mosques too. Moreover, today, the non-Muslim governments assist you in the building of mosques in their countries. For the above reasons, according to this verse, to adopt the meaning of Namaaz from the word Salaat, is just not possible as the establishment of Salaat is conditional with the establishment of a state. Namaaz has nothing to do with a government or a state.

Let us present before you another verse. There is a divine verdict about Ahl-e-Kitab (People of the Book) :-

لَٰكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ  
 وَمَا أُنزِلَ مِنْ قَبْلِكَ ۚ وَالْمُقِيمِينَ الصَّلَاةَ ۚ وَالْمُؤْتُونَ الزَّكَاةَ  
 وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

*"Lakin ar-Raasikhoona fil Ilmi minhum, wa al-mominoon, yu'minoona bima unzila ilayika wa ma unzila min qabluka wal muqiminas Salaata wal mu'toona az-Zakaata wal mominoona billahi wal youmil aakhiri oolaaika sanu'tihim ajran 'aziman".*

“But those among people of the book who are competent in knowledge, as well as the momineen, believe in what has been revealed towards you and in what was revealed before you. And these people perform the duty of establishment of salaah and grant of Zakaat. These people believe in Allah and the law of requital and these are the ones whom we definitely will reward greatly. (Chapter “an-Nisa”, verse: 162).”

Some clarifications come up from this verse, that:

1. Among Ahl-e-Kitab (people of the book), commonly known as Jews and Christians, there are some people who possess “the knowledge”, meaning divine guidance;
2. They are those who, just like mominoon, are people of faith/peace;
3. They, just like mominoon, fulfill the obligations of establishment of Salaah and grant of Zakaat;
4. Believe in Allah and the law of requital.

Now here is the question that comes up here: who are those among people of the book who are performing the ritual of Namaaz? We do not find such people amongst people of the book who may be offering Namaaz. But, Quran claims that people of the book do establish the Salaah, and this claim obliges us to investigate into that particular Salaah that both people of the book and momineen perform in identical way. As far as Namaaz is concerned, people of the book viz., Jews and Christians, do not offer our Namaaz, but perform God’s “worship” in their own ways. They not only have different kind of rituals than Muslims, but among themselves, they follow their own separate rituals. And if they were offering the same rituals of their Namaaz during our Prophet’s lifetime, then clearly, Muslims’s confrontation with them was not on the basis of that Namaaz.



In this situation, our priority will be to determine as to what is that duty upon whose performance and nature the scholars from people of the book ...as well as the momineen... can equally agree upon. Undoubtedly, these are the divine commandments whose awareness was already in the knowledge of some people of the book, as they were competent in “Al-Ilm” – divine guidance – and were steadfast upon it.

What we derive from the discussion on both the above verses is like this:

1. Salaat is a duty that can be carried out in a free country, whereas, Namaaz can be offered in any country;
2. Those people also establish Salaat who are the knowledgeable people from people of the book, whereas, Namaaz has never been offered by any group from the people of the book.

Now let us present to you verse No.43 of the Chapter “An Nissa”, where it is proved without minute research or deliberation that the Quranic term “Salaat” can never be construed as “Namaaz”. The Almighty says:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا

تَقُولُونَ ﴿٤٣﴾

*“Ya ayyuhal lazina aamanu la taqrabus Salaat wa antum sukara hatta ta’lamu ma taquloon”.*

“O believers, don’t go near Salaat while you are under intoxication, as long as you become able to apprehend what you are saying”.

Evidently, there is a command in this verse, in clear and precise terms, that you may not go near Salaat in the senseless state of mind where you may not know what you are **saying**. The word that is used in this verse is “taquloon” which is used for speech/dialogue in Arabic, whereas, in Namaaz nobody is allowed to speak. Rather, the worshipper either recites verses or listens to leader’s (Imam’s) recitation. Then, what kind of Namaaz is being quoted here where speech or dialogue is mentioned. Second point: In the process of Namaaz, verses are recited, whereas in this verse neither chanting nor recitation is emphasized. If a word was used here for the recitation of Quran, It would naturally be either “taqraun” ( تَقْرَءُونَ ) or “tutloun” ( تَتْلُونَ ), whose meanings describe the recitation of verses. If a word was used for a common follower of the ritual, it would have been “tasmaoon” ( تَسْمَعُونَ ), whose meanings are to hear or listen.

It means that Salaat’s meaning cannot be taken as Namaaz in this verse. Rather, it would be better to say that Salaat cannot be made to mean Namaaz here by any kind of manipulation. To do that, a permission to speak during Namaaz was essentially required.

The other point: the word ‘sukara’ cannot be translated into ‘drunkenness’, because to get drunk is already prohibited. One who abides by the divine commands will not have a reason to get drunk. Definitely here the meaning of ‘sukara’ is the intoxication of ignorance – lack of knowledge. For the very reason it was forbidden to go near Salaat as long as you are in ignorance or devoid of awareness. You sure can join the mission of Salaat when you find yourself in a position to assess what you speak.

Similarly, verse 110 of Chapter “Bani Israel” commands the Prophet :

وَلَا تُجَهِّرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

*“wa la tajhar bi salaatika wa la tukhafit biha, wa abtagh bayina zalika sabila”.*

“And you neither make your Salaat loud, nor make it too humble, but adopt the middle/average attitude”.

You can see, the Prophet is ordered neither to make his Salaat loud, nor to make it silent, but to follow the middle/average pattern. And now, you can analyze your different timings of Namaaz on the basis of that order. Our Namaaz is offered either loudly (Fajr, Maghrib and ‘ishaa) or totally silently (Zohr and ‘Asr). It means that if Salaat is taken as Namaaz, then it is being performed in blatant violation of God’s command. So, you can see, Salaat here cannot be translated as Namaaz, as it is the Salaat which is neither loud nor silent, whereas, in violation of God’s command, Namaz is either loud or silent.

Let us now present to you verse No.45 of the Chapter “al-‘ankabut”, which contains the divine announcement:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ﴿٤٥﴾  
وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

*“Innas Salaata tanha ‘aanil fahshai wal munkar”.*

“Verily, Salaat roots out the obscene and the vice.”

Please note that it is the claim of the Almighty that as-Salaat saves you from the obscene and the vice; meaning that wherever Salaat is established, people there would stop committing obscenities and vices. Does Namaz fulfil that proclamation? Whether Namaaz has successfully made people abstain from vices in areas where Namaaz is being offered? Certainly Namaaz has failed to achieve that goal. We all are witnesses to the fact that in Muslim countries where Namaaz is offered, particularly where an overwhelming majority offers Namaaz, even there the vices have not disappeared. On the contrary, in those countries you will find people more committed to vices. If you don't believe it, you just have to ask a non-Arab Muslim living in Arab countries as to how an Arab Muslim regards a non-Arab Namaazi - not more than an animal ! This is the status of a Muslim Namaazi with the Muslim Arabs. Strangely, the same haughty Muslim Arab can be seen flattering the non-Muslims and happily acting as their lackey.

Please note, there is the claim by Almighty that establishment of Salaat eradicates evils from human character. Very clearly, if Namaaz has been unable to substantiate that claim, then definitely Salaat cannot be construed as Namaaz. In fact, Salaat is a discipline, formulated under divine commands, once established in a state, leaves no space for obscenities or vices in that state.

The above references are those where Quran's translation is neither altered nor misconstrued, nor imagination has been employed, nor something has been adopted from Quranic verses. But only the commands that have been revealed by the verses have been presented.

Let us put before you the conclusions finally arrived at from the above discussion.

1. In verse 41 of Chapter “Al-Hajj, the establishment of Salaat is made conditional to the establishment of a state. Therefore, in this verse, Salaat cannot be construed as Namaaz as Namaaz can be offered irrespective of your own government or not.
2. According to verse 162 of Chapter An-Nisa’a”, the knowledgeable people among people of the book do establish Salaat; whereas, it is a fact that no people of the book have ever offered Namaaz. Nor they offer it today. Therefore in this verse also, Salaat cannot be construed as Namaaz.
3. Verse No.43 of Chapter “An-Nisaa’ reveals that speech and dialogue are involved in the process of Salaat. Whereas, we see no speech allowed during the process of Namaaz. Therefore, here also, Salaat cannot mean Namaaz. Secondly, drunkenness is not allowed in Islam, so to say that: “don’t pray when you are drunk”, will be incomprehensible. So, in this verse too, Salaat cannot be construed as Namaaz.
4. It became known from verse No.110 of Chapter “Bani Israel” that the Prophet’s Salaat was neither loud nor silent. He rather adopted the middle way. Contrary to that, Namaaz is either loud or silent. Therefore, in this verse too, the Prophet’s Salaat cannot be construed as Namaaz.
5. There is a divine proclamation in verse No.45 of Chapter “al-Ankabut” to the effect that Salaat wipes out obscenities and vices; whereas, Namaaz has failed to achieve that goal. Therefore, in this verse too, Salaat cannot be construed as Namaaz.

## Salaat of the Prophets

The point must have been clarified to you by now that the Salaat Quran is talking about is, by a consensus of all interpreters (Mufasssirin), a comprehensive term without any ambiguity in translation, inference and derivation. Its goal is the enforcement of divine commandments in a society. While Namaaz, through consensus and succession, is a ritual prevalent among Muslims for centuries. If you replace the word Salaat by the word “enforcement of divine commands”, in all those places where Salaat is mentioned, you will definitely have no difficulty in understanding the essence of Salaat. The meaning of Salaat as ‘divine commandments’ is a mutually agreed upon verdict of all those whom the Muslim scholars call Mufasssirin and Muhaqqiqin (Interpreters and researchers). It is with reference to those people that the Journal of Ahl-e-Hadith has confessed, in the light of authentic Arabic lexicons, that Salaat’s meanings have been determined as ‘to follow the divine commands and to abide by them’. Now to authenticate the article of the Journal of Ahle-Hadith, we present to you some Salaat related verses with reference to Prophet Abraham pbuh.

### Salaat of Prophet Abraham

The Chapter “Abraham” reads :

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ  
 رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ  
 وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿١٢٦﴾

*“Rabbana inni askantu min zurriyyati bi wadin ghayir zi zar’in ‘inda bayitikal muharram rabbana li yuqimus Salaat, fa aj’al af’idatan min an-nas tahvi alayihim wa arzuqhum min ath-thamaraati l’allahum yashkurun”.*

“O our Lord, I have settled my offspring near your respected house in a barren valley my Lord, so that they establish Salaat. Therefore please turn people’s hearts towards them and grant them sustenance from fruits so that they become grateful”. (Chapter “Abraham, verse No.37)

Please note that Prophet Abraham is praying just for a single purpose, viz., that his offspring may “establish Salaat”. It means that the Prophets’ whole mission, their struggle, even their wars against those who stand up against divine commands, is embodied in this comprehensive term. But to do away with its comprehensive meaning, people today are trying to limit the mission of Salaat to the mere ritual of Namaaz. Prophet Abraham had prayed for Salaat not only for his offspring but also for his own self too. Please look at verse No.40 of this Chapter where his prayer is mentioned in these words :

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

*“Rabbi ij’alni muqimus Salaati wa min zurriyyati”....*

“O my Lord, make me and my offspring the enforcers of Salaat”...

Please see at this point, Prophet Abraham is not only praying for his offspring to become the enforcer of Salaat, but is wishing for his own self to be the enforcer of Salaat. Would any intelligent person here agree that Prophet Abraham’s expectation from his offspring was to offer Namaaz? Certainly, the mission of his offspring was to establish Salaat, viz., his mission at large, was to enforce the divine rule, which was ordered to our Prophet too as :

## اتبعو ملت ابراهيم حنيفاً

*"Ittabi'oo millata Ibrahima hanifan"*

"O Prophet, you must follow Abraham's way (course of action, line, etc.)."

It means that our Prophet's whole life was the pursuit of Prophet Abraham.

Whatever he worked for was according to Prophet Abraham's model. That's why, whenever Prophet Abraham spoke about establishment of Salaat, he talked about a divine kingdom. Whenever our Prophet was ordered to follow Prophet Abraham's way, he certainly was ordered to adopt the way of Abraham or the discipline of Abraham.

Please see that there is a word in verse No.37, i.e., **غَيْر ذِي زُرْع** "Ghayir zi zar'in", whose translation is always done as "uncultivated valley". The point to consider here is that there is a barren valley, neither populated nor cultivated. Why would Abraham settle his offspring therein, and for whom he would pray to turn their hearts towards them?

Please note that Prophets mission is always to enforce divine commands, which in turn produce an exemplary community, through which comes into existence a state with peace and security. The fruitful results of this society's endeavors prove beneficial for the humanity. Prophet Abraham had accomplished the same mission. He settled down his offspring in an area whose population was barren with regard to divine guidance. A peaceful, opulent society was to be established there. It is the same mandate that was given to Mominoon in verse No.31 through our Prophet. Please have a look:



قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ  
 سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ



“Qul li’ibaadi allazina aamanu, yuqimus Salaata wa yunfiqum mimma razaqnahum sirran wa ‘alaaniyatan min qabli an ya’ti youma la bayi’un fihi wa la khilalan”.

“Tell those of my subjects who believe, to establish Salaat and, secretly or openly, spend in the way of Allah from the sustenance we have granted them, before that day comes when there will be no bargaining and no friendship”.

It is apparent that in this verse too, our Prophet is ordered, as Prophet Abraham was ordered, to insist upon Mominoon to unite under a discipline according to divine commandments and keep open the doors of sustenance for everyone from what God has bestowed them with.

## **Prophet Shoaib’s Salaat**

With regard to Prophet Shoaib, reference to the Journal of Ahl-e-Hadith is again made, exactly as it says : “Salla means to keep walking on the write path and to keep abiding by the prescribed divine discipline. The framework of divine duties is encompassing every aspect of our lives”. And the diversification of these duties is highlighted in the story of Prophet Shoib. Please see how this eternal truth has been narrated in Chapter “Hood”. When Prophet Shoib presented his manifesto of Salaat before his people, they, as a usual practice, refused to accept and started opposing it. In reply to what Prophet Shoib preached them, they shouted:

قَالُوا يَشْعِيبُ أَصَلَوْتُكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ  
 نَفْعَلَ فِي أَمْوَالِنَا مَا نَشْتَوُا إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ

“Qalu ya Shoaibu, a’Salaatuka ta’muruka an natruk ma ya’bud abaauna aou an naf’al fi amwalina ma nashau”.

“O Shoaib, what is this Salaat of yours that orders us to give up those gods whom our elders worshipped; and that we may not spend our wealth as we wish”. (Chapter “Hood”, verse No.87).

Please see that there are two demands in this verse:

1. To stop worship
2. The economic aspect to come under Salaat

The questions that come up before us again are: Is Namaaz the equivalent of Salaat? And aren't we justified in asking the Namaaz advocates as to what aspect of economy our Namaaz brings to question? What and where your Namaaz orders you about your economic system, or to formulate your economic policies?

## Prophet Musa's Salaat

As Prophet Musa was chosen for God's mission and he was awarded with the first revelation, he was first of all given only one order :

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

“Aqimis Salaata li zikri”

“Establish Salaat for my remembrance”. (Chapter “Taha”, verse No.14)

Here if Salaat is translated as Namaaz, then it will mean:

“Establish Namaaz for Allah’s remembrance”.

Please note that if at this juncture, Salaat is taken as Namaaz, then it is settled that what Prophet Musa did as a priority, was the offering of the ritual, Namaaz. But we see that when Prophet Musa liberated his nation from Faraoh’s tyranny; and when Musa’s people watched another people sticking to idol worship, they asked Musa to fabricate an idol for them too for the purpose of worship. They said to him:

قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ

“Qalu ya Musa, aj’al lana ilahan kama lahum aalihatan”...

“They said: O Musa, make for us too an idol just as for them are idols”... (Chapter “al-Aa’raaf, verse No. 138)

Kindly consider the point. If the worship – Namaaz – was already prescribed to them, then it was just not believable that they would demand an idol in whose worship they could also sit still. Not only this demand is strange, but Prophet Musa’s response is also inconsistent with the demand. Prophet Musa, on this demand, instead of pointing out to them that they already had an idol to whom they stuck in worship, said to them :

قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

“Qaala innakum qoumun tajhalun”

“Said: “you are a nation of illiterates””.

In the light of the above narration, if Chapter “Taha”, Verse No.14, where establishment of Salaat was ordained, is taken to mean Namaaz, the people of Musa did not have a need to

demand an idol of worship whom to stick with. And neither had he to reply that they were a nation of illiterates. The proper answer should have been: “you already have Namaaz as your ritual of worship”.

If Salaat is not Namaaz in the first divine revelation, due to which people later on demanded an idol that can be worshipped, then again the result comes before us that Prophet Musa had, under divine orders of “establishment of Salaat”, not perceived Namaaz. He had taken it as establishment of divine revelation, and had declared worship of any idol as illiteracy. So, how can we declare Salaat here as Namaaz?

And as is evident from the Journal of Ahl-e-Hadith, the comprehensive term of Salaat encompasses Prophets’ whole mission. Starting from the awareness of divine revelation, up to the establishment of an organized state based on divine revelation, everything falls under the jurisdiction of the comprehensive term of Salaat.

## **Our Prophet, Mohammad’s (pbuh) Salaat**

Whichever verse you will contemplate upon and will try to understand in its proper context, you will certainly reach the conclusion that the term “Aqamat Salaat” has been used for the establishment of a social order through divine commandments. For example, there is a divine injunction in verses 71, 72 of Chapter “al-An’aaam” :

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُواهُ

“Qul inna hudallahi huwa al huda wa umirna li nuslim li rabbil ‘aalamin, wa an aqimus Salaata wa attaqoohu”.

“Say, verily Allah’s guidance is the real guidance and we have been ordained to bow down to the Lord of the Universe and to establish Salaat and adopt its “Taqwa”.

Please see that in these verses, some orders are given through our Prophet:-

- 1) The first order was to proclaim that divine guidance was the real guidance; meaning that there was no guidance outside the parameters of “Wahi”;
- 2) The second order was to bow in obedience to the Lord of the Universe; meaning that for the global sustenance, no orders will be obeyed except divine commandments;
- 3) The third order was to establish Salaat;
- 4) And the fourth order was to take utmost precaution and vigilance towards His laws.

Please note that the first order is to confess about the awareness of divine commandments and the second order is to confess about your intention and your submission for obedience. Now in case the third order, that certainly belongs to the next phase, viz., implementation, ends up in the ritual of Namaaz, what would happen to the enforcement of divine commandments? The logical order of things should have been: the awareness, the intention of total submission, and thirdly, the enforcement – and then the fourth stage should have been that of taking utmost precaution and be vigilant in avoiding disobedience. “Taqwa” does not mean ‘to fear God’. Its root words are ( و ق ي ) which means “to prevent a bad ending/result”. So, when it is

said: "Ittaqullah", it does not mean 'to fear God' but, it means "to keep safe from the adverse results of God's disobedience". More clearly, 'keep yourself safe from the grip of God's law of requital. On the contrary, by changing Taqwa's meanings from 'taking precaution and being vigilant', to 'be fearful of God', we converted Quran into a book of fright and fearfulness. Taqwa, in simple words, actually means 'to avoid a bad end'.

Please note that our Prophet's entire struggle was incorporated and symbolized in the term 'establishment of Salaat'. The order to establish/enforce, that followed the first phase of awareness, and the second of submission, was undoubtedly related to the enforcement of divine commandments, rather than offering the ritual of Namaaz. This is exactly on the pattern of Prophet Abraham's mission that was incorporated too, by the said Verse No.37, in the establishment of Salaat. The Almighty says in verses 30-32 of Chapter "Al Roam":-

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا  
تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يَعْلَمُونَ ﴿٣٠﴾ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا  
مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا  
كُلٌّ حِزْبٌ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

"Fa aqim wajhaka liddina hanifan. Fitrat-Allah allati fataran-naasa alayiha. La tabdila li khalqi-llah. Zalika ad-deen al-qayyam. Wa laakinna aktharan-naasi la ya'lamoona. Munibeena alayihii wat-taqwa wa aqimus-Salaata wa la takunu min al-Mushrikeena, min al-lazina farraqu deenahum wa kanu shiya'an. Kullu hizbun bi ma ladayihim farihun".

“So, fix all your attention upon the ideology exclusively and upon the divine laws of nature under which man was created. Divine Laws of nature are irreversible. This is the firm/authentic ideology, yet the majority is not aware of it. Concentrate fully upon it with eagerness and be cautious and vigilant, establish Salaat and do not be like Mushrikeen who split their ideology into pieces and became sectarians, every sect feeling happy over their own separate ways”.

There is nothing in these verses that may need a higher level of intellect to comprehend. There is a simple and direct explanation that God has created man under a law and the same law is the divine ideology. God has bestowed man with all the capabilities. And that God does not change His laws of nature but the majority of human beings remains unaware of them. If the divine laws of nature are eagerly followed, we can reach the firm/authentic ideology (Deen-e-Qayyam). Moreover, God's decree that we establish Salaat, and that we do not become Mushrikeen (polytheists), clearly tells us that Salaat precisely means those divine commandments in which no infiltration is allowed. When man adulterates them with human fabrications, he is split into sects (parties), and there is no end to this split. Every coming generation, and every upstart scholar, create some more disparity, and drift further away from the genuine commandments. But keep feeling happy over their distinct ways.

## Interpolation of Salaat

In earlier pages of this book, a reference from the Journal of Ahle Hadith was produced, where it was proved by the opinions of interpreters and researchers that the Orders with regard to Salaat in the Quranic texts do not represent the ritual of Namaaz. And in this book, those references from Quran were also presented before you where the verses do not substantiate their claims....if ...Salaat is taken to mean Namaaz.

It was also proved, from the Salaat of the Prophets that Prophets have been carrying out the duty of enforcement of divine revelations in their societies. This is the essence of Salaat. Let us now make it clear to you as to who are the people who establish Salaat, who are the ones who lose it, and the ones who ridicule it.

In Chapter "Maryam", verse No.58, referring to exalted prophets, it is said :

أُؤْتِيكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ  
 حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا  
 إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۝٥٨

*"Oolaaika al-lazina an'amal laahu alayihim min an-nabiyyina min zurriyyata Aadama, wa mimman hamalna ma'a Noohin wa min zurriyyata Ibrahima wa Israela wa mimman hadayina wajtabayina iza tutla alayihim aayaatur-Rahmaani khurru sujjadan wa bukiyyan".*

"These are the people whom God blessed. These were prophets from Adam's offspring and these were the people whom we carried away with Noah and they were the ones



from Abraham and Israel's offspring. We blessed them with guidance and responded to them. Whenever Al-Rahman's (God's) verses are recited to them, they bow to them wholeheartedly."

But contrary to that :

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ

يَلْقَوْنَ غِيًّا ﴿٥٩﴾

*"Fa khalafa min ba'adihim khalfan adha'us-Salaata wa attaba'u ash-shahwaati fa sowfa yulqouna ghayyan".*

"So, they were succeeded by such people who lost Salaat and were imprisoned by their lust. Such people would soon be subjected to destruction". (Chapter "Maryam", Verse No.59)

Please note that exalted Prophets and their true followers were subsequently succeeded by those who lost Salaat and became prisoners of their lusts. If you ponder upon Chapter "Maryam" a little bit, you will not find Prophets offering the ritual of Namaaz. You will find them enforcing the divine verdicts. This is the very mission that the incompetent successors tend to lose after Prophets have departed. Then such people, in pursuance of their evil designs, fabricate a different kind of 'religion', where divine injunctions are not visible far and wide. Rather, in the name of God, some rituals are performed which do not exist in the text of divine revelation. With the passage of time these rituals alone are declared as the ultimate goal, and people's hard earned income is usurped with both hands. This is done by the band of 'religious' papacy (Mulla mafia), whose credibility and authority are deep-rooted in societies.

The incompetent ones described in Chapter “Maryam”, their natures are further explained in Chapter “al-A’araaf”, saying that they are the ones who assume monopolies over the book. About such religious monopolists, the divine verdict thus speaks :

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا

الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا ----- ﴿١٦٩﴾

“Fa khalafa mim ba’adhim khalafun warithu al-kitaba, yakhuzuna ‘aradha haaza al-adna wa yaquluna sayaghfar lana”....

“Therefore, those who became incompetent after them, and became heirs of the Book, prefer the advantages of the present lower level of life and say that they will surely be absolved of their sins”. (Chapter “araaf”, Verse No.169).

After narrating a few other characteristics of those people, the reformers’ characters were specified as follows:-

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ

الْمُصْلِحِينَ ﴿١٧٠﴾

“Wa allazina yumassakuna bil-kitabi wa aqamus-Salaata inna la nudhi’u ajral-Muslihin”.

“Those who hold on to the Book and establish Salaat, surely we do not let them lose their reward.” (Chapter “Aa’raaf”, Verse No.170)

Please note those who hold on to the Book, they surely are the reformers in God’s view, and in all times to come, they will be those who will stick steadfastly with divine revelation and will enforce it. If such people might stick with the book

just by rhetoric, and did nothing for its enforcement, nor acted upon it by themselves, nor made it their life line, then “holding on to the Book” would mean nothing at all. Holding on to some book simply means to act upon what it specifies. Therefore, beyond doubt, the meaning of “Aqamus-Salaat” here ...as it comes after the words “yumassikuna bil-Kitab”..., can only be the order of enforcement of this Book (Quran).

The Almighty relates about the people of the book, who had resorted to the same negative tactics, as follows :-

قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ  
تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا  
أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

*“Qul man anzala al-Kitaba al-lazi jaa’a bihi Musa nooran wa hudan lin-naasi taj’alunahu qaraateesa tubdunaha wa tukhfoona katheeran wa ‘allamtum ma lum ta’lamu antum wa la aabaaukum, qul Allah. Thumma zarhum fi khowdhihim yal’abun”.*

“Ask them who is the One Who sent down the Book that Musa carried with him which was enlightenment and guidance for human beings – and which you scattered into pieces. You play with it by displaying some of it and you conceal most of it, inspite of the fact that you and your elders were given that knowledge which you were not aware of. Say; He is the God who revealed that Book, then leave them with their evil ways”. (Chapter: “Al-An’aam”, Verse No.91).

Then contrary to that, a Momin’s way of life was narrated like this:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ  
 الْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۗ وَهُمْ  
 عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

*“Wa haza kitabun anzalnahu mubarakan musaddaqan al-lazi bayina yadayihi wa li tunzira umm al-Quraa’ wa man howlaha, wa al-lazina yu’minoona bil aakhirati yu’minoona bihi wa hum ‘alaa salaatihim yuhafizoon”.*

“And we sent down this inspiring Book which authenticates the earlier ones so that you may warn the people of Ummul-Qura and surroundings, and those who believe in the hereafter as well as in this Book, and safeguard their Salaat”. (Chapter: “al-An’aam”, Verse No.92).

After studying carefully the above verses from Chapters “Maryam”, “al-a’raaf” and “an’aam”, there remains no doubt that, by fabricating Namaaz from the meaning of Salaat, we also have committed the same crime of interpolation which was committed by the religious leadership of earlier communities. Which means that the fundamental concept of a justice based opulent society, under divine commandments, where everyone should be provided with his rights at his door step, was converted into the concept of a mere ritual of worship.

For this very reason, we are apt to display a lot of eagerness and religiosity in offering the ritual of Namaaz, whereas, we remain bereft of feelings while crushing the rights of others under our feet. So, for this very reason, violation of human rights is most manifestly evident in Muslim countries.

## The Truth about Salaat

How can the fact be denied that Al-Salaat is a Quranic term that encompasses all the phases of endeavor starting from revelation of divine commandments up to the official enforcement thereof upon a society? Therefore, the believers, who hold on to the divine book, not only safeguard it, but exercise utmost precaution about it, declare it their ultimate goal and strive to implement it. Resultantly, they succeed in enforcing it. The divine verdict in Chapter “al-Maaidah”, reads as under :-

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ

وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

*“Innamaa waliyyukum Allahu wa rasuluhu wa al-lazina aamanu, al-lazina yuqimunas salaata wa yu'tuna az-zakaata wa hum raakioon”*

“Your patrons are only Allah, his messenger and those believers who establish Salaat and discipline of Zakaat, and remain submitted to Him”. (Chapter “Al-Maaidah”, Verse No.55).

Please note that this verse specifies three characteristics of believers. They are those who:

- 1) establish Salaat
- 2) carry out the duty of providing sustenance
- 3) and remain bowed to Him.

If we take Aqamat-e-Salaat as Aqamat-e-Namaaz in this verse, we are going to face a controversy. Once the ritual of Namaaz has been performed, and logically, the stance of

“Rukoo” is also undertaken, as many times as prescribed by the ritual, then apart from Namaaz, what kind of another ‘Rukoo’ is there which believers must continue performing without end? Apparently, this is what “remain bowed to Him” means !!!

On the other hand, if we perceive Aqamat-e-Salaat as the fundamental goal of enforcing the divine commandments, there is going to be no controversy at all. Certainly, the believers would not only carry out the duty of establishment of Salaat, but will remain obedient and vigilant for all orders issued under the system off and on.

In this context, let me introduce a similar order issued to people of the book. In Chapter “Al-Baqarah”, Verse No.43, the Almighty states :-

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

*“Wa aqimus-Salaata wa aatuz-Zakaata wa arka’oo ma’a al-raaki’een”.*

“Establish Salaat, and provide Zakaat and bow down together with the obedient ones”.

In this Verse too, after establishment of Salaat and provision of Zakaat, there is the order to bow down along with the obedient ones. In actual fact, Salaat is the discipline formulated under divine revelation. The Momin is always ready and eager for it. He brings into shape an opulent society by establishing this discipline.

Let us revert to our actual subject, after this pertinent discussion. After clarifying in Verse No.56 of Chapter “Al-Maaidah”, that the patrons of believers are only Allah, his messengers and other believers, it is further stated :-

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

*“Wa man yatawallal laha wa rusuluhu wa al-lazina aamanu, fa inna hizb allaha, humul Ghaalibun”.*

“And whosoever becomes friend of Allah, His messenger and the believers, then verily, Allah’s party is the dominant one”.

In this Verse, those are described who become friends of Allah, His messenger and believers. The same people are called Allah’s party. And look at the next Verse to know which ones are those who are forbidden to befriend with, and for what reason :-

يَتَأْتِيهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّن

الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ<sup>ج</sup> وَاتَّقُوا اللَّهَ إِنَّ

كُنْتُمْ مُؤْمِنِينَ

*“Ya ayyuhal lazina aamanu, la tattakhizu al-lazina attakhizu deenakum huzuwan aou la’iban, min al-lazina ootul Kitaba min qablukum wa al-kuffara aowliya’a, wat-taqu Allah in kuntum momineen”.*

“O believers, don’t befriend those from people of the book and disbelievers, who take your ideology as a thing of frivolous passtime. And take precaution and keep vigilance in respect of God’s commandments, if you are Momin”.

Please note that, in this Verse, those from people of the book have been prohibited to befriend with, who degrade your ideology to the level of a pastime. Now see in the next Verse, what is it that they are taking as a pastime.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا

يَعْقِلُونَ ﴿٥٨﴾

*“Izaa naadayitum ila as-Sallati attakhazuha huzuwan aou la’aban, zaalika bi annahum qowmun la ya’qilun”.*

“When you call them towards Salaat they take it as a pastime for the reason that they do not use intellect”. (Chapter “All-Maaidah, Verse No.58).

It is now made amply clear that those from people of the book and disbelievers, who had taken momineen’s ideology as a pastime, when they were called to join that ideology, they used to ridicule it.

In Verse No.57, the act that was called “ideology” (Deen), the same act was called as “as-Salaat” in the Verse that followed it.

The meaning of this Verse has been blatantly misinterpreted with the result that we have contracted enmity of all people of the book. This Verse does not speak of people of the book as a whole, but clarifies that some of the people of the book were against this ideology, as this ideology was against their interests. That was why they had ridiculed the divine discipline and the believers were forbidden to make friendship with those who laughed at their Salaat, meaning their ideology.



## Chapter “Al-Jum’ah”

Let us now go through those points of Chapter “Al-Jum’ah” where, by adopting Namaaz as the meaning of Salaat, it doesn’t become clear whether the term “as-Salaat” has been specified for divine commandments, or for some ritual of worship. The inspiring Verse of Chapter “Al-Jum’ah”: “Iza noodiya lis Salaata min youm al-Jum’ah, fa s’aou ila zikr-illah” (if called for Salaat on the day of gathering, do your best towards remembrance of God), would require a thorough study to comprehend.

Chapter “al-Jum’ah” starts with the divine attributes of God, for Whom the whole universe is performing the duty of “Tasbeeh”:-

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ

الْحَكِيمِ

*“Yusabbihu lillahi ma fis samawaati wa ma fil ardhi, al-malik al-Quddus al ‘Aziz al Hakeem”.*

“Whatever is there in heavens and on earth, performs “tasbeeh” to the Lord, the Highest, the Dominant and the Wise.”

Now, what is the meaning of performing “Tasbeeh” by the universe, for God? We do not see the universe counting the beads of a rosary, while chanting the words “Subhan-Allah”, in praise of God. Rather, we witness that, from a tiny atom up to the most gigantic physical body in this universe, all are acting steadfastly upon the physical laws imposed by God. This makes it clear that the fundamental meaning of

“tasbeeh” is to abide by the given commandments. After making it clear that the whole universe is running under divine commandments. Verse No.2 states :-

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ  
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ



*“Huwa al-lazi ba’atha fil ummiyyina rusulam minhum, yatlu alayihim aayatihi wa yuzakkihim wa yuallamahum al-kitaba wa al-hikmata, wa in kaanu min qablu lafi dhalaalim mubeen”.*

“It is He Who appointed rusool from other than people of the book who recites unto them His Verses, evolves them and teaches them the Book and the wisdom behind it. And that they earlier were in evident transgression”.

To bring the people of Arabia under a divine discipline, a messenger was appointed so that he may preach divine commandments to the ignorant. And through these commandments, by raising their status, expel old dogmas from their minds, and equip them with divine guidance. It means that the “tasbeeh” which every atom of this universe is performing, that was also conveyed to the humanity through al-Kitab. This was also told that there still were others, among the Arabs, whom they had not come into contact with. But to appoint a messenger from amongst them was a blessing from God which He bestowed upon those who came up to the standards prescribed by His Laws.

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ ذَلِكَ  
 فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾

“...wa aakhirina minhum lamma yalhaqu bihim. Wa huwa al-‘aziz al-hakeem. Zalika fadhullaha yu’teehi man yasha’a. wa Allahu zul fadhliil Aazeem”.

“...And Messenger was also appointed among those others who have not joined them yet since He is the Dominant, the wise. It is His blessings that He bestows upon those who come up to His prescribed standards, and verily, He is the most exalted one”.

After mentioning the “tasbeeh” of the universe and the Book, the example of people of the book was quoted, saying that they were also given “the Taurah” and that they treated the Taurah just as a donkey carries a load on its back. Certainly that was the example of a nation who falsified divine Verses.....

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ  
 أَسْفَارًا ۚ بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي  
 الْقَوْمَ الظَّالِمِينَ ﴿٥﴾ قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ  
 أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ ﴿٦﴾ وَلَا  
 يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ ۚ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾

“Mathalu al-lazina hummilu al-Tauratah, thumma lum yuhmiluha, ka mathal al-Hamaar yahmilu asfaaran. Bi’sa mathalu al-qowmi al-lazina kazzabu bi aayati-Illah. Wa allaahu la yahdi al-qowmu az-Zaalimin. Qul

*ya ayyuhal lazina Hadu, in raghamtum annakum aowliyaa'a lillahi min duna an-naasi fa tamannau al-mowt in kuntum saadiqin. Wa la yatamannaunahu abadan bi ma qaddamat ayidihim wa allaahu 'alimun biz zaalimin. Qul inna al-mowta allazi tafirrowna minhu, fa innahu mullaaiqikum, thumma turaddauna ila 'aalim al-ghayibi wa ashshahaadati, fa yunabbiikum bi ma kuntum ta'maloon".*

“The example of those, who were awarded Taurah but they failed to fulfill the obligations thereof, is like the example of a donkey who has been loaded with heavy burdens. Those who negate the Verses of God, their example is ugly. And God guides not the transgressors. Say O Jews, if you claim to be the only friends of God, and there is none equal to you, then try wishing for a quick death. Due to the vices they have been involved in, they would not dare to make such a wish. And the God is well aware of the transgressors. Tell them that the death you are trying to escape from will finally capture you and eventually you will be reverted to the One who knows what is obvious and what is concealed, and He will inform you of all that you have been doing”.

After quoting example of Jews, the address once again turns to believers. The Almighty says :-

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا

إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩١﴾

*“Ya ayyuhal lazina aamanu, iza noudiya lis Salaati min youmil Jum’ah, fa as’uoo ila zikrillaah wa zaru al-Bayi’a. Zalikum khayirun lakum in kuntum ta’lamun”.*

“O believers when you are called on the day of general gathering (or on a Friday), then do “Sa’ee” (meaning, to make efforts, to do the running around, to work hard) for the “Zikr” of God, viz., for God’s commandments, and give up your preoccupations/trade. If you follow the essence of this command, it will be good for you”.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ  
وَأذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٢﴾

“Fa iza quziyati as-Salaatu fa antashiru fil ardhi wa abtaghu min fadhli Allah, wa azkuru Allaha kathiran la'allakum tuflihoon”.

“So, when Salaat is decided upon, spread around the land and look for Allah’s blessings, remind people about Allah’s commandments so that you may prosper”.

Please note that believers are being directed through these Verses to give up all their preoccupations in order to meet the goals. When Salaat is agreed upon, i.e., when you have made decisions according to divine commandments, scatter around the land and look for Allah’s blessings. Remember the divine commandments more and more so that a welfare oriented society comes into existence.

Please study the next Verse very carefully. The Almighty says:-

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ  
خَيْرٌ مِّنَ اللَّهِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١٣﴾

“Wa iza ra’aou tijaratan aou lahwan, anfazzu ilayiha wa tarakuka qaaiman. Qul ma ‘indallahi khayiran minal lahwi wa min attijarati. Wallahu khayirur raziqeen”.

“When these people witness some trading or a pastime, they slip away to that and leave you alone. Tell them whatever your God has, is much superior than your pastime and your trading. And it is Allah who is the best Provider”.

Please note, if the Salaat were Namaaz.....it is unacceptable to believe that companions could commit the blunder of abandoning the Namaaz of a 2-minute duration and slip away to their pastime or their trade, leaving the Prophet behind alone. Even in these modern times, our young generation does not act this way. There may be an important cricket match going on today, everyone would run to mosques for Jum'ah prayer when announced. How would that be possible during our Prophet's time that companions would leave the Prophet alone during Namaaz while offering Jum'ah prayer?

The fact of the matter is that those meetings were not held for offering Namaaz. Those were rather meant for establishment of Salaat, viz., divine discipline. That's why the words used about them were "iza qudhiyat as-Salaat", meaning, "when Salaat is decided upon". Qudhiyat is the passive verb, Salaat is 'naaib al-faa'il' (the object), meaning "Salaat is decided upon". For this reason such meetings were spread over long hours and some companions had to remain absent. So, it was clarified that these meetings are more important than your trade or other pastime. Clearly, to adopt the meaning of Namaaz from Salaat, in this Verse, will be an ugly treat for the Salaat i.e., for the divine discipline. Let us now review the whole Chapter in brief.

Please note here, that after describing "tasbeeh" by the universe, and the responsibility of the Prophet, viz., the teaching and purifying (tazkiyah) through divine commandments, a society's example was quoted that falsified divine commandments. After that, believers were advised to abandon trade and start making efforts to establish the divine discipline whenever they were called towards Salaat.

The Salaat to which they are being invited, is the same duty of Salaat which the universe is also carrying out and which

was demanded from people of the book in Taurah, and which is related to Allah's remembrance, and, which Quran defines as divine commandments. This was the purpose the Prophet was ordained for, viz., "Yu'allimuhum al-kitaba wa al-hikmata" (= to teach them the Book and the wisdom thereof). That is the central theme of this whole Chapter. It makes it clear that those societies that treated divine commandments just as a donkey bears a load, they actually falsified/denied the commands. You should not make such mistakes. The Prophet is among you. Whenever he may call you towards Salaat, viz., towards divine teachings, you must run towards him promptly.

## Chapter “al-Kauthar”

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَحْزَرَ ﴿٢﴾ إِنَّ شَانِئَكَ  
 هُوَ الْأَبْتَرُ ﴿٣﴾

*“Inna a’tayinaaka al-kauthar. Fa salli li Rabbika wa anhar. Inna shaani’aka huwa al-abtar.”*

“Verily we have granted you “kauthar”. So, you offer Namaaz to your Sustainer and offer sacrifice. Verily, your enemy will perish”.

(This is the common translation of Chapter “al-Kauthar” found in all Quranic translations, with variations of minor nature).

In Ahadith (tradition) we find such ambiguities about ‘Kauthar’ as do not make sense at all. Moreover, all of them are self-contradictory.....At the most, all we can say about them is that only one of such Ahadith can be true. All the rest may be based upon lies.....because it is just impossible that the Prophet would define Kauthar by a different name every time.....

We all know very well that the highest blessing bestowed upon our Prophet is the divine communication. And this is the blessing that exists with us in the form of Quran. And the practical aspect of the same is the establishment of a welfare society.

Kindly note, God had decreed that if you performed duties of Salaat and “nahar”, your enemy would perish. Had the enemy of our Prophet perished through Namaaz and the sacrifice of animals.....? Never!



Can today the enemies of Muslims be destroyed through Namaaz and sacrificial animals.....? Never!

Disbelievers – they may belong to our Prophets’ age or to present age – can perish neither by offering Namaaz, nor by offering sacrifices. If it were so, why would our Prophet undergo a strenuous struggle during his life? And why would the Arab nation be so subjugated in spite of the Namaaz so vigorously enforced there, and the largest number of animals sacrificed every year during Hajj ?

As submitted earlier, “Salaat” means, to establish a discipline under divine commandments. And “nahar” means, to stand up in resistance, to stand upright in defiance. And, obviously, as long as a nation is not organized and disciplined, it cannot resist enemies, and cannot carry out its will. A nation with a weak ideology, or without power, cannot raise its head up.

To establish a society, a solid ideology is a fundamental requirement. But, a solid ideology alone is not enough. Ideology needs steadfast followers. If followers be reluctant, enemies would soon destroy a society in that state of mind.

In Chapter “al-Kauthar”, the same facts are emphasized, after blessing with the award of divine ideology.

- 1) فصل لربك “fa salli li Rabbika”.....set out to provide welfare for all, on the basis of divine ideology.
- 2) وانحر “wa anhar”..... and stand up in defiance.

And then, declared .....”your enemy will undoubtedly be perished.”

And there can be no doubt that, once a welfare society is established by believers, on the basis of divine ideology, their enemies would automatically be influenced by that ideology.

## The Truth about ‘Wudhu’ (Ablution)

Chapter “an-Nisaa”, Verse No.43, contains Almighty’s verdict as under:-

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْرَبُوْا الصَّلٰوةَ وَاَنْتُمْ سٰكِرٰى حَتّٰى تَعْلَمُوْا مَا  
تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا عَابِرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا ۗ وَاِنْ كُنْتُمْ مَّرْضٰى  
اَوْ عَلٰى سَفَرٍ اَوْ جَاءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَايِبِ اَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ  
تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَاْمَسْحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ  
ۗ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ﴿٤٣﴾

*“Ya ayyuhal lazina aamanu la taqrabu as-Salaata wa antum sukaara hatta ta’lamu ma taquluna wa la junuban illa ‘aabiri sabil hatta taghtasilu. Wa in kuntum mardha aou ‘ala safarin aou jaa’a ahadum min kum min al-ghaa’it aou laamastum an-nisaa’a, fa lum tajidu maa’a fa tayammamu sa’eedan tayyaban, fa amsahu bi wujuhikum wa aydiyakum. Inna Allaha kaana ‘afuwwan ghafura”.*

“O believers, do not go near Namaaz when you are in a state of intoxication such as you may not be aware of what you speak; neither the one who is in the state of “Janab”, until you take bath, except the one who is a traveler. And if you be sick or on journey, or one of them has returned from lavatory, or those who may have touched women, if you do not find water, perform ‘tayammam’ with pure/clean clay. So, rub your faces and hands with that. Verily, God is the One Who forgives and safeguards.”

*(This is the common translation which is found in all translations, with minor variations)*

It is deduced from the above Verses that these are dealing with Namaaz and Wudhu (ablution). And, as there exists a formal pattern of wudhu (washings), so from here they corroborate the concept of a Namaaz, with bowings (rukoo') and prostrations. But, if studied with reference to full context, neither a Namaaz is visible here nor a wudhu.

### **The first point:**

Please note the divine verdict which says: "la taqrabu as-Salaat wa antum sukaraa hatta ta'lamu ma taqulun". Do not go near Salaat in a state of intoxication/drunkenness until you can understand what you speak.

When asked whether or not a Namaazi can drink. The usual reply would be: "It was allowed in the early stage. Later on the permission was abrogated – AND this Verse was cancelled.

If this be the case, then it looks very strange that God's verdicts keep changing by the day!! Whereas, He clearly proclaims: "la yubaddilu al-qaul ladayya wa ma ana bi zallaamil lil 'abeed". Meaning: A verdict is never changed by me, as I am not cruel to my subjects. Then, another point.... Why the allowance of gradual transformation for the Arabs of those times, and why the disbelievers of today are deprived of that allowance ???

### **The second point:**

Who has the authority to decide as to which Verses, and how many of them, stand abrogated?? If you go through the history of abrogation, and the abrogated Verses, you will notice that those declared abrogated in a period of time, were replaced with other ones that stood abrogated during another period of time. It means that there has been a total disagreement about the classification or selection of

abrogated ones. And it is again very strange to think that God's speech may consist of both right and wrong texts – like the homework of a child student - instead of being a fine and authentic one.

### **The third point:**

The word “taqulun” has been mentioned in this Verse, which in Arabic grammar is a plural/masculine/2<sup>nd</sup> person format, from the Root ( ق و ل ), and is used for routine talking. Kindly note that routine talk is not allowed during Namaaz. And the God has not used either the word “taqraun” ( تقرأون ), or “tutloun” ( تتلون ) here which might signify the recitation or chanting of Quranic Verses. Moreover, the word “tasma'oon” ( تسمعون ) does not exist here, so we can also not adopt the meaning of silent listening of Imaam by Namaazis, from this Verse.

### **The fourth point:**

It is further stated : “wa la junuban illa ‘aabiri sabil hatta taghtasilu”. “Near Namaaz goes not the one who is in a state of ‘janabat’, however, the one who is a traveler, is allowed.”

You must have noted that the one who is a traveler, even though in the state of ‘janabat’, can offer Namaaz without taking a bath. Some people, at this point, were forced to think that this deduction is not working. So, you will notice in some of translations/interpretations that they exercised adaptability in Quran too, and declared : “Here a participation in Namaaz is not narrated, but permission is granted to pass through the mosque”. You can yourselves note the ‘wonders of deductions’.

## The fifth point:

Further on, the divine verdict says :

“wa in kuntum mardha aou ‘ala safarin, aou jaa’a ahadin minkum min al-ghaait, aou laamastum an-Nisaa’a fa lum tajidu maa’an fa tayammamu sa’eedan tayyaban”.

And if you be sick, or on a journey, or one of you returns from lavatory, or you may have touched women, and may not find water, then you perform “tayammam” with pure/clean clay.

“fa amsahu bi wujuhikum wa ayidiyakum”. So, you rub your faces and hands with such clay.

Studying this Verse a little bit more carefully, we come across a big question. Please note the divine saying: ....”aou jaa’a ahadin min kum min al-ghaait” – “or one of you has returned from lavatory and may not find water, so YOU ALL may perform tayammum”.

According to all the available translations, there is a clear command saying that “anyone of you may return from lavatory, may not find water, so you all perform tayammum”.

Please note: “jaa’a ahadin min kum” cannot be translated other than “any one of you”, whereas, the order is issued for the whole community. Because, if the order was meant for the only one, it must have been like this : “...jaa’a ahadin min kum min al-ghaait, fa huwa fa tayammam”. “if one of you may return from lavatory, he may perform tayammam”. And, if the plural form was to be used, it should have been like this : “iza ji’tum min al-ghaait, fa tayammamu”: when you all may return from lavatory, you all may perform tayammam”. Therefore, to emphatically say that, if one of you may return from lavatory, then you all may perform tayammam,

definitely requires deliberation. At this point, certainly due to an act by one of the community members, the whole community is obliged to undertake some corrective measure.

Considering the next part of the Verse, we will find that the word “maa’a” here may not be the literal ‘water’. It rather is ‘that water’ by which is cleansed the filth of evil. And neither is the “Sa’eedan tayyiban” equivalent to pure/clean clay, which would certainly smear the already clean faces and hands with dust. That which was clean, now becomes dusty. So....these words actually mean “some height which is pure/clean”.

Please note that the four conditions under which the order for tayammam is applied, are as under :-

- 1) ان كنتم مرضى “in kuntum mardha” – if you are sick, if you are inflicted with weakness, if you are facing a setback;
- 2) على سفر “ala safarin” – if you are on a journey;
- 3) جاء احد منكم من الغائط “jaa’a ahadin min kum min al-ghaait” – one of you may have returned from lavatory;
- 4) لمستم النساء “laamastum an-Nisaa’a” – you may have touched women.

We will now consider each and every word.

### مريض “MAREEDH” (the sick one).

The first word that comes up is “mareedh”. The word ‘Maradh’ is not only used for physical weakness, but also for mental, moral and educational deficiency. What is to be analyzed here is, whether Quran has taken this patient as physically sick, or, as one who is unaware of the high values and commandments; and to ascertain that, we will have to keep in view the aims and goals behind Quran’s revelation. Quran has determined its goal as to elevate the humanity,

from its lower level, towards higher values, and from subjugation, towards freedom. Therefore, if the targets set by Quran are kept before us, then the one declared as sick, is the mentally and ideologically sick one.

### **سفر “SAFAR” (Journey):**

The basic meanings of ‘safar’ are to go from one place to another, the lightening of morning, lightening of face, and a holy book (whose plural is ‘asfaar’). And from the same root, Safer, one who works as ambassador.

From the above it appears that the word ‘safar’ is not exclusively used for a journey by land. Rather, the change of ideology or stance is also called ‘safar’. To pass different stages from one post/assignment to another one is also called ‘safar’. Therefore, its meaning in Quran will have to be determined according to the message and the spirit of Quran. And certainly here, the ideological ‘safar’ is under discussion.

### **الغائط “AL-GHAAIT” (The lower level/the depression):**

The Root of Ghaait is ( غ و ط ) whose meanings are: to have a dive, to explore pearls in bottom of sea, to come up from a lower level or depression, to dive in learning, to solve intricate problems.

As Ghaait also means to come up from a lower level, or a lower valley, therefore, it was adopted in this Verse as coming back from a lavatory. Backward communities in earlier times, as well as today, used to climb down the valleys and passes for their excrements. So, our translations followed that backward practice. However, Quran does not portray the routines of a particular age. Its words rather enjoy an eternal status. So, it talks in terms of



principles. As a matter of fact, a book that consists of principles, does not speak about climbing down the valleys to have excrements. Quran is a book of values, not of particular methods of human excretions in different time periods.

Apart from that, there used to be reasonable arrangements for lavatories in those houses and palaces that belonged to the era of our Prophet, as we could easily witness in the near past. Quran also confirms that those who belonged to pre-Mohammadan period had been able to cut down mountains to build palaces. Archaeological sites are also witness to that. But, God knows what kind of uncivilized and backward people have adopted these meanings that have reduced the Arab society of our Prophet's time to an extremely low standard of living. From these fabrications, you can well imagine the interpreters' particular frame of mind, in that, either the interpreter himself belonged to most backward environment, or he deliberately misrepresented the civilization of Arabia of that time. Apart from that, the word here is preceded by a "ال" , which cannot mean something ordinary, rather, a particular "ghaa'it" is signified. One the one hand, they describe the splendour of the palaces of Abu Jahel, Abu Lahab and Abu Sufyaan, and on the other hand, paint the picture of Islamic Government as the rule of some beggars. They go to the extent of declaring our Prophet as a debtor to a Jew, and describe that Jew so daring as to insult the Prophet in his last hours, by wrapping his mantle around Prophet's neck, while demanding repayment of his debt from him. I feel at a loss to understand that by fabricating these lies, how our Mufasssirin (the earlier interpreters) served the cause of our Prophet. In view of the above, beyond doubt, the word "al-Ghaa'it" in this Verse, does not mean a low lying piece of land, but defines a lower level of intellectual or ideological understanding.

### النساء “AL-NISAA’A” :

The Root of an-nisaa’a is ( ن س و ) which also means weakness, and at this point the word is preceded by ( ال ) which means that some ordinary “nisaa’a” is not being discussed, but some particular “nisaa’a” is mentioned. It also confirms that nisaa’a here does not signify women, but rather gives the meaning of ideological weakness.

### تيمم “TAYAMMAM” :

This is the fifth word, whose Root is ( ي م م ), and whose meanings are ‘intention’ and ‘target’. By attributing a purposeful meaning to tayammam, the act was transformed into a holy ritual, which obliged an otherwise clean and tidy person to rub clay on parts of his body; whereas, the order of tayammam related to a particular stage when “maa’a”, which cleanses the filth of evil, may not be available. And the aim of tayammam is “saeedan tayyaban”, whose translation is adopted as clean clay.

### صعيدا طيب “SAEEDAN TAYYIBAN” :

The Root of Saeedan is ( ص ع و ), which means ‘height’. And Tayyab is rather a well known term which means pure, clean and suitable. So, saeedan tayyaban means ‘a height which may be pure, clean and suitable’.

### ماء “MAA’A” :

The subject of Quran, and its objective, is the purification and the evolution of human personality. For this purpose, the Almighty has arranged the divine guidance to reach us through his messengers. In the physical world, it is the water that washes and cleans bodies. But in the world of

thought and ideology, cleansing is done through some very pure learning. To this end, for cleansing of evil concepts, the water of divine guidance (Wahi) has been offered, which evolves the self. The example of ‘water’ has also been given with reference to enlivening a dead earth, by saying that just as water falls down from skies and the dead earth becomes green by it, similar is the case of your evolution. In Chapter “al-Anfaal”, the Almighty says:

وَيُنزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ ۖ وَيُذْهِبَ عَنْكُمْ رِجْزَ

الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

*“wa yunazzala alayikum min as-samaa’i maa’an li yutahirakum bihi wa yuzhib ‘ankum rijzan li shayitaani wa li yarbit ‘ala qulubikum wa yuthabbit bihi al-aqdaam”.*

“And he sends down from the skies water by which to cleanse you and remove from you the filth of shayitaan and make firm your hearts and your footsteps”.

This is the objective of “maa’a min as-samaa’i”, meaning heavenly water. The task of keeping the hearts joined together cannot be done by rain water. Neither can this water work for keeping a man’s resolves firm, nor for saving him from Satanic tendencies. This can only be done by divine guidance, or by learning of some higher values, whether based upon Quran or other divine books.

The subject of Wudhu (ablution) cannot reach a conclusion unless some more contextual verses of Chapter an-Nisaa’a are studied.

In Verse No.41, the Almighty, addressing our Prophet, said: “What is going to happen that day when we will produce a witness from every nation, and will make you witness upon them. That day, the disbelievers, and those who dis-obeyed

the Prophet, would wish the earth might devour them. But, they won't be able to conceal anything from God. After that, it was stated :-

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْرَبُوْا الصَّلٰوةَ وَاَنْتُمْ سٰكِرٰى حَتّٰى تَعْلَمُوْا مَا  
تَقُوْلُوْنَ

*“Ya ayyuhal lazina aamanu, la taqrabu as-salaata wa antum sukara hatta ta'lamu ma taqulun”.*

“O believers, do not you go near any speculation about divine commandments, unless you have full knowledge of what you speak about.”

It simply means that you can be regarded as competent for high level consultations only when you have acquired full knowledge of divine commandments – starting from the wisdom behind them, up to all the stages of their full implementation.

وَلَا جُنُبًا اِلَّا عَابِرِيْ سَبِيْلِ حَتّٰى تَغْتَسِلُوْا

*“wa la junuban illa ‘aabiri sabil hatta taghtasilu”.*

And not even that who remains on side or be a stranger to divine commandments, except the one who may be “aabiri sabil”, viz., passing through an ideological journey. “Aabiri Sabil” means the one who is capable of thinking ideologically, just as the one who follows the values and ideals set forth by God, is called “Ibn as-sabil”. More clearly, if someone is not familiar with divine commandments, but is an expert in some field, so, on the basis of his specialization, he can give his opinion about some aspects of divine commandments. However, those who are in total ignorance of divine commandments, they require, in the first instance, to cleanse their minds/thoughts.

But, there is a certain condition where not only lack of knowledge about divine commandments is found, but, one is also afflicted by some conceptual weakness (wa in kuntum mardhaa), or one is the follower of some other scripture (aou 'ala safarin), or one of you has just now become aware of divine guidance by evolution from some lower ideological level (aou jaa'a ahadan minkum min al-ghaa'it), or all of you have been overcome by a conceptual weakness (aou laamastum an-nisaa'a), and you may not reach the learning of divine message (fa lam tajidu maa'a), then your resolves and your targets must be high and pure (fa tayammamu s'aeedan tayyaban). To that end, you will have to assess and strengthen your views and your resources (fa amsahu bi wujuhikum wa ayidiyakum), as God is the Protector and the Guardian (Inna Allaha 'afuwwan ghafura).

In these Verses, different situations of human beings are detailed in relation with the knowledge of divine guidance, and in the next verses, it is being admonished with reference to this argument that you should not act like the people of the past. Please note :

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالََةَ وَيُرِيدُونَ  
 أَنْ تَضِلُّوا السَّبِيلَ

*"Alam tara ila al-lazina ootu nasiban min al-kitaba yashtarun adh-dhalalata wa yuriduna an tadhillu as-sabil".*

"Haven't you seen those who were given their share of the book but they trade in waywardness and want you also to lose God's way".

It means that the guidance given in Verse No.43, can safeguard you from losing God's way. The Almighty further says:

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٤٥﴾

*“Wallahu a’alamu bi a’adaaikum wa kafa billahi wliyyan wa kafa billahi naseera”.*

“God knows who your enemies are, but God is enough of a friend and helper”.

The next Verse makes it quite clear that the actual subject of discussion is nothing but divine guidance. The Almighty says: ....”Min allazina hadu yuharrifuna alkalima ‘an mawadhi’ihi wa yaquluna sami’na wa ‘asayina”....that among Jews are those who move God’s words from their proper places and say “we heard and we disobeyed”, and (“wasma’ ghayira musma’) ... what we heard we made that unheard, (“wa ra’ina”) and demanded concession, (“layyam bi alsinatihim”) with talkativeness and (“ta’nan fid-deen”) taunting about Deen.

This was the conditions of those among Jews who used to listen to divine commandments but changed their wordings to suit themselves, just as it is being done in our society. But, had they not committed that sin, (“Laou annahum qalu sami’na wa ata’na”)..and instead, said : “we listened and we obeyed”, and (“wasma’ wa anzurna”)...”make us listen and keep an eye upon us”, (“la kaana khayiran lahum wa aqwam”)...that would be much better for them and would make their stand firm. But, as they did not act likewise, therefore, (“wa lakin l’anahum Allah bi kufrihim fa la yu’minoon illa qalilan”) due to their refusal, God condemned them; hence, they are not among believers, except a few of them.

The above shows that the Verses before Verse 43, and those after it, portray the behaviour of Jews.

In earlier verses, attitude of Jewish tribes was exposed, after which it was advised that you do not indulge in matters of divine guidance, unless you become fully aware of the objectives and the course of action of divine commandments. For this reason, no one who is ignorant of divine guidance may speak about divine commandments, before one has completed his conceptual cleansing. Exception was for one who might hold competence in some field. But, it was advised to those who were either weak with respect to intellectual or ideological maturity, or were the followers of some other scripture, or one of you had come up from a lower educational level, or you suffered from a deficiency and you are not having awareness about divine guidance, to keep your targets and intentions high and pure, and keep your thoughts and your resources devoted to Him. Verily, God is the Protector and the Guardian.

After these Verses, as submitted earlier, a sample of Jews' attitude was presented to show how they were manipulating the texts of divine guidance and issuing edicts. Let us now see Verse No.6 of Chapter "al-Maaida", as the concept of Wudhu is also interpolated from here.

## **Chapter "Al-Maaidah"**

In Chapter "Al-Maaidah", Verse No. 6, similar commands have appeared regarding divine guidance. But they too have been linked to the act of "Wudhu". Let us analyze them too. But, please let it be known to you before starting our deliberations that Chapter "Al-Nisaa'a" is about the status of one who is lacking in the knowledge of divine guidance; while Chapter "Al-Maaidah" consists of those commands that deal with that situation when one has become aware of divine guidance and has stood up for their practical application. In Chapter "An-Nisaa'a", it is thus said : "la taqrabu as-salaat hatta ta'lamu ma taqulun" – do not go near

divine guidance, viz., do not speculate about divine guidance, unless you can realize what you are speaking about; whereas, in Verse No.6 of Chapter “al-Maaidah”, it was stated : “iza qumtum ila as-salaat” – when you set out for Salaat. In the verses of Chapter “Al-Maaidah”, it is said :

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ  
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ  
وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ  
أَحَدٌ مِّنْكُمْ مِّنَ الْغَايِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا  
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ  
لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ  
عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

“Ya ayyuha al-lazina aamanu, iza qumtum ilas salaat, fa aghsilu wujuhakum wa ayidiyakum ila al-marafiq, wa amsahu bi ru’usikum wa arjulakum ila al-ka’bain. Wa in kuntum junuban fa atahharu. Wa in kuntum mardha aou ala safarin aou jaa’a ahadam minkum min al-ghaa’it, aou laamastum an-nisaa’a fa lum tajidu maa’an fa tayammamu sa’eedan tayyaban fa amsahu bi ruoosikum wa ayidiyakum minhu. Ma yurid Allahu li yaj’al ‘alayikum min harajin wa lakin yureedu li yutahhirkum wa li yatimma ni’matahu alyikum la’allakum tashkurun”.

“O believers, when you stand up for Namaaz, wash your faces and hands up to elbows. And perform masah on your head. And wash your feet including ankles. And if you be in need of bath, then do the cleansing. And if you are sick, or traveling, or you have been in contact with women and do not find water, perform “tayammam” with pure clay. So,



perform masah of your faces and hands with it. God does not intend any kind of difficulties for you, but rather wishes to purify you and to optimize his rewards upon you so that you become grateful”.

This is the general translation of these verses. Let us now consider these verses. The Verse starts by saying: “if you stand up for Namaaz....”. Here a situation is explained where if believers will make up their minds to establish Namaaz, then they will carry out the succeeding commandments.....

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ

*“ya ayyuha al-lazina aamanu, iza qumtum ila as-salaat”..*

“O believers, if you stand up for Salaat”.

Please note only that particular situation here, that they were stopped from speaking about divine commandments unless they became clear about divine guidance and able to realize what they were suggesting; and in Chapter “Al-Maaidah”, the address is to those believers, who stand up for divine commandments. It was therefore instructed – if you stand up for the sake of divine guidance – “fa ughsilu wujuhakum wa ayidiyakum ila al-marafiq” – then you cleanse your thoughts and your resources so that those may become ‘marafiq’, viz., such companions of yours as one spirit with two bodies. Marafiq is the plural of marfaq. Root-wise, ( ر ف ق ) are the basic letters. From the same Root is derived the word ‘rafeeq’, which means a companion so closely joined together with you as one spirit with two bodies. Marfaq also means elbow, and elbow enjoins the upper part of arm with the lower part. Marafaq is the “ism al-aala” (name of a medium/instrument) on the scale of mafa’al and, as per meaning, is that person or thing which may cause the people to join each other, and keep jointed with people

himself. The same word “marfaqaan” is mentioned in Verse No.16 of Chapter “Al-Kahaf”. There, it is defined in its basic meaning – not as elbow. In the Root ( ر ف ق ), the basic meanings derived are those of tenderness, pious attitude, easy affordability, companion and to gain profit. “wa amsahu bi ru’usikum wa arjulakum ila al-ka’bain” – And be, for your juniors and seniors, a redeemer up to extreme respect and honor. “masah” means to intellectually cleanse someone. “wa in kuntum junuban” – If you were a stranger, “fa attaharu” – then be purified. It means that the situation was the earlier one where believers had full knowledge of divine guidance, therefore, they were ordered to keep their thoughts and resources/capabilities fully concentrated upon divine guidance. However, in case the situation was the opposite one, i.e., they still were unfamiliar with divine guidance and not in a position to grasp the whole mission, then they must first carry out the cleansing act so that they become pure of negative thoughts and convictions.

Afer that, now the third situation is explained.....

وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَايِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ مِنْهُ

“wa in kuntum mardha aou ala safarin aou jaa’a ahadan min kum min al-ghaait aou laamstum an-nisaa’a fa lam tajidu maa’an fa tayammamu sa’eedan tayyaban, fa amsahu bi wujuhikum wa ayidiyakum min hu”.

“In case you have been sick, or were already following some scripture, or if one of you came up from a lower mental level, or you may have been affected by some kind of weakness and you do not find divine guidance, ...then...your targets and objectives must be high and noble. And with the help

from these high and noble aims, you must carry out the duty of improving your thought orientation and your resources/capacities.

It is because God does not wish to impose hardship upon you. On the contrary, he wants your purification in order to award you to full extent, and to see that you become grateful to him. The divine saying is :

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ  
وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿١﴾

*“Ma yureedul laahu li yaj'al alayikum min harajin wa lakin yureedu li yutahirakum wa li yatimma ne'matahu alayikum la'allakum tashkurun”.*

“God does not intend hardships upon you. He rather wishes to purify you and to award you fully so that you become grateful.”

Please note that whatever has been described above, its result is also described, that hardship will come to an end and there will be an abundance of God's blessings. And that we will know how to make optimum use of what God has granted to us. It will be worthwhile at this juncture to interpret the word “Shukr”.

As a matter of routine, our ancestors have transformed all the noble deeds into rhetoric and rituals; and by virtue of that, the meaning of Shukr is regarded as just saying: “Thank you God”. On the contrary, the meaning of Shukr is “to use something to its optimum benefit”. Take an example to clarify this meaning. You gave a handkerchief as a gift to a friend. He thanked and appreciated the gift verbally. But, whenever you visited him you found him using it as a dusting cloth. So, you felt grief over that humiliation, although the friend had thanked you for that gift in the first instance, as

well as later on, whenever you met him, he thanked. Contrary to that, you presented a similar handkerchief to another friend as a gift. He thanked you at that moment, and then never thanked afterwards. But, he always decorated his pocket with that gift – and that made you feel that the second friend really appreciated your gift and the best use he made thereof afforded you real pleasure.

“Shukr” rightfully means the best use of material or spiritual blessing. And to thank God actually means the best use by us of all the provisions he has made for us. To say a mere “thank you God”, and then mis-use his grants, is a thanklessness of the worst kind as well as a misappreciation. The following three different conditions that the Almighty has described in the Verses under study, from the Chapter “al-Maaidah”, are meant solely to teach us the optimum utilization of his awards and blessings:-

- 1) The first condition describes a state of total awareness of divine commandments, when man stands up to implement and enforce them. This was signified by the words : "اذا قمتم الى الصلوة" – “iza quntum ila as-salaat” – when you stand up to enforce the supremacy of divine laws;
- 2) The second condition describes a state of ignorance of divine commandments and the divine guidance is totally unfamiliar to a man. This conditions is called : "و ان كنتم جنباً" – “wa in kuntum junuban” ;
- 3) The third condition is that, where a man does not possess the knowledge of divine commandments, but divine guidance has become his resolve and objective; and he has been suffering from some kind of deficiency, or following some alien commandments or such teachings that were of a

lower intellectual level, or was inflicted by some mental weakness, due to which, he had not been able to comprehend the essence of divine commandments.

In Verse No.6 of Chapter “al-Maaidah”, a course of action is proposed which has guidance for the whole nation, and for every one, at any level of education. The later verses of this Chapter are in conformity with those verses of Chapter “an-Nisaa’a” that follow Verse No.43. At both places, the teaching of “سمعنا و اطعنا” with respect to divine commandments is clearly visible. The conduct of Jews was mentioned there. Here too, the same fact is narrated in a different style.

The under study verse of Chapter “al-Maaidah” ends like this:-

وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

*“wa li yutimma ne'matahu alyikum la'allakum tashkurun”.*

“So that God may complete His blessings upon you, so you may benefit from them in the best way.

After that, just as the Jews’ conduct was described after Verse No.43 of Chapter “an-Nisaa’a”, believers here are being reminded – let us see what Almighty says:-

وَأذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ

سَمِعْنَا وَأَطَعْنَا

*“wa uzkuru ne'matallahi alayikum wa mithaquhu allazi wathaqakum bihi iz qultum sami'na wa ata'na”.*

“Remember God’s blessings upon you and the agreement that you made with Him when you had said “سمعنا و اطعنا” – we heard and we obeyed”.

God’s blessing was bestowed only when believers listened to God’s commands and obeyed the same. Please see, God’s blessing is bestowed only by listening to His scripture and to act upon it. Its methodology is also explained in Verse No.6 under study. After explaining its methodology, it was also made evident that whatever has been communicated, was meant to “ليتم نعمته” – reach the climax of his blessings. In this context, in Chapter “an-Nisaa’a”, stating the Jews’s conduct it was said:

سُحِرْفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

*“Yuharrifuna al-kalima ‘an mawadhi’ihi wa yaquluna same’na wa ‘asayina”*

“that they use to move God’s words from their rightful places and used to taunt: “we listened and we disobeyed”.”

“واسمع غير مسمع” – And listened, unlisteningly. Whereas, in Chapter “al-Maaidah”, the address was to the believers, saying that contrary to Jews, believers did not violate their commitment and when they listened to the divine guidance, they started acting upon it, and therefore, were awarded with blessings from God.

## Prostration سجده

Although the term “Sajdah” has been explained under the topic of “Salaat”, as to submit fully to an authority, yet, we have regrettably neglected its real perspective by making it a mere symbolic expression. Under a ritualistic practice, by submitting our forehead to the ground, we feel under the illusion that we have fully discharged our obligation towards the duty of Sajdah; whereas, this obligation is not discharged unless you have enforced and implemented the divine commandments over your thoughts and concepts and over your life and all your belongings. Kindly note that almighty has nowhere explained this term as a ritual. On the contrary, the word Sajdah has been used not only in the human perspective, but in respect of birds and animals, vegetation and solid matter; in short, for every thing that exists in this universe. Please note only two references that are presented hereunder.

In Verse No.s.47-50 of Chapter “An-Nahal”, the Almighty says:-

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ  
 وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾      وَ لِلَّهِ يَسْجُدُ مَا فِي  
 السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ  
 ﴿٤٩﴾      تَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

*“A’wa lam yarau ila ma khalaqa allahu min shayi’in yatafayya’u zilalahu  
 ‘anil yameeni wa ash-shamaail sujjadan lillahi wa hum daakhirun. Wa  
 lillahi yasjudu ma fis samawaati wa ma fil ardhi min daabbatin wa*

*almalaikatu wa hum la yastakbirun. Yakhafuna rabbahum min fauqihim wa yaf'aluna ma yu'marun".*

“Have you not witnessed things that God has created, that their shadows are in prostration rightwards and leftwards for God and they are in the state of obedience? And for God in prostration is whatever exists in the universe and on earth, be that animal or angel. And they are not proud. They rather become more fearful of their Nourisher and do as ordered”.

Please note that some results are apparent from these verses:

- 1) In the first instance, God has invited us to SEE; “As you normally do not notice, so see that ;
- 2) Even the shadow of every physical body is prostrating to God;
- 3) Every existence in the universe is in prostration irrespective of its nature of creation. Angels are also in prostration;
- 4) Nothing in this universe is proud;
- 5) Everything in this universe is fearful of their Nourisher;
- 6) They act exactly as ordered.”

Now you can easily ponder upon what Sajdah exactly means. In our translations and tafasirs (interpretations), it is maintained that we do not know in what way universe is in prostration. And only God knows the prostration of the vegetation and the solid objects. However, God has invited us to think, by witnessing, that whatever exists in the universe is in prostration. And in the next verses, also told us as to what the nature of this prostration is. Please note the essence of prostration:-

- 1) **واهم داخرون** – “wa hum dakhirun”: They are to remain in obedience,



- 2) وهم لا يستكبرون - “wa hum la yastakbarun”: They are not proud, (they are humble),
- 3) و يفعلون ما يوأمرون - “wa yaf’aluna ma yumarun”: They do as ordered to do.

All creatures of universe, whether they be solid objects, or vegetation, or animals and birds, or human kind, or angels, all of them are bowed in obedience. Obedience has to be towards someone’s orders. And it means that all creation is abiding by the laws/orders of God. Please note that in the universe, sun has never refused to appear, a goat has never refused to be milked, and trees have not stopped growing fruits. Similarly, from a tiny atom up to mountains, from the tiniest of creation up to the most gigantic bodies, everyone is bound by divine laws. They do not resist those laws and they continue doing as they are ordered. This is what is called ‘sajdah’.

Let us now show you another point. In Verse No.18, Chapter al-Hajj, the Almighty says:-

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ  
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ  
النَّاسِ

*“alam tara anna Allaha yasjudu lahu man fis samawaati wa man fil Ardhi wa ash-shamsu wa alqamaru, wa an-nujumu wa aljibalu wa ash-shajaru wa ad-dawwabu wa kathirum min an-naasi”.*

“Haven’t you seen that for Allah is bowed in submission whatever is in the heavens and on earth, whether it be sun,

or moon, or stars, or mountains, or trees, or any living organism or majority of human beings”.

Here also the same thing is being highlighted. You are witnessing that everything in this universe is in prostration to God. In case, this prostration is a formal sajdah, then we are just not witnessing anything formally prostrating to God. However, we do see that every atom of this universe is at work under some laws. Well, this is the sajdah of universe. And the same sajdah is for us. And this is only our due that we also bow in obedience and make the divine guidance our target. And in this way, to act upon every order from Him, is SAJDAH.

Please note that in this Verse a majority of human beings was described as in prostration. But, we do not see the majority prostrating in conformity with that ritual, or with that symbolic expression which is in vogue among Muslims. Rather, we find human beings subjected to one or the other divine law starting from their birth up to their death. To surrender oneself willingly to that divine law is called ‘Sajdah’.

## QIBLA - قبله (The Object of Veneration)

The topic under Haqiqat-e-Salaat would remain incomplete if some consideration is not given to the Verses dealing with the term 'Qiblah'. Kindly go through Verses 145 and 146 of Chapter "al-Baqarah" where Qibla is defined. Almighty says:-

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ  
 بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعْتَ أَهْوَاءَهُمْ  
 مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾  
 الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا  
 مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

“Wa la'in atayita al-lazina ootul-kitaba bi kulla a'yatin ma taba'u Qiblatak. Wa ma anta bi taabi'in qiblatahum. Wa ma ba'dhum bi taabi'in qiblata ba'dh. Wa la'in ittba'at ahwa'ahum min ba'di ma ja'aka min al-'ilm innaka izan la min az-zaalimin. Allazina aatayinahum al-kitaba ya'rifunahu kama ya'rifuna abna'ahum. Wa anna fareeqan min hum la yaktumoon al-haqqa wa hum ya'lamoona”.

“And if you bring all the signs to people of the book, they will not follow your Qibla; and neither are you to follow their Qiblah; rather, they themselves are not to follow one another's Qibla; and if you follow their wishes inspite of the divine guidance that has come to you, you will be amongst the unjust/cruel; those whom we have granted the book, they are as familiar with this Qiblah as they are with their own sons. And the truth is that a section of them conceals the truth though they are well aware of it”.

We came to know from these verses :-

- 1) Those who were given the book will not follow your Qiblah. It means that Qiblah is something which is followed.
- 2) You are not going to follow their Qiblah. It means that people of the book also had their Qiblah, whom they were following.
- 3) Amongst themselves, they had their own different Qiblahs; and that they were not following a common, or one another's Qibla.

Kindly pause here a little bit and consider as to what is that thing which we are required to follow; and which we will always keep in view; and which we will make the object of our following; and which was known to those who are called people of the book. As a matter of fact, everyone in this world knows as to what is that exactly which is usually followed.

The first point here is, that it is always the orders that are followed, not some building made of bricks or stone. In an ideology (Deen), everyone knows that it is the orders that are followed. Divine commandments are actually those values which specify human rights. These are the values of peace and security. If these commandments are violated, it results in injustice and exploitation of humanity. For this reason, to associate divine commandments with man made laws is declared as the worst kind of injustice and exploitation. Our Prophet was also notified that if you still followed their Qiblah (meaning their selfish motives) after receiving the knowledge from God, you will also become an exploiter like them.

The second point: the other communities were following their Qiblah and there was no single Qiblah, but a different

one for each group. Every group was following their separate Qibla, viz., every group had made up a religion of their own that they were following and were always keeping that in view. And that no group was following the Qiblah of the other group..... all these clarifications go a long way to prove that Qiblah is not supposed to be some building made of bricks or stones, but it is always an ideology which man follows.

Supposing that these verses deal with Jews; and for a few minutes we might agree that Jews' Qibla was the Temple of Soloman. The question would still remain as to which was the Qiblah of the Christianity in that case?

Kindly note that the discussion here is neither about the Temple of Soloman, nor about the Ka'bah. The discussion is about that guidance which every man follows. Every man has taken his guidance as his Qiblah, viz., as a thing to be kept always in view, irrespective of how pure those divine values and guidance are, and how far they are adulterated with by their own fabrications. Why should we blame others in this respect? We may analyze our own teachings to see what ratio is there of Quranic values and how much element of our own fabrications is present therein.

A reference to Verse No.87 of Chapter "Yunus" will be very appropriate here, as the respected Moses is being ordered here to regard his people's houses as Qiblah. Please have a look :-

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا

بُيُوتَكُمْ قِبَلَةً وَأَقِيمُوا الصَّلَاةَ وَدَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

*"Wa awhayina ila Musa wa akhihi an tabawwa'a li qoumikuma bi Masra buyutan wa aj'alu buyutakum qiblatan wa aqimu as-salaata wa bashshiril momineen".*

and we inspired Mûsa (Moses) and his brother (saying): "Take dwellings for Your people In Egypt, and make Your dwellings into Qibla, and perform As-Salât (Iqâmat-as-Salât), and give glad tidings to the believers."

Please note that in Chapter "Yunus" Prophet Musa is ordered to take dwellings in Egypt. The first question: Were they not living in dwellings in Egypt? Why would they be called to make dwellings in Egypt while they definitely were living in dwellings?

Secondly, the word used for dwellings is again the plural of 'bayit', i.e., 'Buyut', which we have already studied in respect of Prophet Abraham. These actually did not mean dwellings. Rather they were the institutions built on ideological foundations; and about whom the order was to make every institution a Qiblah. More clearly, every such house (institution) may declare a target and destination whose status may be that of a Qiblah. In other words, it may be a beacon of divine guidance, to reflect the light of divine commandments. When our old interpreters/translators got stuck at this point, they could not avoid misinterpretations, and translated it to mean that "all houses be in **the direction** of "Qiblah". Though they very well did know that, in this Verse, the word Buyut is a "passive object", meaning the 'object' upon which the action of a 'subject' takes place; and "Qiblah" is a "narrative object", as it narrates the status of the object, which in this Verse is the word Buyut. And a very simple translation should be : Make for your people in Egypt, Buyut, viz., ideological institutions...and that every institution may serve as a Qiblah for the people".

Anyhow, with this translation of theirs, a large number of Qiblahs may come into existence. And that would mean that the concept of one Qiblah, owned by the Muslim religious

leadership, may be done away with....and eventually every household would stand to enjoy the status of a Qiblah whether be it an institution or a dwelling.

## The Truth about Darood – درود - (Sending of Blessings)

Darood holds a lot of significance in the prevalent Islam. But let it be known precisely that this word is not found in the text of Quran. As submitted earlier, Quranic terminology was, in the preliminary stage, substituted by 'Ajami' (normally taken to be the equivalent of 'Persian') terminology. In the secondary stage, such meanings of that terminology as were prevalent in Persia, automatically entered into Islam. In this way, not only Ajami terminology replaced the Quranic terminology, but the meanings and definitions of that terminology were also replaced. Let us see what Quran says about that branch of ritual of Salaat which is defined as Darood.

In Verse No.52 of Chapter "al-Ahzaab", the Almighty ordains:-

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا  
 عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

*"Innallaha wa malaaikatahu yusalluna ala an-nabi. Ya ayyuha al-lazina aamanu sallu alayhi wa sallimu tasleema".*

"Verily, Allah and His Angels do the act of Salaat upon the Prophet. So, O believers, you too perform the act of Salaat upon him with submission and eagerness".

It is commonly believed about this Salaat that God and Angels send their "blessings" (darood) to the Prophet. And the concept of Darood here is taken as that of "Darood-e-



Ibrahimi” (Blessings of Prophet Abraham), which is well known among Muslims.

A question arises here. Does Almighty Himself also chant this ‘Darood-e-Ibrahimi’. The answer to that will definitely be in negative. The question still would arise as to what is the Act of Salaat that the God performed upon the Prophet? Another objection would arise on the wordings of ‘Darood-e-Ibrahimi’ – Why are we asking the Almighty to do what He is ordering **us** to do. The wording is ..... اللهم صل على النبي .....”O God, **you send** the blessings upon the Prophet”.

Kindly follow this by a short example. You ask a subordinate: “Here is this friend of mine sitting with me. Please bring him some water”. He replies: “Sir, please you do this duty yourself”. How would you feel about that?

Similarly, when the Almighty ordains us to send Darood to our Prophet, and in return our reply is : “ اللهم صل على محمد – O God you send Darood to Mohammad yourself”; what should be the reaction of God against us?

Secondly, the question; was the Prophet himself chanting this Darood during his Namaaz? If he was doing that, for **which prophet** he was asking God to send His Darood?

Let us now come to the Quranic Verses that clarify the act of Salaat. In Verse No.43, Chapter “al-Ahzaab”, the Almighty ordains:-

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

“Huwa al-lazi yusalli alayikum wa malaaiikatuhu li yukhrijakum min az-zulumaati ila an-noor”.

“God and His Angels perform the act of Salaat upon you all so as to bring you out of darkness towards light”.

It means that Almighty performs the act of Salaat upon general public too and this act has a certain result, viz., they are brought out of darkness, into light. But who are those entitled to this Salaat by God? Is that blessing open for all or is limited to a particular class of people? Let us see what is that virtue that entitles us for God’s blessings. In Chapter “al-Baqarah”, the Almighty ordains:-

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ  
وَالْأَنْفُسِ وَالْثَّمَرَاتِ ۗ وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ  
مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ  
مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

“*Wa lanabluannakum bi shayin min al-khaufi wa aljoo’i wa naqsin min al-amwaali wa al anfusi wa althamaraati. Wa bashshir as saabirin. Al-lazina iza asaabat-hum musibatatin qalu inna lillahi wa inna ilayhi raji’oon. Oolaaika alayihim salawaatin min rabbihim wa rahmatun wa oolaaika hum al mohtadun*”.

“By fear, hunger, loss of life, property and targets, we offer you opportunities to display your maturity of character and self evolution. So, glad tidings are for those who persevere. Those with fortitude, when faced with distress, say that we have devoted our lives to God and we revert to him in all matters. These are the ones who are deemed entitled to God’s Salaat, i.e., His blessings, and these are the righteous ones”. (Chapter “al-Baqarah”, Verses No.155-157)

And in the Verse No.43 of Chapter “al-Ahzaab” under discussion, these were declared as those who come towards light.

The above analysis brings forth these results:-

- 1) God’s Salaat is not only for the Prophet but for the common believers too;
- 2) These believers possess the attribute of total submission to God’s laws, and that makes them worthy of God’s salaat.

Let us see now what medium God has proposed for bringing people out of darkness, towards light, so that it becomes known as to how practically people can be brought out of darkness, towards light. In the first verse of Chapter “Ibrahim”, the Almighty ordains:-

الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

*“Kitaban, anzalnahu ilayika li tukhrij an-naasa min az-zulumaati ila an-noor”.*

**“We have blessed you with a Book by which you may bring the humanity out of darkness towards light.”**

From this verse of Chapter “Ibrahim”, the medium also became known by which the Almighty brings humanity out of darkness towards light. And this is a virtue among God’s selected subjects that they devote themselves to the pursuit of God’s book (commandments). God’s book is the only means of salvation. It can raise not only Muslims out of degeneration, but the whole humanity, and can guide all towards establishment of an exemplary community where there will be no usurper like Firoun (the Faraohs), or Qaroon (the ruthless capitalist), or Hamaan (the high priest).

By deliberating upon verse No.56 of Chapter “al-Ahzaab”, under discussion, we shall discover that God has imposed the condition of “تسليماً” – submissiveness – on the act of Salaat upon the Prophet. It means that Muslims have to surrender their lives to the Prophet. It transpires here that God, though He awards all His blessings to His Prophet, does not surrender Himself to the Prophet. So, the condition of surrendering yourself fully is imposed only upon Muslims.

Let us now think it over. If the act of Salaat upon the Prophet, by Momineen, were only meant the chanting of Darood, what was meant by the condition of surrendering your self fully to the Prophet? A man surrenders himself to someone only if he fully reconciles with his stand or his mission. And the mission of our Prophet was to enforce the supremacy of God’s book, so that a community is established free from all kinds of darkness. Therefore, momineen’s act of Salaat and their total surrender to the Prophet, was, in reality, to subjugate to the divine guidance and become the executive arm of the Prophet, to make his mission successful, and by ending all kinds of tyranny from the world, afford humanity the opportunity to live a life free from fear and grief.

After the departure of the Prophet, duty of establishment of supremacy of divine guidance now falls upon the shoulders of Momineen. True Muslims will persistently endeavour to establish an exemplary society based on Quranic tenets. Once known from Quran that Salaat means ‘to closely follow the divine book’, and ‘to devote yourself to the establishment of an exemplary society’, rest of the points become self explicit. No human clarification remains to be looked into. But to effectually negate the fabricated interpretations that have originated from the above myth, and which do not have even a distant link with our topic – Darood - but have been interpolated at other places in

relation with Salaat, we may analyze those places briefly, in the light of Quranic verses.

### Prophet's Salaat for Momineen:

This salaat is described with two references. In Verse No.103 of Chapter "at-Taubah", the Prophet is addressed by Almighty like this :-

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

*"Khuz min amwaalihim sadaqatan tutahirhum wa tuzakkihim biha wa salli alayihim. Inna salatuka sakanun lahum. Wa Allahu samee'un aleem".*

"O Prophet, you must collect 'sadaqah' on their wealth so that you may purify and nourish them with it, and perform act of Salaat on them. Indeed, your salaat is the source of consolation for them".

In this verse, the Prophet is given orders to collect 'sadaqaat' and by that, the community members will have their physical and spiritual purification and nourishment, i.e., it will help in their growth and development.

In "و صل عليهم" – wa salli alayihim – if 'و' is taken as 'narrative', then the act of purification and nourishment in itself is Salaat. If 'و' is taken as 'ataf' (عطف), then it is suggesting a process whose result will be consolation. It means that the Prophet's act of collecting 'sadaqaat', and his subsequent appreciation, caused encouragement among people. Now, after the departure of our Prophet, it is the duty of Islamic State to collect 'sadaqaat' and, in return, provide for the basic necessities of its subjects, as explained in Verse No.60 of Chapter "at-Taubah". (Incidentally, with

reference to these verses, also note that ‘sadaqah’ is not some routine, petty thing, as we usually take it. We have made it a charity that we pay out to the poor on the occasion of a success or upon coming back to health from a sickness and feel self satisfaction and pride, as if we might have done something great!) From here you can well imagine that a change in the meaning of particular terms, automatically changes the aims and objectives thereof too.

In Verse No.84 of Chapter “at-Taubah”, Almighty ordains:-

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَّا تَأْتِيهِ وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۗ

“*Wa la tusalli ala ahadin minhum maata abadan wa la taqum ala qabrihi*”.  
 “If one of the hypocrites dies, you never perform the act of Salaat upon him and do not stand upon his grave”.

The word “قبر / qabr” – grave – is mentioned in this verse wherefrom originates the prevalent ritual of ‘darood wa salaam’ that is chanted on a grave. And “تصل – **tusalli** - is defined as ‘funeral prayer’ or funeral service.

Although Qabr does mean the ditch where a dead body is buried, but that’s not the only meaning of Qabr. Qabr’s meaning is elaborated by Allama Rasheed Nomani in his Lughaat al-Quran, with reference to “Al-Mufarradaat”, as to remain hidden, to remain in the abyss of ignorance and vice. The non-believers status indeed was that of lying in the abyss of ignorance and vice. Therefore, their deeds were never to be seconded or appreciated. Consequently, the Prophet was forbidden not to second or appreciate if one of the non-believers or hypocrites dies. Here the point to be noted is the meaning of “مات” – death. The word ‘death’ is certainly spoken about physical death. However, one not only dies physically, but also dies spiritually, intellectually

and consciousness-wise. And Quran, in Verse No.52 of Chapter No.30, itself has called such person as dead who does not listen to teachings, rather, turns his face and goes away. Please read what almighty says :

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

*“Fa innaka la tusmi’u al-maouta wa la tusmi’u as-summad duaa’i iza wallaw mudbireen”.*

“So, neither can you make the dead listen, nor the one who turns deaf upon your call, when they turn their backs upon you and go away”.

According to this verse, dead is the one who does not pay heed to your call or your teachings. Likewise, in the verse of Chapter “at-Taubah, under discussion, the word “maat” equally does not signify physical death. Beyond doubt, Quran’s objective is not to discuss physical death; Quran rather discusses the ideological and moral deaths of disbelievers, hypocrites and polytheists. It symbolizes their stance and convictions as their Qabr (grave). The words “ لَا تَقُمْ عَلَىٰ قَبْرِهِ – does not mean that ‘you do not stand on his grave’, but actually means that you may not support or second their obliterated concepts and may not take a stand in their favour.

## Musalleen (The Performers of Salaat)

The Root letters of the word “Musalleen” are ( ص ل و ) and this word is “ism al-Faail” – name of the subject – under the paradigm ‘taf’eel’ - باب تفعيل - (baab-e-taf’eel), which means ‘those who perform salaat for each other’. This term has appeared in Quran in three verses. It will be fitting if all the three verses are presented to you, then deliberated upon collectively, so that every aspect of “Musalleen” is clarified. First of all Chapter “al-Mu’aarij” is presented.

### 1) Chapter “al-Mu’aarij, Verse No.22

This term is mentioned in Verse No.22, but we will start from Verse No.19 so that the text that precedes the verse, comes before us.

﴿ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا  
 مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا الْمُصَلِّينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ  
 دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّائِلِ  
 وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُمْ  
 مِّنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾  
 وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ  
 أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ



الْعَادُونَ ﴿٦٦﴾ وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٦٧﴾ وَالَّذِينَ  
 هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٦٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ سُخَّافِظُونَ ﴿٦٩﴾  
 أُولَٰئِكَ فِي جَنَّةٍ مُّكْرَمُونَ ﴿٧٠﴾

*“Inna al-insaana khuliqa halu’an. Iza massahu ash-sharu juzu’an. Wa iza massahu al-khayiru manu’an. Illa al-musalleena, al-lazina hum ala salatihim daa’imoon wa al-lazina fi amwalihim haqqun ma’aloomun lil saaili wa al mahroom. Wa al-lazina yusaddaqauna bi youm ad-deen. Wa al-lazina hum min ‘azaabi rabbihim mushfiqun. Inna ‘azaaba rabbihim ghayiro mamoon. Wa al-lazina hum li furujihim haafizoon. Illa ‘ala azwajihim aou ma malakat ayimanuhum fa innahum ghayira malumeen. Fa man ibtaghaa’a waraa’a zaalika fa oolaaika hum al-‘aadoon. Wa al-lazina hum li amaanaatihim wa ‘ahdihim ra’oon. Wa al-lazina hum bishahaadaatihim qaa’imoon. Wa al-lazina hum ala salatihim yuhafizoon. Oolaaika fi jannatin mukramoon”.*

“Verily, man was created very impatient; Irritable (discontented) when evil touches him; and niggardly when good touches him; except the Musalleen who remain constant in their Salaat and recognize in their wealth a known right for the needy and the deprived; and believe In the Day of recompense, and fear the torment of their Lord. Verily, the torment of their Lord is far from peace, and those who either are Musalleen or their subordinates guard their “furooj”, except with their “azwaaj”, and surely such are not to be blamed, but whosoever may seek beyond that, those are trespassers. But those who keep their trusts and covenants, and those who stand firm in their testimonies; and who Guard their Salaat, such shall dwell in the gardens, honoured”.

## 2) Verse No.43, Chapter “al-Mudaththir”

It is revealed that the one who was not “Musallee”, what were the duties neglected by him which eventually subjected him to torment. In Verses No.40 to 47, Almighty states:-

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي  
 جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ  
 قَالُوا لَمْ نَكُ مِنَ الْمَصَلِينَ ﴿٤٢﴾ وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ  
 ﴿٤٣﴾ وَكُنَّا نَحْوُضُ مَعَ الْحَاطِئِينَ ﴿٤٤﴾ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ  
 حَتَّىٰ آتَانَا الْيَقِينَ ﴿٤٥﴾ ﴿٤٦﴾

*"Kullo nafs bi ma kasabat raheenatun. Illa ashaab al-yameen. Fi jannaatin yatasaa'alun 'aniil mujrimeen. Ma salakakum fi saqar. Qaalu lam naku min al-musalleen. Wa lam naku nut'im al-miskeen. Wa kunna nakhoodhu ma'a al-khaaidheen. Wa kunna nukazzibu bi youm ad-deen. Hatta aatinal yaqeen".*

"Everyone stands pledged by his deeds, except the people at the right side. In Jannah they will ask the sinners what subjected you to torment. They will answer that they had not been among Musalleen and they had not provided for the needy and kept denying the day of recompense, until the truth was revealed to them".

### 3) Chapter "al-Ma'oon", Verse No.3:

We shall review the whole Chapter as it also deals with Musalleen. The Almighty ordains:-

أَرَأَيْتَ الَّذِي يُكْذِبُ بِالذِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ آلَيْتِمَ  
 ﴿٢﴾ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾      الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

*“Arayita al-lazi yukazzabu bid Deen. Fa zaalika al-lazi yadu’ul yateem. Wa la yahudhdhu ala ta’amil miskeen. Fa wayilul lilmusalleena al-lazina hum ‘an salatihim sahoon, al-lazina hum yura’aon, wa yamna’oon al-ma’oon”.*

“Have you seen the one who denies the Deen. That is the one who drives out ‘Yateem’ (orphan) and does not cater for the sustenance of ‘Maskeen’ (helpless). So, destruction is the fate of those Musallaen who are unaware of the essence of their Salaat. They are the ones who just show off their rituals, while obstructing the sources of sustenance to all”.

Now by reflecting a little bit on the three points mentioned above, it will transpire that three different states of Musalleen have been described. In Chapter “al-Mu’arij”, Musalleen’s characteristics are described. In Chapter “al-Mudhaththar”, torment for those who are not Musalleen is described, and in Chapter al-Ma’oon, the Musalleen imposters are explained.

In Verses 19-23 of Chapter “al-Mu’aarij”, different conditions of Musalleen are described, saying that man was just man, full of love and sociable, but the change of times reduced him to an impatient and irritable one. I would raise a little point here. It is commonly seen that wherever we find such places where some evil is brought to light by using a ‘passive verb’, normally we assign that evil too, to God, whereas, God never persuades one towards evil. Here, in the word “khuliqa” – meaning: “was made”- the act (or verb) was ascribed to God. God was made the ‘subject’; whereas, in this passive form of tense, there is no subject. The subject has to be located in the context. Therefore, khuliqa’s relation here is with the ‘object’ – the man himself – his

habits, his own wishes and the patterns of the society which reduced him into an irritable, impatient man, while, he was originally created by God with finer senses in the line of love and companionship. He eventually came down to a level where, if inflicted with pain or trouble, cries out loud and, if meets with good, turns into an obstructor of sustenance. But, Musalleen are not like this. Unlike the above attitude, they remain steadfast on the way of their salaah.

Now you can see for yourself that "Salaah" is a Code of life under which a man remains a human. He is full of love. He lives according to God's prescribed objectives of creation, and remains good natured. He does not become impatient and irritant. He does not cry out loud in pain and distress. When he is blessed with power and wealth, he works for the welfare of humanity. Not only he avoids all that is evil, but his good attributes are summed up in the pursuit of that Code of Life which God has granted him, viz., he follows the divine guidance steadfastly.

Such are the people who recognize the rights of the deprived and the needy. They verify, by their deeds, all those commandments that are called Deen; and they fear the appearance of negative results that originate from evil deeds and are called torment, as that torment is the opposite of peace. Not only these Musalleen, but also those who are under their right hand's possession, safeguard their "furooj", except with their "azwaj", and there is no blame unto them. Any act other than that is trespassing. They fulfill their obligations and honour their testimonies. And in the end, by saying that they safeguard their salaah, it is made clear as to what Salaah is. That is, that Salaah is established on the foundations of divine commandments that do not have a negative aspect; rather, all the attributes thereof are positive and by which they remove evil from the society and inculcate the good, and that process helps in establishing a reformed

society. There is an ample provision of God's blessings. They are openly available to everyone.

On the contrary, about those who are not Musalleen, it is ordained in Chapter "al-Mudaththar", that they are questioned by "Ashaab al-yameen" who

- \* are the righteous and the blessed ones;
- \* and have high character and morals;
- \* and act in accordance with divine commandments;
- \* and are respected and honoured in God's view;
- \* and are showered with God's favours;

as to what sins they had committed that subjected them to this punishment. They would reply saying that they were ***not musalleen***. Then they would explain that they were ***not providing sustenance to the Maskeen***.

Please note this very important point. Not providing sustenance to the Maskeen makes a man doomed to torment. He no longer remains among musalleen. He becomes a criminal. In reality, maskeen is not only that whom we routinely call maskeen. Every one who has been deprived of his rights and whose sustenance is not being provided for is a maskeen.

Wherever a society exists that provides full rights to every one, and where nobody is worried about one's needs, and where one gets one's requirements before one has to ask for, then it is surely the musalleen who have established such a society.

Those who do not follow the parameters of Salaat, waste their time in useless rhetoric. Their deeds have no beneficial effects on the society. In fact, they have been denying the 'youm ad-deen', viz., the divine ideology. They have been falsifying the divine commandments. And they have been

constantly doing so until their doomsday, i.e., the retribution was unleashed unto them.

Let us now study Chapter “al-Ma’oon” too, where the state of those musalleen is described who do intend to act upon divine commandments, but without willingness of heart, and only to show the people they were musallen.

In this Chapter, everyone was questioned as to whether he pondered upon the state of that one who falsified the divine code. That one may not have denied that by word of mouth, but his deeds exposed him for what he was. That is the one who drives out the yateem – and the same description as was expressed in Chapter “al-Mudaththar” – that is the one who does not make provisions for Maskeen’s sustenance.

And as submitted above, Maskeen is everyone who has been deprived of his rights and unable to earn his sustenance. It means that in this Chapter only one point has been emphasized; that, driving out the yateem, and refusing to provide for Maskeen’s sustenance tantamount to denying the Deen. It then is finally settled that Deen’s essence is the restoration of rights of the yateem and the maskeen.

Deen is Salaat – not Namaaz. Deen is a Code of Life – not worship. Under a Deen, people do not work for self-assertion, but, on concrete foundations of divine commandments, endeavor to establish a civilization where no one is deprived of one’s basic rights; and where no one feels humiliated by submitting to another for one’s sustenance; and where no one needs to beg. Everyone takes care of the other one. No one works for self assertion and no one tries to limit God’s favors to oneself, but leaves them open for all to benefit from.

## Musallaa

### (Objective noun/Adverb)

From paradigm “taf’eel” (تفعيل), the weight of Adverb and Object both is on “Mufa’al” (مفعل). Therefore it will be right to say that the meaning of Musallaa will either be taken as Adverb (“اسم ظرف”), i.e., Adverb of Place, or will be taken as the Objective Noun (“اسم المفعول”), i.e., that thing which is followed; and both meanings will be right. Therefore, now we will have to see that in the context of Quranic discussion, which meaning is the right one.

Let us first understand that if we take it as Adverb (“اسم ظرف”), what would it mean. Adverb (اسم ظرف) means a time or a place for an act, just as Maghrib (west) means that place where sun sets, or that time when sun sets. Accordingly, the word Musallaa would mean the place where someone is followed, or the time when someone is followed. As “Salaat” is usually defined as Namaaz, therefore, musallaa’s meaning is misconstrued as ‘the place where Namaaz is offered’.

But if the word is taken as Objective Noun (اسم المفعول), then the meaning will be ***‘that teaching, or that course of action which may be followed’***. Indeed, for a Muslim, it will be none other than divine commandments. A lot of justification exists in Chapter “al-Baqarah” in favour of taking this word as Objective Noun (اسم المفعول). Let us study that.

First of all, please note that before the start of Chapter “al-Baqarah”, in Chapter “al-Fateha”, man’s proclamation as well as confession has been quoted as saying that ***“by admitting God’s supremacy, we have known that the Sustainer is God alone and it is His sustenance that is***

***constantly in action throughout the universe. It is a mercy of an extreme proportion and is manifest in all of His blessings. What then may stop us from seeking His help, and from taking Him as our sole guardian? And why shouldn't we act upon his commands and seek His guidance towards the path that may afford us favours and blessings. And that may not be the path that may subject us to His wrath and make us the lost ones".***

After this confession, Almighty grants us His book and says: ***"Take it. This is the book which you wished. This is the right path that would afford you blessings. This is the right guidance. This is the book that makes "Muttaqi" (the righteous ones), i.e., equips you with divine teachings and warns you of negative outcomes of wrong doings and gives good tidings for righteousness. The condition is that you be the sustainer of divine commandments, and keep open for all, the favors that God has bestowed upon you".***

After these basic verses, the Almighty described the nature of three kinds of people in Quran. One is the kind who is righteous and may stand successful and rewarded. Second is the kind who is disbelievers and may be liable to retribution. Third is the kind who is hypocrites and deceivers. For them painful punishment is in waiting.

After describing some basic points, and after briefly commenting on history of human rise and fall, the weaknesses of the Children of Israel were explained. Different chapters from their history were highlighted. Then, referring to the highest pillar of their history, viz., to Prophet Abraham's time, the narration was initiated from the propagation of divine commandments. In Verses 124 and 125 of Chapter "al-Baqarah", it was stated :



وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ  
 إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ  
 جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ  
 وَعَهْدِنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ  
 وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

“wa iza abtalaa Ibrahima rabbahu bi kalimatin fa atammahunna. Qaala inni jaa’iluka lin naasi imaaman. Qaala wa min zurriyyati, qaala la yanaalu ‘ahdi az-zaalimeen. Wa iz j’alna albayita mathaabatan lin naasi wa amnan wa attakhizu min maqaami ibraheema musallaa. Wa ‘ahidna ela Ibrahima wa Ismaela an tahirra bayiti lil taa’ifeena wal ‘aakifeena wa ar-rukka’is sujood”.

“And recall that period of My favours, when Abraham was put to test through some commandments, and he stood successful. Then His Nourisher proclaimed that He had appointed him as a leader for human kind. Then Abraham asked about his offspring. His Nourisher replied that His promise was not for transgressors. And recall also that period of My blessings when I proposed a central institution for human kind to be approached freely as a symbol of peace, and ordered that Abraham’s status (of a leader) must be followed by all. And we obtained pledges of Abraham and Ishmael to keep my ‘bayit’ free from all evils for taa’ifeen, aakifeen, those who bow down and for those who fully submit themselves”.

Some words in these verses must be studied. And they are :

1) kalimaat 2) al-bayit 3) mathabah 4) amanan 5) Maqaam 6) Tahaarat 7) taa'ifeen 8) 'aakifeen 9) rukka' 10) sujood

### **Kalimaat :**

Kalimaat, is taken as equivalent to Orders by all the interpreters/translators. Certainly, these are the divine commandments in pursuit of which Prophet Abraham proved his worth as a leader of men, and therefore, he was granted leadership of his people.

### **Al-Bayit:**

The word al-Bayit is commonly used as an establishment/institution/house. As an establishment/institution, it is used as Bayit al-Maal, Bayit al-Haraam etc. etc.

In English, House of Lords and House of Commons, etc. are in common use.

An Institution, be that in a building or not, is in fact, symbolizes the teachings of some ideology. It is usually said that a particular man is an 'institution' in himself. And it is also used in the meaning of a house where one can live.

But here, God is not signifying this word as His house where He may live. Neither does a Muslims think that al-Bayit means some house of God where God returns to sleep after getting tired after a day's work. Al-Bayit signifies that House of God where God's commands are issued from and promulgated.

### **Mathabatan**

Its Root is ( **ب و ث** ) which has already been under consideration; and here too it is used in the same meaning. As submitted earlier, the derivatives of the Root " **ب و ث** " possess the element and the spirit of 'return'. Mathaba

is 'Adverb of Place' ( اسم ظرف ) which gives the meaning of a place (station) where to return.

Therefore, it means that "al-Bayit" is that institution where humanity has to return time and again to seek divine guidance.

## Amanan

Its Root is ( ا م ن ) whose meanings is widely known, viz., "امن" and "سلامتى" (peace and security). Amanan is مفعول ذو الحال and shows that the status of al-bayit will be that of peace and security.

Let us now determine the different forms of 'al-bayit'.

Al-bayit is a nucleus, a central headquarters of divine guidance, where humanity will have to return for guidance time and again. And its core doctrine will be PEACE. In other words, this centre or institution will be responsible for peace among humanity. The next order issued was:

**"And take the 'maqam' of Ibrahim as Musallaa"**

And here we only have to see whether in respect of Prophet Abraham, this order is for Namaaz and for divine commandments. For this purpose, first of all, we contemplate upon the word "maqam".

Maqaam.....This word "maqam" is seen in Quran with an upper vowel sound on 'م' as well as with a vowel sound 'u'. When 'م' is with a 'u' sound, it is read as 'muqaam'. The meaning of 'muqaam' is 'a place', just as we say that Murree is a healthy muqaam (place).

'م' with upper vowel sound is read as "maqam" and gives the meaning of 'status', 'post', 'standing' etc., be that conceptual or practical - just as we would say about Allama

Iqbal that “he was at a higher status (‘مقام’) as a Poet”. Or about Quaid-e-Azam, as “Quaid-e-Azam enjoys a high status (مقام) in Pakistan”.

Clearly, if we talk about place, the first ‘م’ of muqaam will have a ‘u’ vowel sound, but if we speak in terms of a status, a post, then the first ‘م’ of Maqaam will have an upper vowel sound.

Let us see with reference to Quran whether it is true or not. Verse No. 66 of Chapter “al-Furqan” describes hell’s condition in the words of Almighty:

سَاءتْ مَسْتَقْرًا وَمَقَامًا

“An ugly place as a ‘mustaqar’ and ‘muqaam’ “

For paradise, the Almighty says in Verse No.76:

حَسَنَتْ مَسْتَقْرًا وَمَقَامًا

“A very beautiful place as a ‘mustaqar’ and ‘muqaam’”

Since hell and paradise are being discussed here, which are locations, so the first ‘م’ of muqaam has a ‘u’ vowel sound. Similarly, in Chapter “al-Ahzaab”, Verse No.13, hypocrites admonish the people of Yathrab by saying :

يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا

“O people of Yathrab, there is no place for you, so turn back.”

Let us see now as to how the word maqaam, with upper vowel sound on its first ‘م’, is defined in Quran. In Verse

No.79 of Chapter “bani Israel”, after issuing some orders to the Prophet, it was stated :-

عسى ان يبعثك ربك مقاماً محموداً

“There is a good possibility that your Rabb posts you to a status worthy of praise.”

You can see that there is glad tiding of praise worthy STATUS for our Prophet, as there is no talk about some ‘place’ but about some status. For this reason, the first ‘م’ of the word مقام has an upper vowel sound.

Similarly, in the verse from Chapter “al-Baqarah” under study, in the phrase “ و اتخذوا من مقام ابراهيم مصلى ”, the first letter ‘م’ in the word ‘مقام’ has an upper vowel, which corroborates the same ‘status’ that has been called “اماماً” in Verse No.124.

As far as discussion about the word “مصلى” is concerned, it has become evident that the status attributed to Prophet Abraham, was to be pursued, in favour of which verses scattered all over Quran do exist. One such verse is presented here as an argument:-

وقالو كونو هوذا او نصرى تهتدوا- قل بل ملة ابراهيم حنيفا- و ماكان من

المشركين

“Wa qaalu kunoo Hoodan aou Nasaraa, tahtudu. Qul bal millata Ibrahima haneefa. Wa ma kana min al-mushrikeen.”

“And people ask you to become Jew or Christian, you will be the guided ones. Tell them that the path of Abraham was straightforward and he was not one of the Mushrikeen (polytheists)”.

Please note that the order to follow Prophet Abraham's ideology is not being enforced on Momineen, but on our Prophet too. And this Verse clearly means that the status of Abraham has to be pursued and his footsteps followed. In the second part of the same verse, we find the words like 'tahaarat', 'taa'ifeen', 'aakifeen' and 'rukka' as-sujud'. And an excuse for 'ruku' and 'sujud' in Namaaz is invented from here; therefore, these words also need careful deliberation.

## TAHAARAT

The word 'tahaarat' means 'to become free from any evil'. Therefore, if it is purity from the infiltration of man made commands, as against the divine commands, then it can be taken as becoming free and cleansed from all worldly, human commands and conclusions.

But, if it means sweeping with a broom, that of course means the cleaning of physical dirt and rubbish that we encounter in our physical lives. And it is regrettable that our interpreters have given more importance to cleaning of material dirt and rubbish.

## TAAIFEEN

Taaifeen is the plural of taaif which is the name of a subject and is derived from Root " ط و ف ", whose meaning is to make multiple visits, to come and go repeatedly. The word " طائفه " (Taaifah) is also a derivative from this Root. The word Taaifeen is defined by Quran in Chapter "at-Taubah, verse No.122, like this:-

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ  
طَآئِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ

يَحْذَرُونَ ﴿١٢٢﴾

*“Wa ma kana al-mo’mineena li yanfiru kaffatan, fa lau la nafara min kulli firqatin minhum Taaifatan li yatafaqqahu fid deen wa li yunziru qaumahum iza raja’u ilayihim la’allahum yahzaroon”.*

“And it was not possible for the Momineen to come out en masse. But why didn’t it so happen that a group from every community would come out seeking study and knowledge about this Ideology (Deen), and would subsequently have performed the duty of warning their people accordingly, so that their people would also take their precautions”.

Kindly note here that Taaifeen are those who set out to learn the understanding of Deen and, after having become aware of divine commandments, inform their communities about divine guidance, to enable them to revert to the right way of life through these teachings.

### ‘AAKIFEEN

‘Aakifeen is the plural of ‘aakif and the name of the subject. Its Root is “ ع ك ف “, which means ‘to sit in meditation’, ‘to reach a decision after due deliberation’.

### ‘RUKKA’

This word is the plural of raaki’ and ‘the name of the subject’. Its Root is “ ر ك ع “, which primarily deals with the aspect of ‘approaching’, ‘reverting’ or ‘resorting to something’. So it means, ‘to reconcile with a concept’ and ‘to become eager and receptive towards a conviction or belief’. Likewise,

when one bows to another, one actually expresses one's agreement with other's views, one's reconciliation with other's ideology. So, in that sense, ruku' also means to bow down.

## SUJOOD

This word is the plural of Saajid. Saajid is also name of the Subject and is derived from the Root “س ج د”. This word will be discussed in detail under the Chapter SAJDAH and here only its basic meaning is described. Sajdah means ‘to act upon someone's orders’, ‘to bow down in total submission to someone’. It actually means to obey that policy in total earnest, which one has accepted and reconciled with wholeheartedly. And, accordingly, it means to act upon it, to carry it out, and to devote oneself fully to it.

This topic will remain incomplete if we do not quote here Verse No.26 from Chapter “al-Hajj”, since the same order appears there too, with different wording. The Almighty ordains :-

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهَّرَ  
بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

“*Wa iz bawwana li Ibrahima makaana al-bayiti an laa tushrik bi shayi'an wa tahhira bayiti lil taaiifeena wa all-qaameena wa al-rukka' al-as-sujood*”.

“And when we granted Abraham the capability to establish his institution, with the order not to associate anyone with us, and to keep our teachings pure of all misconceptions for those who visit and stay there for learning, and who devote themselves for its implementation”.

Few points in this verse of Chapter “al-Hajj” require a careful study, and they are:-



- 1) What is actually meant to give a post/place to Ibrahim?
- 2) What is “makaan al-bayit”?
- 3) What is the meaning of ‘association with God’?
- 4) What is meant by ‘keep my al-bayit mutahhar’?
- 5) In Chapter “al-Baqarah”, the word used was ‘aakifeen, but in Chapter “al-Hajj, ‘aakifeen is replaced with ‘qaameen’. Why?

## **BAWWANA LI IBRAHEEM**

Granted Abraham a domain, a territory, a station. “Bawwana” is from the Root “ب و ء” whose basic meaning is a place where one does not face troubles, where all facilities are available, where one can do as one likes and where one enjoys absolute authority. It means that Prophet Abraham was granted a place where he held authority and enjoyed a rich and bountiful life with the grace of God. This was described in Chapter “al-Baqarah” as “Inni Jaa’iluka lin naasi imaama” – I appoint you a leader of humanity. Apparently, a leader of men is a leader in essence only when he holds possession of a territory, is authorized to enforce orders as per his will and wish, and be in a position to provide all kinds of sustenance and nourishment as granted by God.

## **MAKAAN AL-BAYIT**

We have already seen that the matter being discussed, with reference to divine commanements, is about the ideology and the learning that is imparted to prophets through divine guidance, and by which the human rights are established.

## **AN LAA TUSHRIK BIHI SHAYI’AN**

“That thou shalt not associate one with me”. This sentence, as simply rooted into our minds, is, in fact, not that simple. We have, by downsizing, limited it to the single point of IDOLS. In our mindset, we believe that idol worship alone is called SHIRK. And thus, we have forgotten all about “Shirk fil Hukm” (the dualism in matters of authority). We have abandoned the shirk fil Hukm “و لا يشرك فى حكمه احدا” , as ordained in Verse No.26 of Chapter “al-Kahaf”.

Please note; if someone says that “Allah is not my Creator”, that won’t mean anything with God. He won’t be harmed. He is independent, whereas, man is helpless and powerless, as compared with Him; but when man makes changes or substitutions in divine commandments, then this act amounts to cruelty and injustice. He Himself has proclaimed: - ما يبديل القول لى و ما انا بظلام للعبيد – The orders at my end are not subjected to changes because I am not cruel to my subjects.

God does not alter His orders, because His orders are always based on Justice for his creations and are most suitable. If a fraction of a change is applied to them, it will amount to cruelty on someone. Therefore, the Shirk which Quran talks about is the Shirk of authority. And the idols Quran talks about are not statues but are in fact the idols of our ancestors and elders whom we are sticking to. These are the idols of our religious monopolists, whom we do not dare smash. Sometimes these are the idols of our rulers whose orders we follow. In the end, these are the idols whose orders we follow, having abandoned the divine commandments.

Therefore, If Prophet Abraham did not accept association with God; in fact, he did not associate anything with the divine guidance. He did not associate it with a human

'shari'at'. He did not take a religion based on human verdict, as the ideology to be followed by men.

## **AN TAHHIRA BAYITI LIL TAAIFEEN WA ALQAAIMEENA WA ARRUKA'IS SUJOOD**

“To keep my teachings free and pure from infiltration of human concepts, for those who **تفقه في الدين** - wish to understand the Deen; **القائمين** - who take a stand upon divine guidance. It is those who stick with divine guidance alone with fortitude. The same are called 'aakifeen in Chapter “al-Baqarah”, meaning those who choose their course of action through the study of divine commandments. And for those who do “rukoo’ and ‘sujood’, viz., who agree with this ideology and its values and remain submitted to them.

Therefore, “musallaa” does not mean the place of offering prayer, but it means the divine commandments which Prophet ABRAHAM held in foremost priority, and the pursuit of which with steadfastness was symbolized by him as a firm policy, an ideology and a course of action.

## **Big Words from a Small Mouth**

I call myself a 'small mouth' as I hold myself in very low esteem in comparison with the elders and the ancestors. But what I am going to reveal falls under the category of 'big words', for it may qualify as a very big discovery.

Someone comes to your house to see you. During your gossip, the visitor claims that he went to see a certain big personality and in his drawing room, he met five thousand people. You, or anybody else, are not going to believe him. Because generally a drawing room in a house can accommodate 20 to 30 people at the most.

Similarly, if it is said that the whole population of Madina was offering prayers in the Prophet's mosque, it won't be acceptable for the reason that .....the mosque during the Prophet's time (whose original parameters are still kept safe) was not big enough to accommodate a large number of prayers. It had a capacity for fifty to sixty people at the most.

Please remember, it was the time when Muslim state was established in Medina and to acquire land was of no consequence to them. Wherever they wanted and whatever big size they wanted, they could build a mosque accordingly.

Secondly, had the Prophet's mosque fallen short of space, a little distance away, adjacent to "Jannat al-Baqee", a big open space was lying vacant where a big mosque could have been built from the very beginning. Hence, to say that Madina's whole population offered prayers in the Prophet's mosque is an unacceptable fact.

Moreover, in those times no loudspeaker was available to make the call for prayer reach the people in distant alleys.

Nor the “mukabbar” (loud caller) was of any use as the voice would easily be lost in Medina’s streets. Mukabbars are posted only on higher and open places where they could easily watch the movements of Imaam (prayer conductor) and can transmit timely “takbeer”. In the narrow alleys, mukabbars could neither watch the Imam nor listen to him to judge his movements.

Therefore, if a big mosque was really needed for Namaaz, it surely was not difficult to build one.

# **THE TRUTH ABOUT SALAT**

## **PART TWO**

## PREAMBLE

In actual fact, the 1<sup>st</sup> part of 'The Truth About Salaat' should be sufficient for those friends who wish to understand as to what is the **essence of Quran's Salaat** . For this purpose, a comprehensive reference from the Journal of Ahl-e-Hadith has also been reproduced. A careful study would reveal that the reference from Ahl-e-Hadith alone is sufficient. However, the 2<sup>nd</sup> part is presented for those scholars who think it imperative to take into consideration all those verses where any concept of Namaz is adopted from, so that the truth of Salaat is completely and comprehensively specified. Therefore, let us analyze the verses that remain to be studied.

Before we proceed further, I may again remind the readers that the term "Aqaamat-e-Salaat", according to interpreters and research scholars, means the establishment of a reformative and welfare oriented civilization, under the Divine Commandments. Therefore, wherever we find the order to establish Salaat, it conveys the same meaning. However, where it is accompanied with the supplementary order of provision of Zakaat, the point of society's free sustenance and evolution is also raised there. Wherever Salaat has also appeared individually as a term, there it amounts to commandments. In the following pages, we shall also study those references of Salaat, where its meaning is misconstrued as Namaz.

## Chapter “al-Baqarah”

In Verse No.238 of Chapter “al-Baqarah”, the Almighty ordains:-

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

*“Haafizu ala as-Salaat wa as-Salaat al wustaa wa qumoo lillahi qaaniteen”.*

**“Be watchful of your Salaat. Particularly of the central Salaat and be steadfast in obedience to God”.**

In this verse, Salaat is translated as Namaaz and ‘central Salaat’ or ‘middle Salaat, is taken as equivalent of ‘Assar Prayer’ (Namaaz) – though there too differences of opinion exist as to whether it is Assar Prayer, Fajr Prayer or some other one. However, as soon as Quran is considered a complete, detailed and integrated piece of literature, the controversy is totally and easily cleared.

The verse No.238, under consideration, is located in between the description of divorce and family affairs/problems. And the translation of Salaat is misconstrued here as Namaaz.

If we, for a moment, define Salaat here as Namaz, still the context of narration does not substantiate it. The topics under discussion in these verses are divorce and family problems. Kindly note that from Verse No.225, the injunctions about divorce take a start and finally end up at verse No.232. From Verse No.233 to 237, breast feeding of babies, the proposals of marriage to divorced women, and payment of alimony are discussed. After that, in the verse mentioned above, viz., Verse No.238, the Almighty ordains :-



حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

*“Wa haafizu alas Salaat wa as-Salatil wustaa wa qumoo lillahi qaaniteen”.*

*“And be watchful over your Salaat, particularly over the central Salaat and be steadfast in obedience to God”.*

Please note that this verse can remain coherent with its context only if we take Salaat as Divine Commandments. In the course of family laws, order to offer Namaaz portrays incoherence, as in the following verses No.240-242, again the same family laws are described in succession, reaching their final conclusion. From Verse No.225 to 242, family laws are described in succession, in between them Verse No.238 is ordering watchfulness over Salaat and is definitely related to safeguarding the Divine Commandments. And the Divine Guidance ordering about central/middle Salaat, in relation with family laws, is diverting attention to some particular aspect. It was also ordained in Verse No.239 that if there was fear, still the Divine Commandments were to be observed “rijalan” or “rukbaanan”, which means, with courage and fortitude or by remaining united. “Rijalan” also means “walking around”, as well as “with bravery”. Similarly, “rukbaanan”, apart from “riding position”, also means “together”, “united”. And after that, it was stated :-

فَإِذَا أَمِنْتُمْ فَأذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

﴿٢٣٩﴾

*“Fa iza amintum fa azkuru allah kamaa ‘allamakum maa lam takunu ta’lamoona”.*

*“So, when you are in peace, keep in view the Divine Commandments as you are trained to do”.*

Now let us see. If we are talking about Namaaz here, we do not find the training of Namaaz in Quran. Nowhere have we been told how to announce Namaaz, how to start with it, what is the standing posture and how shall we perform bowing and prostration; neither have we been told how many times bowings and prostrations will be performed. Prostration would precede the bowing or would succeed it; nor the chantings/recitations of Namaaz have been prescribed.

But here Quran says, “kamaa ‘allamakum” – as you have been taught. It means that Salaat is a teaching whose total details have been imparted by the Almighty. Therefore, to say here that Salaat means Namaaz, and the “Salaat al-wustaa” means ‘Assar prayer, will be quite wrong. What we need from Quran is the detail about which Quran says “**كما علمكم**” (ka maa allamakum), as you have been taught.

After analyzing these verses briefly, you can decide for yourself whether to construe Salaat as Namaaz, or as Divine Commandments. And whether to take Salaat al-wustaa as those family laws that may comprehensively represent all the relevant Divine Commandments, or just the ‘Assar Prayer’. If we hold God’s words in their due importance and status, we will have to admit that the Creator of the Universe cannot talk incoherently. Please always try to understand Quranic verses in their proper context. Even a common man, while creating a piece of literature, would not like to sidetrack the subject which he has started with, and would always like to maintain coherence till the end.

In Verse No.43 of Chapter “al-Baqarah”, the Almighty ordains:-

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾


*“Wa aqeeemus Salaata wa aatuz zakaata wa arka’u ma’ar raki’een”.*

“And establish Salaat and provide Zakaat and bow down along with the bowing ones”.

Generally this verse is frequently quoted to prove that it is Namaaz. In the first instance, you will find no details about Namaaz here. But, assuming for a minute that Aqamat as-Salaat here may mean to offer Namaaz, and by obeying that order, Namaaz was performed and its rituals like bowings and prostrations were also carried out. But after that, what is the meaning of another Order “و اركعوا مع الراكعين” – And bow down along with the bowing ones ? Please note that the term “aqimus Salaat” itself proves that establishment of Salaat needs a group or community. The order of “aqimus Salaat” is directed towards a community as the address is not towards an individual but to whole nation of “Children of Israel”. Hence, certainly the order of “aqimus Salaat” here is the order to enforce Divine Commandments. The order “wa arka’u ma’ar raki’een” (Wa arka’u ma’ar Raki’een) is describing the temperament of the one who remains eager to follow Divine Commandments. He is the one who waits for coming into action as soon as ordered. For the above reasons, the translation of this verse has to be like this:- “Enforce the Divine Commandments, provide Zakaat and join those who are eager to abide by those commands”.

In Verse No.83 of Chapter “al-Baqarah”, with reference to “Children of Israel”, the order to “establish Salaat and provide Zakaat” was included in the “Treaty of Children of Israel”. In this verse, if Namaaz is adopted from Salaat for the Children of Israel, we would have no Quranic argument in favour of that, because no ritual of worship resembling Namaaz was included in their Treaty. Quran has not proposed a format of Namaz for us, how can we then argue in favour of Namaaz for them. This verse neither gives a format for Namaaz nor timings for it.

In verse No.110, it is stated:-


وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ  
تَجِدُوهُ عِنْدَ اللَّهِ 

“Wa aqimus Salaata wa aatuz Zakaat, wa ma tuqaddimu li anfusikum min khayirin, tajiduhu ‘indallah”.

“Establish Salaat and provide Zakaat and whatever you will provide for your people, you will find return for that from God”.

You can see that in this Verse too, no format or timings are described.

Verse No.177 of Chapter “Al-Baqarah” describes those situations that are narrated with reference to virtues. Please note:-

لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ  
مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى  
الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ  
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ  
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ  
وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ 

“Layisal birra an tuwallu wujuhakum qibalal mashriqi wal maghribi wa laakinnal birra man aamana billahi wal youmil aakhiri wal malaaiqati wal

*kitabi wal nabiyiyina, wa aatal maala ala hubbihi zawil qurbaa wal yataama wal masaakeena wabnis sabeel. Was saa'ileena wa fir riqaab. Wa aqamas Sallata wa aataz Zakaata, wal mawfoona bi'ahdihim iza 'aahadu, was saabirina fil ba'saai wadh dharraa'i wa heenal ba'as. Oolaaika al-lazina sadaqu wa oolaaika humul muttaqoon".*

“It is not a virtue (goodness) that you turn your faces towards east and (or) west; but virtue is to believe In Allâh, the hereafter, the angels, the Book, the Prophets and to give your wealth in His love, to the kinsfolk, to the orphans, and to Al-Masâkeen (the poor), and to those who walk on the path of Allah, and to those who are needy, and to set people free from bondage. Furthermore, those who established As-Salât (Iqâmat-as-Salât), and provided Zakât, and who fulfilled their Covenant when they made it, and who displayed fortitude in extreme difficulty and pain, and at the time of fighting (during the battles). Such are the people of the Truth and they are Al-Muttaqûn (pious)”.

Please see for yourself as to what is the concept of goodness as described. The true concept of goodness is not linked with turning faces towards East or West, whereas, we do turn our faces towards a direction during Namaaz. On the contrary, true goodness is based on keeping your wealth open for the needy. In this verse, the format or timings of Namaaz can not be determined. And in its very beginning, by proclaiming that the concept of goodness is not in turning your faces to some direction, every ritual of worship has been denied where faces are to be turned in a particular direction.

In Verse No.277 of Chapter “al-Baqarah”, the term “aqamatus Salaat wa eetaa'az Zakaat” has appeared with reference to “ribaa” (usury). Kindly read the Almighty’s verdict:-

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ

وَأَتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ

*"Yamhaqul-laahur ribaa wa yarbhis sadaqaat. Wallahu la yuhibbu kullu kuffarin atheem". Innal lazina aamanu wa 'amilus saalihaati wa aqamus Salaata wa aatuz zakaata lahum ajruhum 'inda rabbihim wa la khoufun alayihim wa la hum yahzunoon".*

"Allâh destroys Ribâ (usury) and enhances Sadaqât and Allâh likes not the disbelievers, sinners. Truly those who believe, and who performed progressive deeds and established Salaat and provided Zakât, they will have their reward with their Lord. They shall not fear, nor shall they grieve."

According to its context, Ribaa is an economic exploitation. It actually means any dealing that may go against the interest of state or inflict hardship upon one party, while expanding the economy of the cruel party. Such a transaction is 'ribaa'. But transactions that may neither be against the state laws, nor one of the parties may suffer, will fall under the parameters of sadaqaat.

In the above perspective, it was ordained that the believers are only those who act reformatively and enforce divine laws. They work for the evolution of society. The reward for such people is reserved with their 'Rabb' and they have neither fear nor grief.

With reference to Riba, the “keypoint”, that is described in Verse No.279, reads as : “ لا تظلمون و لا تظلمون ” – “la tazlimoona wa la tuzlamoon” – neither you be cruel/unjust to others, nor you be dealt with cruelty/injustice by others. And also please note that this is an act which causes the state machinery to take action against the person responsible. And this was confirmed by emphasizing that if such people do not give up Ribaa, they should be ready to fight against God and his Prophet (meaning a divine state).

In Verse No.3, Chapter “al-Baqarah”, elaborating the qualities of Muttaqeen, it is stated :-

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

*“Allazina yu’minoona bil ghayibi wa yuqimoona Salaata wa mimma razaqnaahum yunfiqoon”.*

“Muttaqeen are those who are believers in ‘al-ghayib’, establish Salaat and keep open for people that which we have bestowed upon them from sustenance”.

Please note that in this verse only the conditions and qualities of those are described who wish to become ‘muttaqi’. Or if they already are muttaqi, they wish to remain so. There is no suggestion towards the format of Namaaz or its timings.

In Verse No.45 of Chapter “al-Baqarah”, the Almighty ordains: “ استعينوا بالصبر و الصلوة ” - Asta’eenu bis sabri was Salaat. This verse is situated in between those addressed to Children of Israel, and they are persuaded to “get help through perseverance and Salaat “. The same guidance has appeared with reference to Prophet Musa, in Verse No.128 of Chapter “al-A’raaf”. It was stated therein:-

قال موسى لقومه استعينوا بالله والصبروا

“Musa advised his people to seek help from Allah and exercise perseverance”.

Please note that in this Verse, instead of seeking help from Salaat, it is advised to seek Allah’s help. Truly, to seek God’s help is equal to seeking help from Divine Commandments, i.e., His guidance and values – and that definitely is “Salaat”, not the Namaaz about which Quran:-

- does not give a format
- does not give timings
- does not tell how many times it is to be performed
- does not give a suggestion as to what is to be recited.

Therefore, in this Verse too, Salaat is meant as Divine Guidance, rather than Namaaz. In Verse No.153 of Chapter “al-Baqarah” the same order for Momineen has appeared. The Almighty ordains :-

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ

الصَّابِرِينَ ﴿١٥٣﴾

“Ya ayyuhal lazina amanu asta’inu bis sabri was Salaat. Innallaha ma’as saabireen”.

“O believers, seek help through perseverance and Salaat. Verily God is with those who persevere”.

Kindly note, the believers are also being ordered, the way Children of Israel were ordered. If help were available from Namaaz, why was then Quran revealed? When would its commands be carried out? What would be the purpose of its revelation?



## The Chapter “an-Nisaa’a”

With reference to Namaaz, Verses No.101 to 103 from Chapter “an-Nisaa’a” are very insistently presented.

Therefore, it will be fitting to study them at this point. There is no difference of opinion about Verses that appear after Verse No.71, in that those have appeared in relation to wars and migration. The Almighty says:-

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ  
 إِنَّ خِيفَتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا  
 مُّبِينًا ﴿١٠١﴾ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِنْهُمْ  
 مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ  
 وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا  
 حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ  
 وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ  
 كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۗ  
 وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾ فَإِذَا  
 قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعودًا وَعَلَىٰ جُنُوبِكُمْ ۗ فَإِذَا

أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ  
 كِتَابًا مَوْقُوتًا ﴿١٢﴾ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۗ إِن تَكُونُوا تَأْلَمُونَ  
 فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۗ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا  
 يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٤﴾

“Wa iza zarabtum fil ardh, fa layisa alaikum junahun an taqsuroo min as  
 Salaat, in khiftum an yuftinakum allazina kafaru. Innal kaafirina kaanu  
 lakum ‘aduwwan mubeena. Wa iza kunta feehim fa aqamta lahum as-  
 Salaat fal taqum taaifatum minhum ma’ak wal ya’khuzu aslihatahum. Fa  
 iza sajadu fal yakunu min waraa’ikum. Wal ta’ti taaifatun ukhrra lam  
 yusallu, fal yusallu ma’ak wal ya’khuzu hizrahum wa aslihatahum.  
 Waddal lazina kafaru lou taghfuloona ‘an aslihatikum wa amti’atakum fa  
 yamiloona alayikum mayilatan wahidatan. Wa la junaha alayikum in  
 kaana bikum azan min matarin aou kuntum mardhaa an taza’uoo  
 aslihatakum. Wa khuzu hizrakum. Innallaha a’adda lilkaafireena  
 ‘azaban muhiina. Fa iza qadhayitum as sallata, fa azkurul laaha  
 qiyaman wa qu’oodan wa ala junoobikum. Fa iza atmaanantum fa  
 aqimus Salaat. Innas Salaata kanat alal momineen kitaban mouquta.  
 Wa la tahinu fi ibtighaa’il qoum. In takunu taalamoona fa innahum  
 yaalamoona kama taalamoona wa tarjuna minallaahi ma la yarjoona. Wa  
 kaanallaahu ‘aleeman hakeema”.

“And when you travel in the land, there is no sin on you if  
 you shorten your Salaat if you fear that the disbelievers may  
 create troubles for you. Verily, the disbelievers are your open  
 enemies. when You (O Messenger) are among them, and if  
 you want to establish Salaat for them, let one party of them  
 stand up with you taking their arms with them; when they  
 finish their prostrations, let them take their arms and be  
 among those of you who are on the rear, and let the other  
 party come up which has not yet established Salaat, and  
 perform Salaat with you, taking all the precautions and  
 bearing arms. Those who disbelieve do wish, if you were  
 negligent of your arms and your belongings, to attack you in  
 a single rush; but there is no binding on you if you disarm

yourself, but keep prepared for defence, if you face problems due to rain or if you feel sick. Verily, Allaah has prepared a humiliating torment for the disbelievers. When you have finished as-Salaat, remember Allaah while standing, sitting down, and on your sides, but when you are in peace, establish Salaat. Verily, Salaat is a duty/kitaab/law imposed upon the believers in fixed parameters. And don't be weak in pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering similar hardships; but what you expect from God, they do not; and God is All-Knowing, All-Wise.”

Let us consider some points here.

### **First point:**

Kindly note these verses have appeared in the perspective of war. In the course of those wars, the army of mujahideen had surpassed a strength of twenty thousand. Please refer to the victory of Macca and the battle of Tabuk. (The battle of Tabuk was against Roman armies whose strength was in hundred thousands). Now consider the situation when our Prophet must be making arrangements for prayers for a huge army. Half of that army, after offering Namaaz with the Prophet, must be loading – or unloading - their armour; and the remaining half must also be loading or unloading their armour in order to join the Jama'at (congregation). What would the Prophet be doing meanwhile? Would he be just sitting after the Sajdah; or would he be standing and continuing with recitations so long as four or five thousand men would fall in rows and join the Namaaz? How much time this change over would be taking? You can imagine that yourself, and can think whether or not five times the same routine in a day would let the army concentrate on fighting?

### **Second Point:**

The first congregation of five to ten thousand fighters, loading their armour, at the same time, the second group of five to ten thousand, unloading armour for congregation; what kind of chaos would that be resulting into? How much wastage of time?... - you can easily calculate; and then the same course of action five times a day, spoiling the fighters' concentration by changing their positions from their posts? Wouldn't that disclose their positions to the enemy which are essentially kept secret?

### **Third Point:**

One group is busy in offering prayer with the Prophet. The other group is in waiting to replace them as soon as the first "ruk'at" is completed. Who will be facing the enemy in the meantime?

### **Fourth Point:**

Moving the armies backward and forward five times in a day, when the battle is being fought with swords and spears; and there is an open, face to face confrontation; is it possible to call back those engaged in such a fighting for performing Namaaz?

### **Fifth Point:**

In a scenario where a part of the army is unloading armour and the remaining half is loading the same, in addition to that, the commander himself is not attentive to his army, as he is busy in Namaaz, wouldn't that be an opportune time for the enemy to undertake a sudden powerful offensive? Please note that Quran itself is conveying the same message to you, that the disbelievers are already looking for a chance to make a sudden, forceful attack when you might be careless about your armour!

### **Sixth Point:**

The most important point to note is that the first half is **only taking up its arms** – “ و ليأخذوا اسلحتهم ” – (and they may take up their arms) - whereas, the second half is not only taking up its arms but **the defensive equipment too** – “ و الياخذوا ” – “ حذرهم و اسلحتهم ” –

Why this difference....? If Salaat is Namaaz, then there is no apparent reason for the said difference. After all, why is it that the first group be equipped with arms, while the second group be laced with not only arms but defensive equipment too?

Please note that it is the word of God and there can be no addition in it without reason. Therefore, “islahah” and “hizr” must have some difference that was not deemed noticeable by our interpreters; or they could not understand it!

### **Seventh Point:**

In Verse No.101, the addressees are all momineen who are advised that if they travel – please remember that we are talking about a war expedition – and be in a situation where disbelievers can make trouble, they are allowed to shorten/reduce Salaat. And in Verse No.102, the Prophet is being directed about some people that “**a group of those**” may stand up along with you and – after “Sajdah” – be among “**those of you**” who follow you (or are in he rear); meaning those who are obedient to you. Our interpreters at this point, have not differentiated between “a group of those people” and “those of you”, whereas, these are groups of two different people. Both of those cannot be one, as those being talked to, and those who are being talked about, cannot be one and the same people. Just as “you” and “he” can never be one and the same.

After these objections, let us go through the relevant verses in the light of their context to ascertain in what perspective

these verses have appeared and what point they are arguing about.

Just a glance over these verses may easily tell us that the background is a war situation. Let us go a little bit back to check where this subject has started from, what style and what problems it was discussing, before reaching the final issuance of orders.

The topic of warfare starts from Verse No.71 where momineen are being induced to war. The reasons for war are also disclosed and different reactions by people are also narrated. In Verse No.72, in a particular style, pointing towards a particular group of people, it is stated : “Haven’t you seen those people who were advised to keep patience and remain busy in establishment of Salaat and provision of Zakat until a certain time? When they were eventually ordered to fight, they started getting fearful and raising questions about the obligation of fighting”. Next Verses also deal with the subject of war. Bringing under discussion different situations, some remedies were prescribed. Then those who did not come out for fighting, but remained behind, and who were named as “al-qaaidoon” (القائدون) in Verse No.95, they were described as: “though they are momineen, but since they did not volunteer for war, their status is in some degree less than the fighters”. In Verse No.97, those who could not migrate, were investigated by stating: “why did you keep sitting behind”; and the same topic came under discussion in Verse No.100; the same people and their proper training were discussed in Verse No.102.

Even before these verses, the war conditions had been described. The conclusion of all these verses sums up like this: “Do not show weakness in the pursuit of enemy; because if you have suffered this time, similarly, your enemy

has also suffered". This context is a proof that Verses 101 to 104 have appeared in reference to war strategy.

Kindly note that during times of war, complete training is normally not possible. Rather, people are recruited with only the most fundamental training. The same fact is described in Verse No.100; but it must be kept in mind that, in the background, there is war and migration; and it is the plan for military training of those who kept sitting behind. For this reason, it was said : “ فاقمت لهم الصلوة ” – if you wish to organize them (fix a procedure/system for them).

It is explained in these verses that if you happened to be passing a territory where you fear the enemy may create problems for you, you can reduce the amount of military training; and those who kept sitting behind, or who could not emigrate with you, you may train a group of them in armed combat – **و الياخذوا اسلحتهم** – and another company of them in not only armed combat but also in defensive tactics – **و** – and when training is completed, enroll them with those who are behind you/in the rear. And it was especially forewarned to be watchful of your armour and other equipment. It may never happen that you become negligent about that, and disbelievers may attack you in a sudden offensive. Please consider here that the Namaaz being offered by Momineen in a battlefield, is affording full opportunity to enemy to launch offensive as and when they decided to; as this Namaaz is obliging them every now and then to either unload their arms or load them; and thus, they are not keeping their positions secret; their commander also is not in a position to pay full attention to the fighting.

After the warning not to be negligent about your arms and equipment, another order is being issued describing a particular situation. It says that if you feel trouble due to rain or some other weakness, you can unload your arms, but be

vigilant on your defense. In this verse the words “rain” and “sickness” appear. Our interpreters never thought that rain, if it is raining, usually affects both armies and when there is rain during combat, the fighting automatically stops. Likewise, whenever a soldier falls sick, his companions carry him backwards automatically. Then, why Quran is emphasizing these points?

As a matter of fact, these points are part of military training; because after mentioning both armed combat and defensive tactics above, it was advised to remain fully vigilant lest your enemy should launch offensive against you. In this context, the exceptional situation was also mentioned that if there was a “rain” (shower) of arrows or fireworks, or there was some deficiency in your planning, you can fight a defensive battle rather than the offensive combat.

Here RAIN is not equivalent to the rain of water, but the rain of weapons, be that the modern weapons of war of today, or the arrows and fireballs of the old times. Well, this is the beauty of Quran. It did not speak of the rain of arrows. That would limit Quran to old times. It rather used a word which would remain applicable for ever, and whichever kind of weapon might come down from above, will be called ‘rain’. Likewise, ‘sick’ does not define physical weakness of a person here, but the deficiency in fighting capability.

Moreover, God also prescribed a law that whenever there will be a similar situation, God has ready with Him a humiliating torment for disbelievers, unless you have fully observed the given line of action and values. After that it was ordained .....” **فَإِذَا قُضِيَتِ الصَّلَاةُ** “- so when you have decided about the Salaat, i.e., when you start obeying the orders as given above, then.....” **فَاذْكُرُوا اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَىٰ جُنُوبِكُمْ** – you keep emphasizing the Divine Commandments while standing, sitting, and on your right and left. In our



community, the meaning of “ذكر الله” (God’s remembrance) is usually taken to repeatedly utter some words like “alhamdu lillaah” (الحمد لله), “Subhaan allaah” (سبحان الله), etc. However, ‘God’s remembrance’ does not mean something of this nature. Rather, it is the ‘attention, the emphasis, towards Divine Commandments’. And in these verses too, the instruction is to keep inviting attention to Divine Commandments when you make a stay somewhere. Qayaam means “to be firm on your standpoint”; Qa’ad means to sit in ambush; and Junoob has a well known meaning as “sides”, which are most suitable and fitting with reference to the topic of war in these verses. Hence, the soldier coming into battlefield to fulfill his duties after his training, will have to keep Divine Commandments in view, whether his duty may be to hold his post firmly, or to sit in ambush, or be on the assault on sides.

Thereafter, the Almighty ordains: So when you be at peace – فإذا اطمأنتم فاقموا الصلوة - establish Salaat, meaning instead of a shortened Salaat, establish the complete Salaat. You will note here the order of ‘Salaat’, as compared with the ‘reduced Salaat’; and the order comes in the conditions of peace, after war, therefore, establishment of Salaat here means establishment of a discipline on the basis of Divine Commandments, after completion of the required training. This is the target that is the utmost destiny of every Momin. To reach that, the discipline to be enforced during military training is also called Salaat. The establishment of Salaat is the establishment of a reformative society and all the disciplines emerging from it will fall in the category of Salaat.

The Almighty further ordains:-

ان الصلوة كانت على المومنين كتاباً موقوتاً

“Verily, Salaat is a duty upon momeeneen which is ‘mowqoot’ “

This verse is also presented as an argument in favour of Namaaz. But in this verse the word “mowqoot” is translated as “time-wise offered Namaaz”, due to which the verse is translated as:-

“Namaaz is a duty which is to be performed at a certain time”.

Yes Sir! If the necessity of coherence is abandoned; if Salaat is forcefully converted into Namaaz irrespective of a total absence of its format throughout the text of Quran; even if by translating Salaat as Namaaz the objective of Quran may die out, then surely Salaat can be taken as Namaaz. But if only the coherence in Quranic narration is kept in view, Namaaz during a battle can never be substantiated. Let us study this verse further.

Some modern scholars have, on the pretext of this verse, started calling Namaaz as “Salaat-e-Mo’aqqat”, which is an invention of their own. This name is not found with elders or ancestors. If ancestors have at all proved the existence of Namaaz, they have done it through succession and ahadith. From Quran they have related only its mandatory status. The rest of the details have been justified through succession and by ahadith. Nor have they given the name “Salaat-e-Mo’aqqat” to Namaaz. My submission to such scholars is that it would be much better if they let Namaaz remain as Namaaz. To contrive a new name is a proof in itself that they haven’t been able to offer proofs in favour of Namaaz and have eventually come down to inventing new and novel terminology. Let us now analyze this verse.

The verse is a ‘denominative sentence’, whose subject is as-Salaat; and Kitaab is its ‘description/adjective’ (Khabr – خبر). “Inna” is the word of ‘emphasis’, under whose influence the word as-Salaat is with upper vowel sound. ‘Kaanat’ is an adverb. ‘Alal momineeen’ is ‘adverbial adjunct’. ‘Kitaban’

under the influence of 'Kaanat', is in upper vowel position. 'Mowqootan' is not only the quality of 'kitaab, and is part of the 'descriptive compound', but also the 'accusative / objective noun'; meaning that 'descriptive compound', "kitab mowqoot", under the influence of "kaanat", has become "kitab mowqootan" and is the adjective of as-Salaat. It means that the actual sentence is "as-Salaatu kitabun" which means: As-Salaat is a Book. Let us now consider the descriptive compound "kitab mowqoot", which is in upper vowel position "kitab mowqootan".

Kitaab is well known as Book or Law, and Quran has also described the Divine Commandments and Divine Guidance as Kitaab. As regards "mowqootan" which is the description of the book, let us present here the page No.1729 of "Lughaat al-Quran" by Allama Pervaiz:- "Ibn-e-Faras has written that "al-mowqoot" is something that is bound in parameters or within limitations; meaning that thing which has fixed parameters." The problem is thus fully clarified that As-Salaat is such a book that has its borderlines. Let us study this word further to see what is the definition of 'fixed borderlines/parameters".

With reference to Lughaat al-Quran, one point is clarified here that 'time' and 'limit' are one and the same. If time's (وقت) 'accusative noun' is "mowqoot" then limit's (حد) 'accusative noun' is "mahdood". Now please apprehend in simple words **that as-Salaat is a book whose limits are determined. Its teachings are not free from all barriers or limitations, and it fixes limits of its own.** Every discipline enforced under it, will, first of all, determine its own limits. And subsequently, the limits of human scope of action will be determined. After this verse, the Almighty states:-

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ <sup>ط</sup> إِن تَكُونُوا تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ  
 كَمَا تَأْلُمُونَ <sup>ط</sup> وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ <sup>ط</sup> وَكَانَ اللَّهُ عَلِيمًا

حَكِيمًا

*“Wa la tahinu fi ibtighaa’il qoumi in takunu taa’lamoona fa innahum yaa’lamoona kamaa taa’lamoona wa tarjuna min allaahi ma laa yarjoona; Wa kaanal laaha ‘aleeman hakeema”.*

“And do not show weakness in seeking out the enemy. If you feel grieved, they may also be in a similar position; whereas, what you expect from God, they do not”.

Please note in these verses that any show of slackness in pursuit of enemy is forbidden. It was rather stressed that if you have sustained losses, still do not be slack in bringing them to their end. Very clearly, whatever is narrated above is directly related with enemy and fighting, not in relation to Namaaz. Does it leave any fraction of doubt that this “Salaat” is not Namaaz; and to misconstrue Namaaz here is totally out of context?

Let us now study Verse No.142 of Chapter “an-Nisaa’a”. It is by now settled that no format of Namaaz has been explained in Quran. But as Namaaz is adopted everywhere else, it is adopted here too. In his exalted verse, he Almighty has expressed His repulsion towards hypocrites’ Salaat. Please see the former verses, i.e., No.137 to 141, where a particular behaviour is described which is based upon deception against Momineen and Divine Commandments. In Verse No.137, it is stated:-

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا لَّمْ  
 يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٧٧﴾ بِشَرِّ الْمُنَافِقِينَ بَأَنَّ لَهُمْ  
 عَذَابًا أَلِيمًا ﴿١٧٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ  
 أَيَّبَتُّغُونَ عَنْهُمْ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٧٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ  
 فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ ءَايَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا  
 مَعَهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذًا مِثْلَهُمْ ۗ إِنَّ اللَّهَ جَامِعُ  
 الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٨٠﴾ الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ  
 كَانَ لَكُمْ فِتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ  
 قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُمْ مِنَ الْمُؤْمِنِينَ ۗ فَاللَّهُ يَحْكُمُ  
 بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ وَلَنْ تَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٨١﴾

"Innal lazina aamanu, thumma kafaru, thumma aamanu thumma kafaru,  
 thumma azdadu kufran lum yakunillaha li yaghfira lahum wa la  
 liyahdiahum sabeela. Bashshiril munaafiqeena bi anna lahum 'azaaban  
 'aleema. Allazine yattakhizoon al-kaafireena awliyaa'a min doonil  
 momineena, a'yabtaghuna 'indahum al-'izzata; fa innal 'izzata lillaahi  
 jamee'an. Wa qad nazzala alayikum fil kitaabi an iza sami'tum  
 aayaatillahi yukfaru biha wa yustahza'u biha, fa la taq'udu ma'ahum  
 hatta yakhudhu fi hadeethin ghayirih. Innakum izan mithluhum.  
 Innallaaha jaami'ul munafiqeena wal kaafireena fi jahannama  
 jamee'an. Allazina yatarabbasuna bikum fa in kaana lakum fat'hun min  
 Allaahi qaalul alam nakun ma'akum wa in kaana lilkaafireena naseebun,  
 qaalul alam nastahwiz alayikum wa namna'akum min almomineen. Fa  
 Allaahu yahkum bayinakum youm alqiyaamah. Wa lan yaj'al Allaahu lil  
 kaafireena alal momeneena sabeela."

“Indeed those who became believers, then denied, then again converted to belief, and then again became disbelievers, then they exceeded in their denial, God will not forgive them, nor shall He show them the right path. And warn the hypocrites that there is painful torment for them. Those who befriend disbelievers, by abandoning the momineen, are they looking for respect? Indeed all respect is for God. Truly, in respect of the Book, God has made it clear that if you hear people denying the verses of God, or laughing at them, you do not sit with them until they turn their discussion to something else. But if you keep sitting with them, you will be regarded as one of them. Verily God is going to gather all hypocrites and disbelievers in hell. These hypocrites are waiting to see your results. If there is a success from God, they would come forward and say: “weren’t we with you in this”? And if there is a share of success for disbelievers, they will say to them: “Weren’t we dominant over you; and it is we who saved you from the momineen”? Therefore, God will pass judgment between you on the Day of Judgment. And God has not left an escape for disbelievers against Momineen.”

After describing these qualities of hypocrites, it is stated in verse No.142 of Chapter “an-Nisaa’a”:-

إِنَّ الْمُنَافِقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ

قَامُوا كَسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَتُّوْلَاءٍ وَلَا إِلَى هَتُّوْلَاءٍ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ

تُجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

“Innal munaafiqeena yukhadi’unallaaha, wa huwa khaadi’uhum, wa iza qaamu alas Salaati qaamu kusaala, yura’unan naasa wa la yazkuruna Allaha illa qaleela. Muzabzabina bayina zaalika la ila ha’ulaai wa la ila ha’ulaai wa man yudhlil Allaahu fa lun tajida lahu sabeela”.

“Verily, the hypocrites are deceiving God and the God is replying them in kind. And when these hypocrites stand up for Salaat, they do it with repulsion; and only to show off. They do not keep up with the remembrance of God, except a little bit. They remain reluctant in the middle of both sides as they neither are with you nor with the other ones. You will not find a way for those whom God declares as the lost ones.”

Please note here that one who may make friends with disbelievers, keep their company and may deem that respectable unto him; be in denial of Divine Commandments; may ridicule God’s signs; and may try to deceive God; why would he offer Namaaz alongwith a momin? Or why would momineen let him be one of them? Such a man is an open enemy; what would force him to join the ritual of Namaaz with momineen? A hypocrite is not an under cover personalilty; he usually is known by all; and it is not allowed for Momineen to join his company; so, why such a person would join Momineen in their ‘worship’? Such a person can remain a citizen of a Muslim government, and thus may be obliged to abide by its laws. He may accept God’s commands, viz., the prevalent rules and regulations of the government, under compulsion; and for portraying himself as a law-abiding citizen..... But he would never accept wholeheartedly the laws that are formulated under Divine Guidance.

In Verse No.77 hypocrites are being discussed, but this topic has started from Verse No.71, and therein the Almighty states :-

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا  
الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ تَخْشَوْنَ النَّاسَ

كَخَشِيَةِ اللَّهِ أَوْ أَشَدَّ خَشِيَةً<sup>ج</sup> وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ  
لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ<sup>ق</sup>

*“Alam tara ilal lazina qeela lahum kuffu ayidiyakum wa aqemus Salaata wa aatuz Zakaata fa lamma kutiba alayihim al-qitaalu iza fareequm min hum yakshawna an-naasa ka khashyatillaahi aou ashaddu khashyatim. Wa qaaluu rabbana lima katabta alayina al-qitaala lau laa akhkhartana ila ajalim qareeb”.*

“Have you not seen those who were asked to keep their hands tied for now and just go ahead with the duty of establishment of Salaat and provision of Zakaat? At last when the order to fight was issued, a group of those became as fearful as one may be fearful of God; rather more fearful than that; and said as to why their Rabb imposed fighting upon them as a duty; why wouldn't He postpone that for some time?”

Kindly note that Salaat here is meant as the discipline devised in accordance with Divine Guidance and the enforcement thereof. No concept of Namaz is found here far and wide. If some deliberation is employed, it will appear that believers were, in the first instance, stopped from fighting; and were advised to strengthen the discipline and the government established under Divine Commandments. When the government became stable, the order for war was issued; and those particular groups started sidetracking.

The Verse No.43 of Chapter “an-Nisaa'a” has been discussed in detail in the First Part of this Book, with reference to ‘Wudhu’ (Ablution).



## The Chapter “Al-Maa’idah”

The Verse No.12 has appeared with reference to Children of Israel, wherein the Almighty states :-

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾

*“Wa laqad akhazallaaha meethaaqa bani Israela, Wa ba’asna min hum athna ‘ashara naqeeban. Wa qaalal laaha inni ma’akum. La’in aqamtum as-Salaata wa atayitum az-Zakaata wa aamantum bi rusuli, wa ‘azzartumuhum wa aqradhtumul Laaha qardhan hasanan, la ukaffiranna ‘ankum sayyi’aatikum, wa la udkhilannakum jannaatin tajri min tahtihal anhaar. Fa man kafara ba’ada zaalika minkum fa qad dhalla sawaa’as sabeel”.*

“And indeed God had taken covenant of Children of Israel; and we nominated amongst them twelve chieftains/proclaimers. And God said that He surely was with them. “If you established the tenets of Divine Guidance; and carried out the duty of society’s evolution; and became believers along with my Messengers and became their arms; and continued offering fair debt to God; so, I will do away with your evils and will surely accommodate you in gardens under which there will be running brooks of prosperity/opulence. So, whoever amongst you disbelieved thereafter, he is doomed to get lost from the right path”.

Please note that here Salaat just cannot mean Namaaz, as the discussion is about the execution of Divine Guidance and the social welfare; not about the format or timings of Namaaz; However, if we misconstrue the enforcement of Divine Guidance as Namaaz, then we are talking about something else.

Let us now study Verse No.91.

Verse No.91 of Chapter “al-Maaidah”, is basically related with “al Khomr wa al-Mayisar” ( الخمر و الميسر ), and after describing, in the earlier Verse, that “Al-Khomr, wa al-mayisar, wa al-ansaab wa al-azlaam” ( الخمر و الميسر و الانصاب و الازلام ) are four such acts which are taken as “the filth of evil deeds”, i.e., are the adverse results of evil doings. So, beware of them so that you may prosper. The Verse reads like this:-

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ  
رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾

“Ya ayyuhal lazina amanu innamal Khomru wa al-mayisuru, wa al-ansabu wa al-azlaamu rijsun min ‘amalish shayitaani, fa ajtanibuhu la’allakum tuflihoon”.

“O Momineen, Al Khomr and Al-Mayisr and Ansaab and Azlaam are only the vices originating from Satanic deeds; so, beware of them so that you prosper”.

After that, the Almighty states:-

يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ  
وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

*“Innama yureedush Shayitaanu an yuqi’a bayinakum al’adawata wa albaghdhaa’a fil Khamri wa al-mayisiri wa yasuddukum ‘an zikrillaahi wa ‘anis Salaati, fa hal antum muntahoon”.*

“The Satan wishes to create prejudice and antagonism between you in respect of al-Khumr and al-Mayisir; and obstruct you from God’s remembrance and from Divine Guidance. So, are you going to be obstructed?”

Please note again. In these verses too, no format of Namaaz is prescribed; rather, you are warned about Satan’s intentions, that he obstructs you from Salaat. Therefore, if Salaat is again translated in these verses as Namaaz, that will only be possible by pre-conceiving the element of Namaaz in your minds, and will be an adopted meaning. Secondly, Salaat is mentioned along with God’s remembrance; and in the following verse, with the words اطيعوا الله و اطيعوا الرسول و احذروا – Obey God, obey the Messenger, and be cautious – the conclusion becomes obvious that the earlier verses are related with the obedience to God and to His Messenger, viz., to the Discipline, based on Divine Commandments; and to His Messenger who holds responsibility of that discipline. Truly, the adverse results originating from negative decisions can only be prevented if those steps are taken that are reformative, as against Satanic steps, and only Divine Guidance can steer you towards the right steps.

In Verse No.106 of Chapter “al-Maaidah”, the Almighty states:-

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا شَهَادَةً بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ  
 الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ

ضَرَّتُمْ فِي الْأَرْضِ فَأَصْبَحْتُمْ مُصِيبَةَ الْمَوْتِ تَحْسُونَهُمَا مِنْ بَعْدِ  
 الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا  
 قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَثْمِينَ ﴿٦٦﴾

“Ya ayyuhal lazina aamanu shahadatu bayinakum iza hadhara ahadakum al-mowt heena al-wasiyyati athnaani zawa ‘adlin min kum aou aakharaani min ghayirikum in antum dharabtum fil ardhi fa asaabatkum museebatul mowt. Tahbisoona huma min ba’adis Salawati fa yuqsimaani billaahi in artabtum la nashtari bihi thamanan wa lou kaana za qurbaa wa la naktumu shahadatallaahi inna izar laminal athmeen”.

“O believers, the testimony between you, when one of you is nearing death, is that of two witnesses from the Judiciary, when you are making a will; or if you are away on a journey, and cannot find witnesses of your own, then it is of two witnesses from others, when you may face the inevitable problem of death. Make both the witnesses stay after Salaat and they may testify in the name of Allah that in case there appears an ambiguity, they won’t make any kind of deals with one who may be a close relative; and that they won’t conceal the testimony; if they did so, they will commit the crime of cruelty/injustice”.

A few points are worth considering in these verses. Who are the “Zuwa ‘Adl” - ذوا عدل ? What is meant by “minkum” - منكم - and “ghayirkum” - غيركم - and what is meant by “ba’ad as-Salaat” - بعد الصلاة ?

“Minkum” is clearly suggesting that these are the Believers and are the locals where one is making a will. However, Ghayirkum is taken as Non-Momin, viz., taking witnesses from enemy community. This may seem unacceptable. While traveling in enemy territory, how people from the enemy can be appointed witnesses? And how would they be

called for testimony at proper time? How would they, on their own, enter our territory? And it is impossible to depend upon the enemy for testimony. Therefore, in actual fact, those are also the believers, though belonging to another region. The will maker is in the other region, therefore, when required, witnesses will be called upon.

Secondly, what is meant by “as-Salaat” in this verse? Here Salaat means those judiciary benches where judiciary members pass judgments; and the “zuwa ‘adl” will be judicial officials. These may be the councils where future strategies are devised and where legal decisions are made. Therefore, after they finish off their daily duties, two of these legal officials will be appointed for testimony. It is just like the present day courts.

Therefore, “Zuwa ‘Adl” mean those officials who are attached with the courts. “Minkum” means those of your own region; and “Ghayirukum” also means Believers, but not from your own locality, but from the area where one is traveling. And As-Salaat means those offices where judiciary performs their duties.

## The Chapter “al-An’aam”

In Verses 91 and 92 of Chapter “al-An’aam”, a comparison has been drawn between People of the Book and Momineen. The past attitude of People of the Book in respect of Divine Commandments has been clearly disclosed; as well as that which was required of the Believers in respect of these commandments. The Almighty states :-

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَيَّ بَشِيرٍ مِّنْ شَيْءٍ  
 قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ  
 تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا  
 أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

“Wa ma qadaru Allaaha haqqa qadrihi. Iz qaaluu ma anzala Allaahu ala basharin min shayin. Qul man anzala Al-kitaaba allazi jaa’a bihi Moosa nooran wa hudan lin naas. Taj’alunahu qarateesa tubdunaha wa tukhfoona kathiran. Wa ‘alimtum ma lum ta’lamu antum wa la abaaokum. Qul Allaahu. Thumma zarhum fi khawdhihim yal’aboon”.

“And he did not evaluate Allah as was His right to be evaluated, when they had said that God had not sent down anything upon man. Ask them who had sent down the Book which Prophet Moses came with; and which was an enlightenment and guidance for people; and which you had split into pieces; and some of which you exposed from, but concealed a lot from; and you were given that knowledge which neither you nor your religious elders had known. Say, it was God; then leave them in their frivolities”.

Contrary to that, for Momineen, The Almighty ordains in Verse No.92 of Chapter “al-An’aam”:-

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ  
الْقُرَىٰ وَمَنْ حَوْلَهَا ۗ وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۗ وَهُمْ

عَلَىٰ صَلَاتِهِمْ تَحَافِظُونَ ﴿٩٢﴾

“Wa haza kitaabun anzalnaahu mubarakun musaddiqu allazi bayina yadayihi wa li tunzir ummal Quraa wa man howlahaa. Wa allazina yu’minoona bil aakhirati yu’minoona bihi. Wa hum ala Salaatihim yuhafizoon”.

“And this Book sent down by us is a blessed one and also is a confirmation of those teachings which came before it, so that you forewarn the people of Ummal Quraa and its surroundings. And those who are Believers in the hereafter, are the believers of this Book too, and they safeguard their Salaat”.

Kindly note that the attitude of People of the Book is explained here that they :

1. split the divine book into pieces;
2. exposed some of it but concealed a lot of it;
3. made it a hobby, a pastime, a game.

Contrary to that, the Momineen:

1. Confirm the authenticity of Divine Book;
2. become people of faith with it;
3. safeguard their Salaat – do not split it into pieces like People of the Book.

You can imagine yourself as to what a Momin safeguards; and what People of the Book split into pieces? It is the same Salaat.

In Chapter “al-An’aam”, the word As-Salaat has appeared another time with the order of “aqamat”, in Verse No.72, which is a continuous order from the earlier verse; where the Almighty ordains his Prophet like this:-

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۗ وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ۗ  
 وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۗ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

“Qul inna hudal laaha huwa al-hudaa; wa umirna li nuslima li Rabbil ‘aalameen. Wa an aqemus Salaata wa attaquhu, wa huwa allazi alayihi tuhsharoon”.

“Proclaim O Messenger that God’s guidance is indeed the true guidance; and that we have been ordered to become the providers of security on behalf of the Lord of the Universe; and that we establish the Divine Guidance and stay reconciled with its commands; and that before Him you all will be gathered”.

Please see that in this Verse, the word “Nuslim” is translated as “become the providers of security”. As this word is from paradigm “Af’aal”, and in this paradigm, the essence of the meaning affects or influences others. As I have submitted earlier, the word “Muslim” is the subject from paradigm “af’aal”; and according to paradigm “Af’aal”, the word “Muslim” would mean the one who conveys his qualities to others. Similarly, “Nuslim” is a subjective plural in present form, from the paradigm “Af’aal”, and it means “we provide security”, or “we are the guarantors of security”. There is a word “un” before “nuslim”, which would mean that “we may provide security”; and it is certain that unless Divine



Commandments are enforced, security cannot be provided. In the present world, those offering the ritual of Namaaz, are brutally bombarding those in their mosques who belong to a sect other than theirs. Of course, the followers of ritual of Namaaz can never become the providers of peace and security through the order of Aqamat as-Salaat, i.e., Divine Guidance. As a matter of fact, only the enforcers of Divine Commandments can be 'Muslims', as Muslim means 'provider of security'; and they alone can be Momin, meaning provider of peace. This Verse has already been discussed in Part 1, under heading: Our Prophet's Salaat.

## The Chapter “al-Anfaal”

In Chapter “al-Anfaal”, the word Salaat has appeared only once in Verse No.3, where Momineen’s attributes were described. It was stated:-

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ  
 عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣﴾ الَّذِينَ  
 يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٤﴾

*“Innamal Mominoona allazina iza zukira Allahu wajilat qulubuhum wa iza tuliyat alayihim aayaatuhu, zaadat hum eimaanana wa ‘ala rabbihim yatawakkaloon. Allazina yuqeemoona as-Salaata wa mimma razaqnaahum yunfiqoon”.*

“Momineen are only those whose hearts beat faster when God’s remembrance is uttered, and their convictions become firmer when they are briefed about Divine Commandments; they have faith in their Nourisher; and they are those who enforce the Divine Guidance and generously spend from what we have bestowed upon them”.

Chapter “al-Anfaal” is primarily dealing with reforms in dealing with the affairs of Momineen, and with the confrontation with disbelievers. In this Verse, the Arab disbelievers are shown the example of the Faraah, suggesting that they may have the same fate as had the Faraah.

In this Verse too, neither the format of Namaaz is referred to, nor its timings. There is no suggestion whatsoever about Namaaz. Rather, the attributes of the believers are described.

## The Chapter “al-Taubah”

In Verse No.5 of Chapter “al-Taubah”, the Almighty ordains:-

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ

عَفُورٌ رَحِيمٌ ﴿٥﴾

*“Fa in taabu wa aqamus Salaata wa aatuz Zakaata, fa khallu sabeelahum. Innallaaha ghufurun raheem”.*

“So, if they give up their customs and carry out the duty of aqamatus Salaat and eetaa’az Zakaat, they are your brothers in Deen”.

Please consider that “Aqamatus Salaat” and “eetaa az-Zakaat” are those virtues that, if followed by Mushrikeen, preclude any action against them by Momineen; not only that, but their status is elevated so much as to make them brothers of Momineen in Deen (ideology). Under this principle, no punitive action can be taken against a person who is performing the duty of aqamat as-Salaat and eetaa az-Zakaat; whereas, a Namaazi can be subjected to similar punitive action if he violates a law.

If a Namazi commits a murder or a robbery, it won’t be possible to let him go just because he is offering Namaaz and paying Zakaat. If a Namaazi’s Namaaz cannot save him from a punitive action, then his Namaaz is not Salaat, because the executors of Salaat are those who are themselves responsible for enforcing the orders; and do not violate the law. They voluntarily follow the discipline under divine laws and cannot commit violations. As soon as one commits a violation, he is out of the group that is called the executors of Salaat.

Please consider as to why, due to his Salaat and Zakaat, he is to be taken as a brother; and no legal action is taken against him. It is because he is not a law breaker. Instead, he is holding the responsibility of enforcing Divine Commandments. He is one of the disseminators of Divine Guidance. He does not associate man made laws with the divine orders. Therefore, he is not a Mushrik (Polytheist).

Have a look at Chapter “al-Rom”, Verse No.31, where the Almighty describes those who are Mushrik. It says that Mushrik is one who associates his and his elders’ thoughts with Divine Guidance. And that is what causes the creation of thousands of different sects and cults in the names of elders and ancestors.

The word Salaat has also appeared in Verse No.18 of Chapter “al-Tauba”. But to understand its true interpretation, a study of Verse No.17 is also required. In these verses the meaning of the term “Masjid Allah” is also to be understood. Please see what the Almighty ordains :-

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ

بِالْكُفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ ۖ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ

الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۗ فَعَسَىٰٓ أُولَٰئِكَ أَنْ

يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

*“Ma kaana lil mushrikeen an ya’muru masaajid allaahi shaahidina ala anfusihim bil kufr. Oolaaika habitat a’maaluhum wa fin naar hum khalidoon. Innama ya’muru masaajid allaahi man aamana billaahi wal*

*youmil aakhiri wa aqaamas Salaata wa aataz Zakaata wa lum yakhsha illa Allaah. Fa 'asaa oolaa'ika an yakunu min al muhtadeen".*

“It is impossible for the Mushrikeen to establish Allah’s masaajid in a situation where they are themselves witnesses upon their people’s kufr (denial/disbelief). They are those whose actions prove futile. God’s masaajid are established by those who have faith in the hereafter and in Divine Commandments; and by those who established them and who guaranteed welfare and opulence to human kind; and were not fearful except of Divine Commandments. So, it is hoped those will be among the guided ones”.

Basically, the first 28 verses of Chapter “al-Tauba” talk about those Mushrikeen who had opened battle-fronts against our Prophet. Among the orders that related to them, one was that those particular ones may not approach the vicinity of Masjid Haraam since they were filthy. This order was later on applied by Muslims upon all the Mushrikeen and everyone’s entry was banned.

Our second point was “Masjid”; and, what was meant by Allah’s Masjid? Masjid is on the paradigm of “Maf’al” and an Adverb, whose meanings, as per its root, are of “time” or “place”. Masjid is that place where prostration before Divine Commandments is offered. If it is taken as prostration (sajdah) of Namaaz, it will bring up the concept of a Muslim worship place. And if Sajda is taken to mean ‘to surrender to commands’, then Masjid would symbolize those Divine Commandments to whom man surrenders. In this sense, every community that is a part of an Islamic State can be called ‘Allah’s Masjid’, as all the inhabitants surrender to Divine Commandments. In view of that, in this verse only one point is emphasized; and it is that how can those members of such a community, who do not follow divine laws, can evolve that community. Truly, who evolve such a community can only be those who have faith in Divine

Guidance and in the hereafter; they enforce Divine Commandments and guarantee the progress of the community; and fear only the violation of those commandments; and it is only those who, one can hope, will be among the guided ones.

It is said about disbelievers in Verse No.54 of Chapter “al-Taubah” :-

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ  
وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا  
وَهُمْ كَرِهُونَ

*“Wa ma mana’ahum an tuqbala minhum nafaqaatuhum illa annahum kafaru billaahi wa bi rusulih, wa la yatoonas Salaata illa wa hum kusalaa wa la yunfiquna illa wa hum kaarihun”.*

“Their spending in the way of Allah was declared unacceptable as they denied God and his messenger; and they do not come to As-Salaat except with lack of eagerness; and open up their wealth unwillingly.”

Kindly note that a hypocrite is the one who neither spends in the way of God, nor is favourably disposed towards Salaat. If he spends in the way of God, it is only without eagerness and devotion; if he comes towards Salaat, it is not with eagerness, but with unwillingness. Therefore, donations from such a person cannot be accepted.

Though narration of the characteristics of a hypocrite has started from Verse No.38, wherein it was disclosed that when they were invited to set out in the way of Allah, they showed slackness and offered a thousand excuses in order

to stay behind; and if asked to spend in the way of God, they showed their dislike; kept friendships with disbelievers and tried to fulfill their interests from Momineen too; but these people always wished harm for Momineen. That is why an order was issued that now their donations too are not acceptable as they were a criminal community. Next, in the above mentioned verse, it was explained that the reasons behind non-acceptance of hypocrites' donations were :-

- 1) They denied Allah and his messenger (Kufr)
- 2) They showed aversion to Salaat
- 3) They donated unwillingly.

In these verses hypocrites' attitude is described where it was made clear that when they were asked to come out of their homes for the sake of Allah, they fabricated excuses; it means that it was their denial (Kufr) that when ordered by Allah and his messenger, they tried to sidetrack by making excuses.

The second allegation was that they donate under compulsion, without eagerness. And fabricate excuses here too. A detailed discussion about hypocrites has been made under Verse No.142 of Chapter "an-Nisaa'a".

In Verse No.71 of Chapter "al-Taubah", the Almighty ordains:-

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ

الزَّكَاةَ وَيُطِيعُونَ ۗ وَاللَّهُ وَرَسُولَهُ ۗ أَوْلَىٰ بِكُمْ سِرِّهِمْ ۗ اللَّهُ ۖ إِنَّ اللَّهَ

عَزِيزٌ حَكِيمٌ

*“Wal mominoona wal mo’minaatu ba’adhum aouliyaa’u ba’adhin, ya’amuruna bil ma’roofi wa yanhowna ‘anil munkari wa yuqeemoonaa Salaata wa yu’toonaz Zakaata wa yuti’oonaa Allaha wa rusulahu. Oolaa’ika sayarhamuhum Allah. Inna Allaha ‘azeezun hakeem”.*

“Momin men and Momin women are friends with each other. They propagate the virtues and prohibit the vices, and enforce Divine Commandments at large, and provide welfare and prosperity; they obey God’s commands and those of His messenger. God bestows His mercy upon them, as God verily is the Dominant and the Wise”.

In this blessed Verse, the functions of Momin men and women are described. In the earlier verses, while describing the earlier nations, it was revealed that the people of Noah, and those of ‘Aad, and Thamud and Abraham, and the people of Madyan, and some denying (liar/disbeliever) nations dealt their people with cruelty, and were consequently, inflicted with God’s torment. That torment was the result of their misdeeds; not some kind of cruelty from God.

After that comes the Verse under study. Apparently, it describes those who are not cruel; do not act as the cruel ones do; therefore, in this verse “Aqamat as-Salaat” again does not convey the meaning of Namaaz, but the ‘establishment of Divine Commandments”.

In Verse No.99 of Chapter “al-Taubah”, a compound term “Salaat al-Rasool” is used which means “Rusool’s Salaat”. It is usually mistranslated as “Rusool’s prayers” only because



Salaat's translation here could never be construed as Namaaz; so, they had to opt for 'prayer' instead of their usual 'Namaaz'.

If we follow the basic/original meaning of Salaat, such a problem would never arise. Salaat's basic meaning, as submitted earlier, is to 'follow someone'. Therefore, Rusool's Salaat means, Rusool's (Prophet's) support and corroboration of Momineen's performance. As they do not follow the basic meanings of the word, so, some translations resort to "prayers", and others to "blessings", etc. It is apparent here that once Rusool's support is acquired by someone, he will be showered with all kinds of blessings.

## The Chapter “Hood”

The essential theme of the Chapter “al-Hood” is based on the teachings of Divine Commandments. Kindly peruse Verses Nos.13 to 19 which represent the climax of this Chapter and deal only with Divine Guidance. And while explaining this climax, teachings of different exalted prophets are presented as arguments. Prophet Noah’s teachings in Verses 25 to 49, Prophet Hood’s teachings in Verses 50 to 60, Prophet Saleh’s teachings in Verses 61 to 67, Prophet Abraham’s teachings in Verses 69-76, Prophet Lut’s teachings in Verses 77-83, Prophet Shoaib’s teachings in Verses 85 to 95 and in the end Prophet Moses’ teachings in Verses 96-99, are described highlighting their different aspects. From Verse No.100 onwards, addressing our Prophet again, it was stated that the conduct of old communities was disclosed for emphasizing the fact that God had not been cruel to them, but it was they who had been cruel to themselves. And this topic ends with Verse No.109. After that, the Verse reverts to its climax point, and finalizes, with concluding words, the instruction for disseminating the Divine Guidance as stipulated in Verse 12, and as induced in Verses 13 to 19.

Please note; in Verse 12, the subdued feelings of our Prophet, resulting from disbelievers’ objections, are described like this :- “ **فَلَعَلَّكَ تَارِكٌ بَعْضٌ مَّا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ** “ (fa l’allaka taarik ba’adha ma yuhaa alayika wa dhaa,iq bihi sadruka) – lest you should give up some of the divine communication that is revealed to you and your heart may feel grieved. In pursuance of that topic all the arguments from history were brought forward and then it was ordained in Verse No.112:-

فَأَسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ ﴿١١٢﴾ وَلَا تَرَكَنَا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم  
مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾ وَأَقِمِ الصَّلَاةَ طَرَفِي  
النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي  
لِلذَّاكِرِينَ ﴿١١٤﴾

*“Fa astaqim kama umirta wa mun taaba ma’aka wa la tatghaw innahu bima ta’maloona baseera. Wa la tarkanu ilal lazina zalamu fa tamassakum annaaru wa ma lakum min doonillaahi min aouliya’a thumma la tunsaroon. Wa aqim as Salaata tarfi an-nahaari wa zulfan min al-layil. Inna al-hasanaati yuzhibna as-Sayyi’aati. Zaalika zikra lil-zakireen”.*

“So, as you are ordered, you and your companions be steadfast upon it and do not cross limits. Surely, He is keeping an eye on your conduct; and do not be soft on the cruel ones, lest fire should get hold of you; and that for you, no one is a friend except God and you will not be supported. And establish Salaat during both parts of the day and in the earlier part of night. Definitely, virtuous deeds offset the vices. This is an admonition for those who take care of admonitions”.

Please note that “طرف” is generally translated as ‘side’ or ‘end’, whereas Quran has itself prescribed its meaning. For example, in Verse No.127 of Chapter “aal-Imraan”, تَارِفٌ means a part. It is said there : لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا .....”so that he may cut a part of disbelievers”. Therefore, according to Verse No.114 of Chapter “Hood”, establishment of Salaat is expanded to both parts of the day, meaning the

whole day. And the same task will be carried on till the first part of night; which means that the process of establishment of Salaat should remain in force and constant from morning till night. Now it is to be seen as to what is meant by day and night; whether the mention of day and night is with reference to the earthly routine, or the days here mean that period of time when Divine Commandments are revealed; and which is defined as “Dalook ash-Shams” in the Chapter “Bani Israel”. And the night symbolizes the ‘darkness of ignorance’.

As submitted above, the beginning and the end of Chapter “Hood” testifies that the topic it is dealing with pertains to dissemination of tenets of divine books through Prophets. Hence, to derive Namaaz from it looks impertinent.

## The Chapter “al-Ra’ad”

In Chapter “al-Ra’ad”, the word Aqamat as-Salaat has appeared in Verse No.22. In this Verse and in the earlier ones, the qualities of “Ulul-Albaab” are described. In Verse No.21, it was stated that “Ulul-Albaab” are those who fulfil their pledges with God and the pact they have made with Him, they do not violate it; and whatever God has ordained them to keep together, they keep it together; and they fear their Nourisher and they fear the results of accountability. After that it was stated in Verse No.22:-

وَالَّذِينَ صَبَرُوا أَبْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا  
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ  
عُقُبَى الدَّارِ ﴿٢٢﴾

*“Wa allazina sabaru abtighaa’a wajhi rabbihim wa aqamus Salaata wa anfaqu mimma razaqnaahum sirran wa ‘alaniyyatan wa yadra’una bil hasanati as-sayyi’ata, oolaa’ika lahum uqbad daar”.*

“And the “Ulil Albaab” are those who remained steadfast and sought their Nourisher’s attention and established Salaat; and donated openly and secretly from what we have bestowed upon them from sustenance; and eradicated vices with the help of virtuous deeds. These are the ones for whom is reserved the “Uqba ad-Daar”.

Please note, if Salaat is taken as Namaaz in this verse too, nowhere shall we find a format, or timings, or any suggestions about Namaaz. On the contrary, those who formulate a discipline under Divine Commandments can

easily qualify for the said attributes. Only those who follow a discipline under Divine Commandments can produce such attributes within themselves; whereas the one who offers Namaaz can always be devoid of such attributes. The qualities that Allah has attributed to “Ulil Albaab”, if not found in someone who is rigidly offering Namaaz, then he can never be the enforcer of Salaat. Hence, As-Salaat cannot be construed as Namaaz.

## The Chapter “Bani Israel”

In Verse No.110 of Chapter “Bani Israel”, the Almighty ordains:-

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ  
 الْحُسْنَىٰ ۗ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ  
 سَبِيلًا

*“Qul Id’oo Allaha aou id’oo al-Rahmaan, ayyama tad’oo, fa lahu al-asmaa’al hosnaa. Wa la tajhar bi Salaatika wa la tukhafit biha wa abtagh bayina zaalika sabeela”.*

“Say that if you invite towards Allah or towards Rahmaan, by whichever words you invite people with, all the beautiful attributes are for Him; and you may neither make your Salaat loud nor make it silent; seek a middle way”.

Basically, Chapter “Bani Israel” describes about Quran. I invite you here to start your study from Verse No.81.

In Verse No.81, the Almighty proclaims that “Al-Haq” (the truth) has appeared and the “Baatil” (the false) disappeared, as the false is doomed to disappear; and that we have revealed that through Quran which is a remedy and a mercy for Momineen and which increases the misfortunes of the cruel ones. The same subject has appeared in the later verses, with some supplementary orders. Then in Verse No.88, it was stated that if human and Jinn get together in their resolve to create something equal to Quran, they can’t succeed even if they fully back up each other. In the later verses, the reactions of Prophet’s own people are described;

and afterwards, their results were conveyed. Then in Verse No.101, after quoting the example of Prophet Moses, it was stated that Prophet Moses was also sent towards the Faraoh with open proofs; and the Faraoh's reaction was identical. In the later verses, he was warned of his doom; and in Verse No.105, it was thus announced: "We have revealed it with HAQQ and it descended on HAQQ and you were only sent as proclaimers of glad tidings and as a forewarner; and we made this Quran a 'distinguisher' so that you teach it gradually; and that we revealed it as was its right to be revealed". Then it was ordained :-

قُلْ ءَامِنُوا بِهِ ءَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِن قَبْلِهِ إِذَا  
يَتْلَىٰ عَلَيْهِمْ تَخْرُونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٧﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ  
كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٨﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ  
رَبِّنَا لَمَفْعُولًا ﴿١٩﴾ وَتَخْرُونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا



"Qul aaminu bihi aou laa tu'minu, innal lazina ootul 'ilma min qablihi, iza yutla alayhim yakhirruna lil azqaani sujadan. Wa yaquluna subhaana rabbina in kaana wa'adu rabbina la maf'ula".

"Say, that you may become Momin with it or you may not, surely those who were earlier given "al-'ilm", when it was explained to them, they prostrated for "azqaan", and said that all our struggle was for the Nourisher; that the promise of our Nourisher was going to be fulfilled; and they bowed down "for azqaan", crying; and that added to their fearfulness".



In the Verse, the word “AZQAAN” is quoted. It is translated as “On the chin”, whereas the term in question is “lil azqaan” – for the chins. It shows that it is not the position of bowing your head or bowing in prostration. If it meant the bowing of your head in prostration, it would say “ala al-jabeen” – On your forehead. Or, if you take ZAQAN as face, still it would say “ala al-azqaan” – on your faces. A researcher in Arabic linguistics, Na’aas, has said that he never found ‘ل’ being used in Arabic language with the meaning of ‘على’ (Lughaat al-Quran by Rasheed Nomani). Therefore, there is no reason why “lil azqaan” be taken as “ala al-azqaan”. Similarly all those places require research where ‘ل’ is taken in the meaning of ‘على’. The word ZAQAN is used in metaphorical sense. For example "استعان بذقنه" (Asta'aan bi Zaqnahu) – He sought help from the weak one. So, it transpires from this example that the word ZAQAN is used for someone’s weakness. Chin and forehead have always been a man’s weaknesses. Even today, look out on a road. When a policeman intends to challan a driver, the driver while making excuses, would touch his chin. Or in a house, a child offers his gratitude by kissing his elder’s forehead. Therefore, “lil azqaan” would mean “to offer oneself to alleviate the weakness, or humbleness of others”. In the next verse, the Almighty ordains that you invite them to Allah or to Al-Rahmaan, with whatever name you may invite people to Him, it won’t make a difference as all the beautiful attributes (= values and orders) are for Him; and you may not make your Salaat either loud or silent, but adopt a way in between; and do proclaim that sovereignty is for Allah alone, Who neither has a successor nor a partner; nor does He keep a friend to compensate for some weakness of His; and you must establish His supremacy as He is entitled to. Verse No.110 is represented and interpreted here with a view to keep continuity. Let us now present the Arabic text of these verses and study them. The Almighty states:-

قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيًّا مَا تَدْعُوْنَ فَلَهُ السَّمَاوَاتُ الْحُسْنٰى  
 وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيْلًا ﴿١١﴾

Please note that before this verse, as you have seen, the topic, with continuity, is about Quran; and in this connection, the Almighty said that.....".whenever these verses are presented to people of knowledge, they prostrate with fear and devotion". It is evident that prostration (Sajdah) is metaphorically used here for 'total submission' and a real submission is not carried out by just lying on the ground; but this kind of bowing down is only substantiated by believing in Divine Commandments, without hesitation, and by acting upon them. And this is the invitation that was called the invitation towards Allah; and for which it was explained that invitation may be towards Allah or towards His important attribute, "Al-Rahmaan", whatever the name may be, the basic point is that all the attributes of God, meaning, His orders and qualities, are extremely beautiful and merciful. And this invitation towards the beautiful attributes of God, was the invitation of Salaat by our Prophet; and the same was explained by saying that neither should you make your Salaat loud nor silent, but adopt the way in between the two.

Kindly see here as to what concept appears before us by the term "asmaa al-Hosna", Allah's Asmaa, meaning God's names. One of the concepts is to chant the 99 names of God irrespective of any understanding of their meanings just as all religions have their holy words that are routinely repeated. The other concept is to define these names and on the basis of those definitions to evolve a reformative, welfare-oriented society. God has not denominated Himself with names like 'Aleem', 'Khabeer', 'Rahmaan', 'Momin', 'Salaam', etc., just because He wanted Himself to be praised. That would be a very mean concept and is related with the worldly kings' pompous psychology of having their courtiers continue

flattering them. ***In reality, to narrate God's attributes means to evolve a society where these attributes are reflected.*** By some deliberation, you will know that behind these 'Asmaa' is concealed the whole philosophy of Quran. That's why it says that you may invite towards God's manifesto under some of His orders or by explaining some of his attributes, it amounts to one and the same. Please note as to what was the Salaat of our Prophet about. By emphasizing importance of the attribute "al-Rahmaan", God has ordered us to invite towards freedom of humanity from exploitation. That invitation would end suppression and tyranny. However, that invitation should not be so loud and open that the enemy may try to crush it in its very start; nor should it be so silent as to have no effect at all.

Namaaz, from this verse, just cannot be assumed, as offering of Namaaz is either loud (as in Fajr, Maghrib and 'ashaa'a), or silent (as in Zohr and 'Asr); whereas, Salaat would neither be loud/open nor silent/secret.

In Verse No.78 of Chapter "Bani Israel", the Almighty ordains:-

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ

*"Aqim as-Salaata li dulookish Shamsi ila ghasaqil Layil".*

**“Establish Namaaz (Salaat) from the start of sunset up to the darkness of night”.**

In this verse the translators have limited the meaning of 'dulook' to Sun's downward movement starting afternoon; whereas 'dulook' means the movement of sun with every passing moment. Apart from that, the scholars have their own differences of opinion about 'dulook'. Some call it the time of Zohr prayer (Namaaz), and some call it the time immediately following the afternoon, and some others take

‘dulook’ as the time just before sunset, and assume ‘Asr prayer from it. Furthermore, some take it as ‘transitive verb’ and some as the plural of ‘dulk’. Assuming for a moment that dulook means movement of sun starting afternoon, then every ‘dulk’ (movement) will dictate a Namaaz. If a dulk is supposed to take place every minute, there will be 60 Namaazes in an hour; that would mean that to take only Zohr and Asr prayers as sufficient, will be wrong. As a matter of fact, one should not leave the prayer mat at all. For more details about ‘dulook’, please see ‘Lughaat al-Quran’ by Allama Rashid Nomani. Allama Pervaiz’ Lughat al-Quran also testifies that ‘dulook’ does not mean the timings after the noon. The Allama has, after discussing ‘dulook’, very clearly written on page 664 of Lughat al-Quran :- “It is evident from all of these meanings that the actual meaning of this root is ‘to move on’. Therefore, when sun is rising from morning till noon, that movement will also be called ‘dulook’ (as narrated above with reference to ‘Nawadar al-a’raab’); and when it moves downwards after reaching noon time, that would also be called ‘dulook’”.

A look at the complete verse would further clarify the matter. The Almighty ordains:-

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ  
 قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

*“Establish the Divine Commandments, viz., the enlightenment of Quran every changing moment of sun’s movement until the darkness has set in. Verily, the enlightenment of Quran is revealing”.*

In the last sentence, concluding the discussion on dulook, Allama Pervaiz writes:- “In this respect, if in Verse No.17/78 too, the meaning of aqamat as-Salaat are taken as carrying out the responsibilities of life; or the establishment of

Quranic discipline, then it will mean that every morning, before starting your daily work, you must see what guidance you can get from Quran for the task ahead. This will be “Quran al-Fajr” (قرآن الفجر); and then keep working for accomplishment of that task – this Aqamat as-Salaat will be from ‘dulook ash-shams’ to ‘ghasaq al-layil’.

## The Chapter “Maryam”

In Verse No.31 of Chapter “al-Maryam”, the Almighty states:-

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣١﴾ وَجَعَلَنِي مُبَارَكًا

أَيْنَ مَا كُنْتُ وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣٢﴾

“Qaala inni ‘Abd Allaah, ataani al-Kitaab wa ja’alni nabiyyan. Wa ja’alni mubarakan ayina ma kuntu wa aousaani bis Salaati wa az-Zakaati ma dumtu hayyan”.

“(Prophet Jesus) said, “Verily, I am a subject of God and have been given the Book; and I have been appointed a Prophet; and I am blessed wherever I may be; and I am ordered for as-Salaat and az-Zakaat as long as I may live”.

Please see that here Prophet Jesus says, after proclaiming his prophet-hood, that he is ordered for Salaat and Zakaat; he did not tell here how to perform Salaat (if it may be taken as Namaaz!), and on what timings. Similarly, in Verse No.59, after mentioning about various Prophets, it was stated that their successors wasted the Salaat and started following their own preferences. The Almighty describes:-

﴿٥٩﴾ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ

فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٦٠﴾

“Fa khalafa min ba’adihim khalfun adhaa’us Salaata wa attaba’u ash-shahwati, fa sowfa yalqauna ghayyan”.

“So, those who succeeded them differed from their line and lost Salaat; and started following their own wishes; they will be subjected to waywardness”.

Please see that here too nothing has been said about Namaaz.

In Verse No.55 of the same Chapter “Maryam”, referring to Prophet Ishmael, there is a description by the Almighty that he also ordered his “ahl” (people) for Salaat and was a favourite to his Nourisher. Please read :-

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

“wa kaana ya'muru ahlahu bis Salaat waz Zakaat, wa kaana 'inda rabbihi mardhiyyan”.

“He used to order his people for Salaat and Zakaat and was a favourite with his Nourisher”.

In this verse too, the interpreters have translated the word Salaat as Namaaz; and due to that, Namaaz is assumed from here too, while, actually, here too the point discussed is that of a discipline based on Divine Commandments.

It might be opportune to study here Verse No.39 of Chapter “aal-Imraan”, where the Almighty thus ordains:-

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمَحْرَابِ

“Fa naadathu al-malaa'ikatu wa huwa qaa'imun yusalli fil mahraab”.

“So, he was called upon by Malaa'ika when he was Qaa'im, and was performing Salaat in respect of 'Mahraab' “.

Here, if the concept in mind may be that of a ritual of worship, the translation of Salaat will be 'worship'. But according to the concept of Salaat as the establishment of Divine Commandments, as portrayed in Quran, its definition will be relevant to that; and the word 'Mahraab' will not signify the domes and arches of a worship place. It would rather be the armour used in warfare, i.e., a military post or military equipment. Mahraab in this verse is on the paradigm of 'mif'aal' and is from the root "ح ر ب", whose meaning is war. Therefore, Mahraab means the equipment or the post used for warfare.



## The Chapter “Taaha”

In Verse No.132 of Chapter “Taaha”, the Almighty ordains:-

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ

وَالْعَاقِبَةُ لِلتَّقْوَى

*“Wa’mur ahlaka bis Salaat wa astabir alayiha, la nas’aluka rizqan; nahnu narzuquka; wa al-aaqibatu lit taqwa”.*

“Order your people for Salaat and be steadfast on it. We do not ask you for sustenance, rather we bestow sustenance upon you; and the happy end is for Taqwa”.

To comprehend these verses, we will have to start from Verse No.124 so as to see what topic is being followed. From Verse 124 to 126, it is emphasized that whoever would sidetrack from My tenets (Zikr) his economy would shrink and on the Final Day he will be presented as a blind one. On that occasion he would say that he used to be very intelligent; why was he taken as blind; the Almighty would reply saying that he was presented with my verses but he forgot them; so, in return, he was also forgotten that day; and that in this way we punish the trespassers and those who do not become people of faith with God’s verses; and that the torment of the hereafter is more severe than that and would be perpetual. After that it was said that for intelligent people there were lessons in the remains of those that we destroyed earlier. Had there already not been allowances in your God’s laws, your enemies would have been destroyed likewise.

After that the Almighty ordains:-

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ  
وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ أَانَايِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ

*“Fa asbir ala ma yaquloona wa sabbih bi hamdi rabbika qabl tulu’ish Shamsi wa qabl ghurubiha wa min aanaa’il layili fa sabbih wa atraaf an-nahaari la’allaka turdha”.*

“So, you just do not mind what they speak about it and be steadfast. Keep busy in Tasbeeh, morning, evening and night, with Hamd of your Rabb; viz., perform Tasbeeh all the day long, so that you become contented”.

Please note that in this Verse the word Salaat does not appear at all. Therefore, its topic will be other than Salaat. But still, some translations are taking Tasbeeh and Hamd as equivalents of Namaaz. And Tasbeeh is also defined as chanting of some words on rosary beads, while it is forgotten that all the trees and solid objects also perform Tasbeeh. To us at least, this Tasbeeh appears as a persistent steadfastness towards the duties entrusted to one under Divine Commandments. Trees and solid objects do not appear to chant words on rosary beads. They, instead, are steadfast on the assigned functions.

Apart from that, the question that comes up is: Can we counter disbelievers’ conspiracies by performing the ritual of Namaaz? Had the Prophet retaliated all the conspiracies and enmities of disbelievers by offering Namaaz or by chanting some particular words on rosary beads? Or had he done it by establishing God’s supremacy, by which he evolved a society based on internal peace; and he fought wars to avert external menace; and finally established Divine Commandments.

### **The Chapter “Qaaf”:**

At this point, a study of Verses Nos.39 and 40 of Chapter “Qaaf” would prove timely, as the topic that just passed in Verse No.130 of Chapter “Taaha”, has reappeared in Chapter Qaaf’s above mentioned verses. The Almighty ordains:-

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ  
وَقَبْلِ الْغُرُوبِ ۖ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٣٩﴾

*“Fa asbir ala ma yaquluna wa sabbih bi hamdi rabbika qabla tulu’ash shamsi wa qabl al-ghurub. Wa min al-layili fa sabbih’hu wa adbaar as-sujud”.*

“So, you do not care about what they speak and be steadfast in the Tasbeeh of your Rabb, morning, evening and night, with His Hamd; then perform Tasbeeh after all prostrations (Sujud)”.

Earlier than these verses, it was described about disbelievers that : Earlier, we have destroyed communities that were more powerful than these; they struggled hard within their communities, but found no shelter. There is lesson in it for one who has a heart and can hear; and for one who can observe; Verily whatever is there in this Universe, we created it in six stages and we did not face a problem in actualizing this great task”.

Please note that according to these verses those whom the Almighty ‘killed’, as we are told about them, they were very powerful; they tried their best within their localities to escape, but found no way out, just because the Creator is not weak in comparison with His creation. He is the One who created the whole Universe in six stages and felt no weaknesses of capacity or competence. How can a man escape from his grip? Thereafter the verse under study appeared saying that

you too be steadfast, not caring what disbelievers speak about you, and continue your endless struggle to establish God's supremacy, be it morning, or evening, or night; keep submitted to him and continue with your efforts in obeying him.

Please see that Tasbeeh bil Hamd, or Tasbeeh here can by no means be Namaaz, because **every job** is being undertaken **after SUJUD**, i.e., if **Sajdah** is taken as **Namaaz**, then **Tasbeeh** comes after **Sajdah**; and if **Tasbeeh** is taken as **Namaaz**, then what is the the logic of **Sajdah before Namaaz** ?

It is very clear from above that neither Tasbeeh is Namaaz, nor Sajdah is Namaaz. On the contrary, Tasbeeh is the same Tasbeeh that the whole Universe is performing, viz., is steadfast upon Divine Commandments. However, if 'day' and 'night' are taken in metaphorical terms, interpretation of the Verse would be : '**when the light of Divine Guidance has spread**', and '**when this guidance is obliterated/overlooked**', meaning '**when the darkness of oppression still prevails**'; keep surrendered to Divine Guidance and keep struggling for its dissemination and enforcement.

After studying Verse No.130 of Chapter "Taaha" and Verses Nos.39 and 40 of Chapter "Qaaf", let us revert to Verses 131 and 132 of Chapter "Tahaa" already under discussion. As the word Salaat has appeared after Verse No.130, therefore, we will analyze it in the context of that verse. We have seen with reference to the said Verse that the enemies of Islam had given the Prophet a tough time; to counter that, the divine order was revealed saying that you stick to your struggle days and nights and do not care about them. Further, in Verses 131 and 132, the Almighty ordains:-

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ  
 الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣٢﴾ وَأْمُرْ أَهْلَكَ  
 بِالصَّلَاةِ وَأَصْبِرْ عَلَيْهَا ۚ لَا نَسْأَلُكَ رِزْقًا ۗ لَنْ نَزُقُكَ وَالْعَاقِبَةُ  
 لِلتَّقْوَىٰ ﴿١٣٣﴾

“Wa la tamuddana ‘ayinayika ila ma matta’na bihi; azwajan minhum zahratal hayaatid dunya li naftinahum fihi; wa rizqu rabbika khayirun wa abqaa. Wa’mur ahlaka bis Salaati wa astabir alayiha; la nus’aluka rizqan; nahnu narzuquka; wa al-‘aaqibatu lil taqwaa”.

“And you may not look at those whom we have awarded with the beauties of this worldly life so that we may test them; because the sustenance of your Rubb is better and ever lasting”.

Thereafter it was said in Verse No.132:- “Keep ordering your people for Salaat and be steadfast upon it. We do not require sustenance from you, we rather provide you with sustenance; and the destiny is for people of “Taqwa”.

Please note again that if Salaat here is taken to mean Namaaz, we neither have the format nor timings of Namaaz in this verse. On the contrary, there are orders to keep steadfast on your Salaat to counter the disbeliever’s aggression, whatever luxuries of life they may have. And the patron of life of our Prophet is a testimony that he countered the oppression of disbelievers not by offering Namaaz, but by establishing a just discipline based on Divine Guidance.

## The Chapter “al-Ambiaa’a”

The word Salaat has appeared only once in Verse No.73 of Chapter “al-Ambiaa’a”. In this Chapter, the death of some communities with reference to their Prophets is described. After mentioning Prophets Abraham, Lut, Issac (Ishaq) and Jacob (Ya’qub), it was said :-

وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ  
وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

“*Wa ja’alnaahum a’immatan yahduna bi amrina wa aouhayina alayhim fi’l al-Kahyiraati wa iqaamas Salaati wa eetaa’az Zakaati wa kaanu lanaa ‘Aabideen*”.

“And we made them leaders as they imparted guidance of our commands; and we sent Wahi to them about good deeds and for establishment of Salaat and provision of Zakaat; and they were obedient to us”.

Kindly note, in this verse too it is stated that they became leaders of their people by our mandate, and guided people towards the true path; and this was explained in detail in the later part, that the orders given by us pertained to good deeds, Aqamat as-Salaat and Eeta’a-Zakaat. There is no mention here about a worship related ritual, its format, or its timings.

## The Chapter “al-Hajj”

The verses Nos.77 and 78 from Chapter “al-Hajj” are frequently quoted to assert that not only the word “Ibadat” has appeared here, but, all the ingredients of Namaaz, like Sajdah, Ruku’, Ibadat and Salaat are put together here. Let us analyze these verses too and see the possibility of assuming Namaaz from here. Please read the Almighty’s verdict:-

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَأَسْجُدُوا وَعَبَدُوا رَبَّكُمْ وَأَفْعَلُوا  
 الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ  
 هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مِلَّةَ أَبِيكُمْ  
 إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ  
 شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا  
 الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۗ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

“Ya ayyuhal lazina aamanu, arka’u wa asjudu wa a’abudu rabbakum wa af’alu al-khayir la’allakum tuflihun. Wa jaahidu fi Allahi haqqa jihaadihi; huwa ajtabaakum wa ma ja’ala alayikum fid Denni min harajin; millata abeekum Ibrahim; huwa sammakum al-Muslimeena min qablu wa fi haaza, li yakuna ar-rasoolu shahiidan alayikum wa takunu shuhadaa’alan naas. Fa aqeeemus Salaata wa aatuz Zakaata wa a’atasimu billaahi huwa mawlaakum; fa ni’mul mowlaa wa ni’mun naseer”.

“O people of faith, bow down, do ‘Ibadat’ of your Rabb and perform good deeds so that you prosper; and make struggle in the way of Allah, in the way that is its right; Allah has

selected you and he has not prescribed hardships in Deen; that Millat is the Millat of your father Abraham. Allah has named you Muslimeen in Quran and before it so that the Messenger testifies about you and you be witnesses upon others. And what a Supporter He is, with blessings and bounties.”

You must have noted that the verse is starting with the same order of Ruku' and Sajdah which if defined in terms of Namaaz, then discussion is finished, i.e., Namaaz was offered/performed. But what about the further order of "I'badu" (do the worship)? It is obvious that Namaaz is taken as Ibadat – and it is already performed. Now which Ibadat again is being ordered here? If Namaaz is included in this order of Ibadat too, then it is an unreasonable repetition; otherwise, Namaaz stands ousted as Ibadat.

But still supposing that Ruku' is Namaz, Sajdah is Namaz, Ibadat is also Namaaz, then further on we find an order to discharge the duties of "deeds of goodness" and Jihad, up to the level of testifying upon others. Then again the divine order follows: "Then Establish Salaat". Now for which New Namaaz this order of "Aqaamat as-Salaat" is given once again? Was the Ruku', Sajdah, and Ibadat, earlier performed, was not enough for Namaaz? Or if that was all about Namaaz, then how this present "as-Salat" could become Namaaz?

Kindly note that in these verses, the word "پس" that comes before Aqaamat as-Salaat is very important. This word would be used only in cases where a certain condition has earlier been stipulated. As a matter of fact, this is a description of all the stages of evolving a reformative, welfare society, from its start to its final maturity.



If a reformative, welfare oriented, opulent society is to be evolved, the foremost stage is that of Ruku', viz., showing eagerness for Divine Commandments. Whenever a man bows down, he confesses to agree with what he has listened to. Next stage is that of keeping constantly active and responsive to obey those commandments; and that stage is called Sajdah which is symbolized in a man's surrender in favour of those commands, after showing eagerness for them. And in the third stage comes the order of obedience which signifies the establishment of a discipline of sustenance and nourishment through Divine Commandments. In addition to that, performing generally the deeds of goodness with the aim of common welfare of the society and making it an example for the humanity to follow. This situation is called "شهادت على الناس" – testify upon people.

If the above is desirable, "then (پس) establish Salaat and provide Zakaat".

From this sentence: "Then establish Salaat and provide Zakaat", it appears that all the stages of evolution detailed above, will be achieved finally by performing aqaamat as-Salaat and eeta'az Zakaat. In short, in these verses, all the stages of endeavor towards evolving a society have been enumerated.

In Verse No.35 of Chapter "al-Hajj", the Almighty is describing the quality of the humble ones "مُخْتَبِينَ" (Mukhtabeen) :-

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ  
وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

“Allazina iza zukirallaaha wajilat qulubuhum wa as-saabireena ‘ala ma asabahum wa almuqeemi as-Salaati wa mimma razaqnaahum yunfiqoon”.

“They are those that when Allah’s ZIKR is mentioned, their hearts become soft and they stand upright over what strikes them; and they are the enforcers of Salaat; and they spend from what we have bestowed upon them from sustenance”.

Please note. Here the humble ones are called the sustainers of Salaat. Here again no suggestion is given about the format of Namaaz, nor about its timings.

The word Salaat has also appeared in Verse No.44 of Chapter “al-Hajj”, whose translation, according to Ahmad Raza Khan Sahib, Abul A’ala Modudi and Amin Ahsan Islahi, is that Salaat (صلوات) is the plural of (صلاة), and that this word is used for Jews’ worship places; that in Hebrew, its origin is “صلوتا”. Mr. Ghulam Ahmed Pervaiz has the same standpoint. Let us study the verse; and for this we have to check also Verse No.39. Please see what Almighty says:-

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

﴿١٦﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ

﴿١٧﴾ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَلَئِنْ كُنَّا إِلَّا لِنُضِلَّ الْعَالَمِينَ

﴿١٨﴾ وَمَنْ يَنْصُرِ اللَّهَ فَهُوَ يُنْصُرْهُ وَاللَّهُ مَعَ الصَّابِرِينَ

﴿١٩﴾ مَنْ يَنْصُرِ اللَّهَ يَنْصُرْهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٢٠﴾

“Uzina lillazina yuqataluna bi annahum zulimu; wa innallaaha ‘ala nasrihim la qadeer. Allazina ukhriju min diyarihim bi ghayiri haqqi illa un yaqulu

*rabbana Allah; wa law la dafa' Allahi an-naasa ba'adhahum bi ba'adhin la huddimat sawaami'u wa biya'un wa salawatun wa masaajidu yuzkaru fi haa ism Allahi kathiran; wa la yansuranna Allahu man yansuruhu; innallaha la qawiyyun 'aziz'.*

“Permission is granted to those who were fought against, for the reason that they were subjected to cruelty; and indeed, Allah is capable to help them. Those who were evicted wrongfully from their homes, only because they proclaimed Allah is our Nourisher; and if Allah may not have enabled people to defend one another, it would become imperative that sawame’, and biya’un, and salawatun and masaajidu, where God’s Zikr is performed a lot, would be demolished; and indeed God helps those who help Him. Indeed, God is the Powerful, the Dominant.”

Kindly note that there are four words which appear in these verses. One of them is Salawaat. The four of them are like this : صوامع، بيع، صلوات، مسجد : **(Sawame’, Biya’un, Salawatun, and Masaajid):**

### **Sawame:**

Its root is “ ص م ع “ whose meaning is ‘respectable’, and ‘one posted on a most important status’.

### **Biya’un:**

Its root is “ ب ع ي “ whose meaning is ‘to make a deal’. The word “Bai’at” is also from this Root and its meaning is ‘trading’.

### **Salawatun:**

Its root is “ ص ل و “, whose meaning we have determined much earlier, viz., the establishment of society under Divine Commandments.

**Masaajid:**

Plural of Masjid. It means those orders or that centre/institution, under whose supervision and guidance, the society is established.

The overall meaning is that during the times of injustice, those posted on most important posts, are removed from their assignments and replaced by cruel ones. Trading centres and/or deals/agreements are violated. The society is under distress and Divine Commandments are set aside.

The above explanation is given only to make the issue clear. The misinterpretation of common translations is evident from the fact alone that if "Salaat" is a Jewish place of worship, then why the Salaat of Muslims shouldn't be called as "Jewish Namaaz".

## The Chapter “an-Noor”

In Verse No.58 of Chapter “an-Noor” too, neither the format of Namaaz is revealed nor its timings. Rather, upon consideration, it will be disclosed that there was a suggestion as to what strategy must be adopted in keeping with the present conditions; and as to what should be the opportune time to start your struggle for dissemination of Divine Guidance. Let us study this verse. The Almighty ordains:-

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَعِذْنَ كُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ  
 لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ  
 تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ  
 لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ  
 بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ

حَكِيمٌ

“Ya ayyuhal lazina aamanu liyastazinakum allazina malakat ayimanukum wa allazina lum yablughu al-hulm minkum thalaath marraat; Min qabl Salaatil Fajr, wa heena tadha’una thiyabakum min az-zaheerati wa min ba’adi Salaatil ‘ishaa’a. Thalaathu aaraatil lakum; layisa alayikum wa la alayihim junahun ba’adahunna; tawwafuna alayikum ba’adhukum ‘ala ba’adh. Kazaalika yubayyina Allaha lakum al-ayaat. Wa Allahu ‘aleemun hakeem.”

“O believers, those who are your “milk yameen” and those of you who have not yet reached maturity, must ask your permission on three occasions; before Salat al-Fajr; and when you ‘wadha’ ‘ your ‘thiyaab’ at ‘zaheerah’; and after Salaat al-Ishaa’a. For you, these are three times of secrecy. After that there is no restriction upon you or upon them, because you all are frequent visitors to each other. In this way God explains Ayaat to you and God is all-knowing and Wise.”

Please see that a few points in the Verse are worth considering:

- 1) Those who are “**milk-e-Yameen**”, and those who are not matured, they must abstain from joining your meetings;
- 2) Those who are **not yet matured, they are from amongst you**. The word “Minkum” – From amongst you – is used. This word is not used for children. If children were meant here, the words like “atfaalukum” – اطفالكم - or “aouladakum” – اولادكم – would be more appropriate. In Verse No.59, the word “atfaal” was used for the same people, but “atfaalukum” – your atfaal – was not used. Rather, “al-atfaal minkum” – الاطفال منكم – atfaal from you was used; from which it transpired that “atfaal” are found among people too, viz., those people who still have not reached the mental maturity.
- 3) “**Tadha’un**” (تضعون) is used in the meaning of “wadha”; for undressing or for removing shoes, the well known word is “Khula” – خلع – and Quran, in Chapter “Tahaa”, has also used the word “akhla’ na’layik” – اخلع نعليك – remove your shoes. (If taken idiomatically, it will mean “stop wandering around on foot”).

- 4) In **“Thiaabakum”**, the word **“thiaab”** is derived from the root “ث و ب” whose meanings is to “give back”; and from the same root “thawaab” is derived, which means that return which God gives back as a result of a deed. This word is used in good sense for believers, and is used in negative meanings too for disbelievers; just as ordained in Verse No.36 of Chapter “al-Mutaffifeen”: “هل ثوب” – the disbelievers were given the same return as they acted upon. The result of a future strategy is also called “Thawaab”, as ordained by Almighty in Chapter “al-Mudaththar”: “و صياك فطهر” – keep your policy/strategy free from vices.....A question arises here....Were the clothes of our Prophet dirty and needed washing? This can be an extremely perverse concept, but absolutely repugnant with the personality of our Prophet. Therefore, “thobe” must be defined as your intentions, strategy, and the results therefrom.

- 5) **“Min Az-Zaheerah”** (From Az-Zaheerah): Please note that if “Salaat Al-Fajr” and “Salaat al-’Ishaa’a” are taken to mean Namaaz at Fajr and Namaaz at ‘Ishaa’a, then this word should also have been “Salaat Al-Zohr”. The words “Min Al-Zaheerah” is proof enough to justify that Namaz at Zohr is not meant here. Therefore, the meaning of Zaheerah would also have to be taken from its root.

The word Zaheerah is from the root “ظ ه ر” and is a feminine form on the paradigm “Fa’eel”. Zaheer is a man who has qualities of dominance or of becoming prominent. The root meaning is “dominance”, as in case of dominance, someone comes up in lime light with full prominence, whether dominance be material or in quality.

Therefore, this word is used for those conditions which cause dominance.

6) **“Salaat al-Fajr”:**

The Salat of Al-Fajr: The word Al-Fajr has appeared in Verse No.78 of Chapter “Bani Israel” too, where it is ordained to establish “Quran Al-Fajr”. Fajr means “bursting” of something; when light of morning bursts forth from darkness, that time is called Fajr. Therefore, **“Quran al-Fajr” symbolizes the spread of Quran’s light, Quran of a new dawn**; and Salaat al-Fajr would mean the discipline formulated for that new dawn under Divine Commandments. Salaat al-Ishaa’a is again that discipline which is responsible for darkness; which causes to conceal or hide or obliterate the Divine Commandments.

Let us now study these verses once again. The believers were instructed that those of them whose affairs are under your attorneyship, and those of you who have not reached maturity yet, must seek your permission in three different conditions:-

- 1) Prior to the stage of establishment of discipline under Quranic injunctions;
- 2) When you are at the stage of formulating a strategy for your dominance;
- 3) When darkness of ignorance still prevails.

These three times are not only crucial but of weakness. However, at other times there is no restriction on anyone as you all are in close association with each other. That’s why God describes His orders for you as He is the Knowledgeable and the Informed.



This order is for those council meetings where Momineen determine their policies. In the early stage when Quranic discipline is still not established, but Quran's light is going to burst open, Quran's dawn is going to be ushered in, so the Milk-e-Yameen or those who still have not reached the climax of mental and intellectual faculties should abstain from joining these meetings. In such meetings only particular individuals formulate strategies based on their expertise; therefore, those who cannot be relied upon, should not participate in such meetings.

And the same order applies to "Min Ba'ad Az-Zaheer" – at the time of dominance – because in that situation future strategies will again be looked into; and in that process too, immatured people, and those who have entrusted their affairs to Momineen (subordinates), will not participate. And the same order applies to that time too when, due to some reason, a discipline under Divine Guidance is not formulated and applied; but efforts for that are under way. And this is the reason why these occasions are prescribed as weak (sensitive) ones; because if leakages about strategy start occurring, severe damages may take place. That's why the word "al-'Ishaa'a" is used which means covered, concealed.

The point must be borne in mind that wherever the terms Aqaamat as-Salaat and eetaa'as Zakat has appeared in Quran, the details thereof must have appeared there more emphatically.

In these verses too, no suggestion towards any details of format, timings, or ritual of Namaaz is seen. If we assume the words Fajr and 'Ishaa'a as morning and night time, the words "Ba'ad Az-Zaheera" reject the timings of that Namaaz which is called Zohr Prayer. Nevertheless, if the word Salaat is pondered upon according to Divine Guidance, not only we find comprehensive verses about these commandments, but more vehemently the details thereof are found; and that is a

proof that Salaat is not Namaaz, but the orders under Divine Guidance. To understand these and by acting upon these, to evolve a society is defined by the term “Aqaamat as-Salaat”.

In Verse No.37, Chapter “Al-Noor”, the Almighty ordains:-

رَجَالٌ لَّا تُلْهِيمُ تِجَارَةً وَلَا بَيْعًا عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ  
الزَّكَاةِ تَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

“Rijaalun la talhihim tijaaratan wa la bayi’un ‘un zikrillahi wa iqamis Salaati wa eetaa’is Zakaati yukhafuna youman tataqallabu fih alqulubu wal absaar”.

“Those steadfast ones whose trade or dealings do not make them negligent from God’s remembrance, nor from the duty of establishment of Salaat and provision of Zakaat; and they fear the day when hearts and eyes will protrude outwardly”.

The status specified above is that of God’s special subjects. Nowhere therein are described the format or the timings of Namaaz. I may add here that the word “Rajaal” has appeared in this verse which is used equally for man and woman; because those who adhere to the Deen are not only men, but women do so too.

In Verse No.55 of Chapter “an-Noor, God’s pledge to the believers is narrated which says that the Believers and the reformers would sure be awarded the rule of land, and will meet peace after fear; and that they will adopt my obedience; will not associate others in my orders; but if after all, some of them disbelieve, then those are the criminals. After that in Verse No.56, order appears in succession that:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

*“Wa aqemus Salaata wa aatuz Zakaata wa atee’ur Rasoola la’allakum turhamun”.*

**“And establish Salaat and provide Zakaat and be obedient to the Messenger so that you are bestowed with mercy”.**

In this Verse, neither any format about Namaaz is mentioned, nor any timings. The Verse describes the condition of God’s mercy in very clear word....to establish Salaat and provide Zakaat, and be obedient to the Messenger so that you become entitled to God’s mercy. Apparently, only those will be entitled to God’s mercy who would not only endeavor for the enforcement of Divine Commandments but for the opulence of society, and would spend in the way of God too; and whatever the Messenger would order them they would obey.

## The Chapter “An-Namal”

In the Chapter “An-Namal”, the word Salaat has appeared only once in Verse No.3. The Chapter “An-Namal” deals with those deeds that relate with the establishment of Salaat, therefore, from the very beginning of this Chapter, momineen’s qualities are described that are directed to the establishment of Salaat. The Almighty ordains:-

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

*“Allazine yuqeemoonas Salaata wa yu'toonaz Zakaata wa hum bil aakhirati hum yuqinoon”.*

**“Momin are those who establish Salaat and provide Zakaat and believe in the hereafter”.**

Quran has brought this subject under discussion in different verses; and everywhere you will find the same command; but you will not find a Verse which may give a suggestion towards the format or the timings of Namaaz. If you study this Chapter as a whole, you will come to know what Salaat actually stands for. Allow me to submit briefly as to how the establishment of Salat was carried out in the periods of Prophets Moses, Solomen, Saaleh and Lut, according to Chapter “An-Namal”.

We are told about the struggle of Prophet Moses and how did he come back and removed the shackles of slavery and oppression and freed his people; how Prophet Solomon preserved that freedom and how he dealt with Mushrikeen; how the people of Prophet Saaleh split into two groups and Momineen eventually became victorious; and how another people helped in suppressing the people of Prophet Lut.

You will find this story in Chapter “An-Naml”. Throughout the Chapter you will not find Namaaz. Yes, you will find the Prophets’ struggle against the exploiting groups and their confrontation with their ideology/discipline. And you will find the story of a society’s evolution based on justice and fairplay.

## The Chapter “Luqman”

In Chapter “Luqman” the word Salaat has appeared twice – in Verse No.4 and Verse No.17. In Verse No.4, qualities of benefactors are narrated. Just as in Chapter “An-Namal”, momineen’s qualities are described, similarly in this Verse, qualities of benefactors are highlighted. The Almighty ordains:-

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

*“Allazina yuqimoonas Salaata wa yutoonaz Zakaata wa hum bil aakhirati hum yuqinoon”.*

“These are the people who establish Salaat and provide Zakaat and they are the ones who believe in the hereafter”.

And the same teaching is manifest in the advice of Luqman to his son, in Verse No.17. Please go through:

يَبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا  
أَصَابَكَ ۗ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

*“Ya buniyya aqim as-Salaata wa’mur bil ma’roof wa anha ‘unil munkir wa asbir ‘ala ma asabaka; inna zaalika min ‘azmil umoor”.*

“O son, establish As-Salaat, and order for the good and forbid from the vice, and as a result, whatever you may face, be steadfast about it. Indeed, that will be from your resolve to obey the orders.”

As already submitted, Chapter “Luqman” describes the qualities of benefactors (Mohsineen). These are the people who enforce Divine Commandments; are responsible for society’s welfare, and believe in the hereafter. After that, the Almighty ordains that these are the people who are steadfast on their Nourisher’s instructions and they are the ones who will prosper.

On the contrary, about the other category, it was said in Verse No.6 that there are some who trade in talkativeness with a view to misguide people from God’s way without having knowledge of it; and not only misguide, but ridicule them. These are the ones entitled to humiliating torment.

Please consider as to what joke we have been playing with “Salaat”. What trade we have been carrying out in the name of Salaat? Aren’t we making money out of it? What is that medium through which peoples’ hard-earned incomes are pocketed by the one who does nothing all the day long? And through whom, people are kept far away from Divine Commandments?

## The Chapter “al-Ahzaab”

In Chapter al-Ahzaab, the word Salaat has appeared only once. In Verse No.33, the Almighty ordains :-

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ  
الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ

*“Wa qarna fi buyutikunna wa la tabarrujna taburraj al-jaahiliyyati al-oolaa; wa aqimna as-Salaata wa ateenaz Zakaata wa ati'na Allaha wa rusulahu”.*

(The order to our Prophet to instruct his wives to) “remain respectable in the affairs of their houses and may not follow the old ways of ignorance; and establish Salaat and provide Zakaat and obey God and his Messenger”.

Please see that it may look very strange if we take this “Aqamat as-Salaat” as the order of Namaaz here. How would that be possible that Quran is ordering to offer Namaaz and our Prophet’s wives may not offer it? If so, then that will provide an excuse or escape to the whole nation. However, if these orders may be for constant and diverse efforts towards enforcing Divine Commandments, some allowance of slackness is possible for every one. Indeed, sometimes omissions take place while dealing with others. But if our Prophets’ own wives commit slackness in “Ibadat”, this will be an improbability. But even otherwise, in this verse, there is no mention of the format or the timings of Namaaz.



## The Chapter “Faatir”

In the Chapter “Faatir”, the word Salaat has appeared twice – in Verse No.18 and No.29. In Verses 15 to 18, the Almighty ordains :-

﴿۱۵﴾ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ  
 إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿۱۶﴾ وَمَا ذَلِكَ عَلَى اللَّهِ  
 بِعَزِيزٍ ﴿۱۷﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا  
 لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ  
 رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۗ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَىٰ  
 اللَّهِ الْمَصِيرُ ﴿۱۸﴾

“Ya ayyuhan naasu antum al-fuqaraa’u ilal laah. Wallahu huwa al-ghaniyyul hameed. In yasha’a yuzhibkum wa ya’ti bi khalqin jadeed. Wa ma zaalika ‘alallaahi bi ‘aziz. Wa la taziru waziratin wizra ukhra; wa in tad’u muthqalatun ila himliha la yuhmal min hu shayin wa law kaana za qurba; innama tunzir allazina yakshawna rabbahum bil ghayibi wa aqamus Salaata; wa man tazakka, fa innama yatazakka li nafsih. Wa ila Allahi al-maseer”.

“O mankind, you are totally dependent upon God, whereas, He is Independent and praiseworthy. If he wishes so, he may do away with you and replace you with a new creation. It is not at all difficult for God. And no one shoulders another’s responsibility; and if an already burdened one calls upon someone to share her responsibility, no one would

share it, be one a close relative. You can only forewarn those who fear God for their future and establish Salaat; and whoever evolved his self, he did that for his own benefit; and to God we have to revert”.

Kindly note, in these verses, human kind's deeds are being exposed to them. They are told that if they thought they were doing something that God was in need of, they were grossly mistaken. He is independent of all; he did not need you or any of your deeds. You are in constant need as you are totally dependent. Please pause here for a moment and think whether or not the God is in need of any of our worship? The answer would be: No.

Let us make another question: Does God need from us to obey His commandments? The answer would again be: No.

It means that neither our worship fulfils a need of God, nor our compliance to His orders affords him one of his necessities. Then which one, out of both, he is persistently asking us to do? It is the “establishment of Salaat”. This Salaat is certainly those orders of God that are given for our prosperity and are scattered all over Quran like pearls. Without them, all the life long services and efforts of exalted Prophets for their people shall be rendered meaningless. What is the ethics described in Quran for? Whom are all the commandments for? Because God wants prosperity for his creation! This is the test and the trial for us.

In Verse No.29 of Chapter “Faatir”, the same facts are repeated in another style. The Almighty ordains :-

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ

سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ﴿٢٩﴾

*“Innal lazina yatluna kitaballaahi, wa aqaamus Salaata wa anfaqu mimma razaqnaahum sirran wa ‘alanyatan, yarjuna tijaratan lan taboor”.*

“Verily, those who recite the God’s Book and establish Salaat, and spend from what we have bestowed them with, either secretly or openly, then they wish a trade that never fails”.

Kindly note that there is a description of some special people that:-

1. They recite the God’s Book,
2. They establish Salaat,
3. Keep open for others the sustenance they are bestowed with by God.

Firstly, please let it be known that the recitation of God’s Book is not to be done as we usually do in our religious schools and homes – meaning a recitation by shaking yourself, or with useless repetitions, or with special ‘Qir’at ‘ styles, or by copying the notes of different songs – so that a listener may not make out what he is actually listening to. “Tilawat” actually means “to follow something after listening and understanding”.

Surely, those who understand the God’s Book and act upon its tenets, they are the ones who establish Salaat. It is obvious that only those can formulate a certain discipline who already possess its full understanding. If they keep open the sustenance for others, then it is equivalent to a trade which is never inflicted with loss; because the society that would evolve from such deeds, will be a nourished society, viz., a prosperous one. It will enjoy an abundance of God’s bounties; because Zakaat actually means abundance of welfare, riches and bounties.

Hence, prosperity and abundance, together with peace and security in such a society, is for the benefit of their own people (not of God, the Almighty, Whose exalted status is independent of all these things).

## The Chapter “Shuraa”.

In Chapter “Shuraa”, the word Salaat has appeared only once in Verse No.38 in relation with those whose absolute reliance is on God alone. The Almighty ordains:-

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

*“Wal lazina astajaabu li rabbihim wa aqamus Salaata wa amruhum Shuraa bayinahum wa mimma razaqnaahum yunfiqoon”.*

“And those who called upon their Nourisher and established Salaat; and whose policies are formed with mutual consultation; and who keep open the sustenance that we have bestowed upon them”.

Kindly note that this Verse describes those who rely upon Divine Guidance; they volunteer themselves to God’s mission and remain vigilant for the welfare and sustenance of human kind. They establish Salaat and settle their affairs by mutual consultation; and whatever they possess from divine bounties, they keep open for others.

You would have seen that those who have even a little bit of concern with God’s attribute of the Sustainer and the Provider, they serve His creations to earn His favours. They will eradicate cruelty and tyranny from the face of the earth; would make efforts to afford people their rights; they would enforce Divine Commandments so that God’s creations are afforded their rights and are freed from autocratic tyrannical exploitation; their minds are free from the shackles of dogmas and rituals. They would resolve their strategies by mutual consultation and whatever they possess, they would keep open.

## The Chapter “al-Mujaadilah”

In Chapter “al-Mujaadilah”, the word Salaat has appeared only once in Verse No.13. But, in the earlier verses, the believers were advised that if they did “NAJWA” with the Messenger, they must first give charity. This was deemed a better and purer way for them to adopt. The misconception usually given in reference to these verses is that the rich people, whenever they wanted, could have an audience with the Prophet; due to that, the poorer ones did not have a chance to have an audience to present their problems. For this reason it was said that “ فقدمو بين يدي نجوكم صدقة ” – whenever you want to talk in whispers, you must give charity first. As a result, the poor ones still did not get their chance and the rich ones too got annoyed of that charity; and after payment of charity by only one person, the Verse was cancelled and, subsequently, the Verse under study was revealed :-

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقْتِ ۚ فَاذَّ لَمْ تَفْعَلُوا  
وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ  
وَرَسُولَهُ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

*“A’ashfaqtum an tuqaddimu bayina yaday najwaakum sadaqaat. Fa iz lam taf’alu wa taaba Allahu alyikum fa aqemus Salaata wa aatuz Zakaata wa atee’u Allaha wa rasulahu. Wallahu khabeerun bi ma ta’maloon”.*

“Were you afraid to pay some Sadaqah before meeting your desire; then you did not do that and God forgave you on that account; So, establish Salaat and provide Zakaat and obey God and his Messenger; God knows all that you do”.

(The same interpretation, more or less, is found in every translation)

It looks very strange that when the verse was revealed, still only one person had had the chance to pay Sadaqah, and the verse was abrogated just like that! And it was said that “O Kay, if you are not acting accordingly, no problem; you just establish Namaaz and keep providing Zakaat”.

I am at a loss to understand as to what services we are offering Allah and His Messenger by such reflections? What impression we wish to transmit about Islam and its originator by assigning meaningless and absurd interpretations to these verses?

Even a cursory study of Chapter “Mujaadila” would make it obvious that this Chapter basically dealt with a punitive action against the gang of conspirators; they were obstructed from causing intrigue in the secret meetings; and they were obstructed to intrude in those meetings where the Prophet was busy discussing future strategy with his companions; and thus it was said that only those can participate in such meetings who offer Sadaqah.

It would be appropriate here to have some discussion about Sadaqah. The root letters of Sadaqah are “صدق”, whose meanings are: ‘to make something true’, ‘to prove something as truth by action’, ‘the truth’, etc. Those who are faithful to the State, they are obliged to carry out some crucial mission that may prove their loyalty with the State. To prove that loyalty, they would either carry out some crucial duty, or would spend out of their wealth; thus they would prove the truth of their loyalty.

But those who may not be able to undertake both the above assignments, they were asked, for the time being, to stick to

the establishment of Salaat and the provision of Zakaat, and keep obeying the Almighty and His Messenger in letter and spirit.

The conclusion is that those who fall short of qualities beneficial to the State, nor can they exercise “Infaaq”, may not intrude in the official meetings where future strategies are formulated, in secret; they should rather participate generally in the efforts to establish the discipline. Again, neither there is a mention of the format of Namaaz, nor of its timings.



## The Chapter “al-Muzammil”

(Adopted from “Qurani Dastoor-e-Ingelaab” by Maulana Obaidullah Sindhi)

Maulana Obaidullah Sindhi says:-

“Whenever our interpreters set out to interpret the verses of Quran, their expositions usually link the Quranic narrations to some particular story, or myth or to particular individuals; and they name that formula “Shaan-e-Nuzool”.

This is a very important point because by ascribing Quranic teachings to some particular incident or individual, their over all general application and scope is restricted. What is required is to scrutinize these teachings by applying them in every time period; and every one must decide by comparing them with one’s own thoughts and frame of mind as to how much he is suffering from capitalist tendencies.”

After this supplementary comment, let us now study the Chapter “Muzammil”.

“يا ايها المزمّل” – O Muzammil. This has been explained in many ways. Some have defined it as “the one who is wrapped in clothes”. This is a metaphorical meaning where the suggestion implies that such a person is lazy and slack in his work. And the above form of address is adopted as an objection or complaint. But, at the same time, for the same person, who was so active and eager in his thought and action to emancipate the general human kind, to serve the God’s creation, and to connect them with God’s ideology, the Quran had to say :

“لعلك باخع نفسك الا يكونوا مومنين”

*(la'allaka baakhe'a nafsak alla yakunu Momineen)*

“Those who do not submit to the way of life offered by you, would you tire out your whole life for them”.

And that person's condition was such that the burden of showing the path of guidance to God's creation had bent his back downwards; to guess about him that he was lazy in his work:-

سوء ظن بے ساقی کوثر کی جناب میں  
is an insult of our Prophet's status.

Therefore, only those meaning of Muzammil must be suitable which may be in keeping with the purpose of this Chapter, and with the high character of the Prophet pbuh.

Al-Mozammil is derived from the root “ ز م ل ”, whose meaning is ‘a companion who rides on a camel with you’. So, al-Mozammil means “one who gets companions together”; who may ride a camel together; who may become fellow travelers.

Maulana Obaidullah states: “So, al-Mozammil means one who mobilizes revolutionary elements to promote Quran's revolutionary movement, or who gets together that category of comrades which is required for this movement”.

The word Muzammil has an element of exaggeration too, which expresses the meaning of plentifulness or majority. From here its meaning would be ‘the one who mobilizes the companions in plenty’. Finally, Muzammil means ‘to prepare companions with Quranic teachings”.

قم الليل الا قليلا - نصفه او انقص منه قليلا - اوزد عليه ورتل القرآن ترتيلا  
“Qum al-layil illa qalilan. Nisfahu aou anqus min hu qalilan. Aou zid alayihi”, wa rattil al-Qurana tarteela”.

“Stand up at night by reducing some time; at midnight or earlier, or later than that, and recite the Quran gradually”.

It means to recite Quran with pauses in between, as in this way it helps to understand and to think over. In spite of such a stress on the understanding of Quran, Muslims think it enough to just go through without deliberation. It is not precisely known as to when Muslims were brainwashed into the habit of mere Tilawat and into thinking that it was sufficient. Hence, millions of Muslims stick to this habit.

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٦٠﴾

“Inna sanulqi alayika qaulan thaqeela”.

“We are going to entrust you with a responsibility”.

The Qaul Thaqeel means to prepare for a responsibility by imparting Quranic teachings. And this responsibility was aimed at the establishment of such a state where there may be no injustice; no one may be deprived of one’s peace and security; meaning the establishment of a fine, prosperous and exemplary peaceful society; whether nights may have to be spent working for that.

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلاً ﴿٦١﴾

“Inna naashiata al-layili hia ashaddu wat’an wa aqwamu qeelan”.

“The rising at night is definitely powerful to grasp matters and speak.”

It means that staying awake at night is more suitable to understand matters, take them in firm grip and to explain them.

Please note that Namaaz cannot be implied here as there is no element of well-thought over speaking during Namaaz. Assuming that there is a recitation of Quranic verses, even then there is no dialogue while praying; and the question of discussion and teaching or guidance does not arise; as well as that of deliberations.

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٥٧﴾

*“Inna laka fin Nahaari sabhan taweelan”.*

**“Verily, for you there is a long struggle during the day”.**

For a people’s revolution, only night coaching is not sufficient. Contact with people is of utmost importance. It means that to fulfill the aims of Quran’s revelation, only the teachings at night are not enough but efforts and hardworking during the day is also necessary.

وَأَذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٥٨﴾

*“Wa uzkur Isma rabbika wa tabattal alayihi tabteela”. And remember the name of your Nourisher.*

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٥٩﴾

*“Rabbul Mashriqi wa Al-Maghribi, laa ilaaha illa huwa fa attkhizuhu wakeela”.*

**“He is the Sustainer of East and West, no one is Ilaha except Him, Rely on Him alone”.**

In these verses the essence of the teachings is described. As submitted earlier, “Ism”, i.e., Names, are the identities. Because the Almighty (“Ilaha”) cannot be identified by its formulation, so, He is identified by His widespread creation in the Universe. In the world of humanity, His identity is understood by His Laws that are in force and the Universe is unable to change them. The principle He has given for man

is that man is given the option whether to follow them or to reject. For this reason it is ordained that you keep reminding your Nourisher's principles and standards constantly.

However, we have started, without thinking, to chant those principles on rosary beads copying the practice of other religions. In truth, these principles and values were meant to be applied throughout our society, and by these, a kingdom of God was to be established in the human world. For this purpose we had to adhere to the divine values and had to remain free from human thoughts. We are responsible for sustenance and evolution in the east as well as in the west. Then what is stopping us from relying fully upon Divine Guidance, whose principles do not apply on a particular nation or a territory. He is the Sustainer of those too where we have no access.

In the next verses, while criticizing the mindset and the interaction of capitalists, the Almighty, with reference to our Prophet, states:- ما ارسلنا انا ارسلنا اليكم رسولا شاهدا عليكم كما - الى فرعون رسولا - (Inna arsalna ilayikum rasulan shaahidan alayikum kama arsalna ila fir'oun rasulan) – We have sent to you Arabs a monitoring messenger similar to the Rusul sent towards the Faroah.

"فعضى فرعون الرسول فاخذنه اخذا وبيلاً" (Fa 'asaa Fir'ouna al-Rusul fa akhaznahu akhazan wabeela) - The Faroah did not obey that Messenger, so we inflicted him with painful torment.

Faroah's dictatorship was exploiting the Children of Israel and his own nation. He had tied them under the bondage of a humiliating slavery. In this verse, there is a description of the Faroah and of sending a Messenger towards him. At several places in Quran, the struggle between Prophet Moses and the Faroah is described. As a result of that, the

Children of Israel were freed. To emphasize in this Verse that “you are sent a Messenger just as Mosses was sent towards the Faroah”, gives a message to Arabian tribal chiefs that your time is also over. A messenger is sent to you for this purpose, as was sent towards the Faroah. The summary of this verse is thus explained by Maulana Obaidullah Sindhi: “Most of our interpreters wrote their renditions at a time when Quranic revolution had overshadowed most parts of the world; and the Muslim life had been regulated according to Quranic discipline. Due to this fact, these interpreters remained unaware of the situation that prevailed in the first stage of Islam’s introduction; and where Prophet Mohammad pbuh and his companions actually spent their lives. Therefore, these interpreters kept silent by assuming the circumstances faced at the time of that revolution as a big torment; and they really looked like a big torment. But the actual truth of that revolution can be understood only by those who were eye witnesses”.

It was stated in Verse No.20:-

﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ  
 وَطَآئِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَن لَّنْ  
 نَّحُصُّهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۗ

“Inna rabbaka ya’lamu annaka taqumu adna min thuluthi al-layil wa nisfahu; wa thuluthahu; wa taafatun min allazina ma’aka; wallahu yuqaddiru al-layila wa annahara; ‘alima an lan tuhsohu fa taaba alayikum; fa aqraoo ma tayisara min al-Qur’an”.

“Indeed, your Sustainer is aware that you and a group from your companions stand awake at night, less than two thirds of it, or half the night, or one third of it. It is Allah who creates the yardsticks of day and night and He well knows you won’t be able to continue like this. Therefore, He has

reverted to you with mercy. So from now on, read from Quran what is available”.

Now the word “read” never means to read Quran without understanding it. Reading always suggests understanding and then following.

“علم ان سيكون منكم مرضى” (Allama an sayakuna minkum mardhaa) – He knows some of you must be feeling sick; “و اخرون يضربون فى الارض يبتغون من فضل الله” (wa aakharoona yadhraboona fil ardh yabtaghoona min fadhli Allah) – And others would travel in the land in search of God’s blessings.

“و آخرون يقاتلون فى سبيل الله” (Wa aakharoona yuqaatiluna fi sabeel Allah) – And some people will fight in the way of Allah. “فاقروا ما تيسرمنه” (Fa aqra’u ma tayisara minhu) – Therefore, read only as much as you easily can.

“واقموا الصلوة و اتوا الزكوة” (wa aqemus Salaat wa aatuz Zakaat) – And establish Salaat and provide Zakaat; “واقرضوا الله قرضا حسنا” (Wa aqradhu Allaha qaradhan hasanan) – and offer Allah a simple loan.

“و ما تقدموا لانتسكم من خير تجدوه عندالله” (wa ma tuqaddamu li anfusakum min khayirin tajidoohu ‘indallah) – And whatever you will send ahead from Khayir for your people you will find it with God. “هو خيرا و اعظم اجرا” (huwa khayiran wa a’zamu ajran) – He is Good and Great in respect of reward. “واستغفروا الله ان الله غفور رحيم” (wa astaghfiru Allaha innallaha ghufurun raheem) – And keep asking protection from God. Verily God is the Protector, the Merciful.

Please note that as soon as the Chapter “Muzammil” started, the Prophet was given the title of “al-Muzammil” and was asked to be prepared as that time had come when he was to

be entrusted with an important assignment; and to arrange a struggle during the day; and determine a course of action from Quranic guidance during the night for that purpose.

The verses in the middle described the aforementioned change, and it was ordained afterwards to take it easy while arranging the Quranic teachings and adherence to them. No need for unnecessary labor. Do only as much as may not be burdensome for people. Also keep in mind that people have their obligations, viz., they can be indisposed; can be away traveling for trade; may have to go for fighting. So, go ahead and establish the Divine Commandments and try to evolve a highly sustainable, prosperous society; and for that purpose give generous loans to God because whatever you will spend, its results will soon appear before you.

It is clear that Chapter “al-Muzammil” affords the foundations upon which to build a just society after bringing an end to the dictatorial exploitation of Arab Tribes. To paste its essence upon Namaaz would be high-handedness with Quran.



## The Chapter “al-Mudaththar”

(Adopted from “Qurani Dastoor-e-Ingqelaab” by Maulana Obaidullah Sindhi)

"يَا ايها المدثر" (ya ayyuha al-Mudaththar) – O Mudaththar; literally the meaning of its root "د ث ر" is described as 'to kill' – But Mudaththar means "the one who eradicates all kinds of tyranny from the humanity".

"قم فا انذر" (Qum fa unzir) – Stand up and forewarn:

Please note that neither a sleeping person is being awakened here by saying “QUM”, nor the one “wrapped in a blanket” is being addressed. Rather, it is a call to stand up for a struggle leading to a revolution in the society. It is a forewarning of the stage to come when it was going to be resolved to take a practical step. After the night stays and the daily struggle, the time has now come to warn people of the advent of a change. The time has come now to deal with the tyranny and the exploitation which had perpetuated sufferings and distress to the humanity.

"و ربك فكبر" (Wa rabbika fa kabbar) – And substantiate the greatness of your RABB.

It is not a verbal chanting of the words “Allaho Akbar”, or a course in meditation, but an invitation to a practical course of action that may result in establishment of your Rabb’s Discipline of Rabubiyat (the system of sustenance and nourishment); meaning that laws will be formulated in accordance with Divine Commandments and guidance and would aim wholly and solely towards the welfare of humanity. Every human being would be given his rights before asking.

"و ثيابك فطهر" (Wa thiyabaka fa tahhar) – And keep your dress clean.

Generally it is translated like this. Thiyaab is the plural of Thobe and the root is “ث و ب” from where is derived the word “Thawaab”. The meaning of this root is ‘to return’. As the Arabs call their robe as “Thobe”, so it was taken to mean ‘dress’. Please note that if THIAAB is taken in this verse to mean dress, then its implication that the Prophet’s dress used to be dirty, so he was ordered to wash it, will not be acceptable. But if Thiaab is taken as those results which were to come forward from the Prophet’s struggle, then it will mean to act in a way that results are pure; meaning to keep your concepts and views pure; there should be no adulteration of Shirk.

"و الرجز فاهجر" (Wa al rijza fa ahjar) – And keep away from filth.

This filth is misconstrued as physical filth. As submitted earlier, in both the above Chapters al-Muzammil and al-Mudaththir different stages of a revolution have been described. A leader is being offered a strategy. Chapter al-Muzammil describes the revolutionary strategy aiming at establishing the discipline of Salaat. Chapter al-Mudaththir discloses the guidelines by which the society is to be safeguarded from the vice. “Wa al rijza fa ahjar (and keep away from filth) cannot mean that our Prophet’s clothes were filthy and he kept lying wrapped in a blanket.

Please note that THOBE means to return to the original condition, or to come back to the real purpose of some assignment. Allama Rashid Nomani has written in his Lughaat al-Quran : “و ثيابك فطهر، “ (wa thiyabaka fa tahhar) some have taken Thiaab in its literal meanings as clothes and others say that Thiaab is a metaphor for SELF (نفس) and the meaning is to keep your SELF clean and pure. This Self is the same Self whose oath

was taken by the Almighty while saying “ **قد افلح من زكها و قد خاب من دسها** (qad aflaha man zakkaha wa qad khaba man dassaha) – He has prospered who evolved his Self and he has failed who suppressed it. The same SELF is interpreted in this Chapter as THOBE”.

And about the same Self it was advised to keep it pure from all impurities. Keep evolving it. The basic meaning of RIJZ is a filth that may cause repulsion. A good natured man takes all vices as RIJZ and he feels repulsion to think that he may commit disobedience. And when we are talking about our Rusool, it becomes an extremely shameful idea. Rusool’s life is a guide for all of us. An exalted personality like him is highly sophisticated and gentle with respect to not only thought and demeanor but in its physical manifestation too. The Almighty further ordains:-

**"و لا تمنن تستكثر"** (Wa la tamnun tastakthir) – Do not place people under obligations in the hope of gaining a majority; meaning that if you have obliged someone with your kindness, you may not hope for his obedience. To be obliged is a right of all the needy, be that an enemy or otherwise. One should not ask a return for doing a good. If a desire may arise in return for doing some good, that good will not remain a good. How often we have been told this by parents in our childhood. For the Prophet something above that maxim was said, that he may not expect obedience from those whom he has gratified.

I am obliged to reiterate with much regret that our interpreters have slung so much mud on the exalted person of our Prophet that the reader feels ashamed. Here too they have interpreted “Kathrat” as wealth, inferring the meaning as “do not gratify or oblige people for getting hold of their wealth. God forbid, what a shame! What a picture we portray of our own Prophet!

Please note that in Verse No.128 of Chapter “al-An’aam”, the Jinns are being asked: **”يا معشر الجن قد استكثرتم من الإنس”** (Ya ma’ashar al-Jinni qad astakthartum min al-Ins) – O communities of Jinns, you had subjugated many from the human kind.

If the meaning of ISTAKTHAAR is to make subjugated in Chapter “al-An’aam”, why do we take the Verse **”ولا تمنن تستكثر”** (wa la tamnan tastakthar) in Chapter “al-Mudaththar” as “wealth in return for obliging or gratifying”. In fact, here too, its meaning will be “not to expect obedience in return for a gratification”.

**”و لربك فاصبر”** (wa li rabbika fa asbar) – And be steadfast for your Rabb.

Please note that it is ordained to be “steadfast”; it means that when you talk about Rabb (the Almighty), those groups whose interests are harmed by the discipline of your Rabb, stand up to defy you. Therefore, at such a time you have to exercise steadfastness. And keep struggling with the aim to establish the discipline of your Rabb.

From the Verses we have gone through we have gathered the orders to:

1. establish your Rabb’s greatness in letter and spirit, not by words of mouth;
2. keep alive the concept of pure Deen in your thoughts and ideology; and your morals and actions should display that purity;
3. the way of obliging people should be on the pattern of “no expectations in return for a good”; not even a desire to have obedience;
4. and, in this process, face whatever problems arise with steadfastness.

The later verses paint a picture of that revolution which stands as destiny with the Almighty; which Maulana Obaidullah Sindhi has interpreted as a smaller torment before the bigger torment. Since revolution is not the subject of this booklet, therefore, we present before you the words of Obaidullah Sindhi about these verses. He says :

“The respected interpreters assumed silence after relating these verses to the hereafter. Before the big torment, the world would face a smaller torment; and that will be the era of revolution”.

It means that in his view, the narrations in Chapters “al-Muzammil” and “al-Mudaththir”, where the Day of Judgement is portrayed, is actually a description of a change within this world.

Let us proceed further. After these verses, there is a narration about Believers, in Chapter “al-Mudaththar”, who would be staying in Paradise.

**"فِي جَنَّتِ يَتَسَاءَلُونَ مِنَ الْمُجْرِمِينَ مَا سَلَكَكُمْ فِي سَقَرٍ"** (Fi jannatin yatasaa'aluna min al-mujrimeena ma salakakum fis saqar) – They ask the criminals in the gardens what subjected you to this torment? The criminals would say: **“قَالُوا لَمْ نَكُ مَصْلِينَ”** (lam naku musalleen) – we were not among Musalleen”.

It means that the criminals had committed only a single crime; that they were not Musalleen. Now you may decide yourself: Was the Faroah killed only because he was not offering Namaaz, or was it because he had gripped the humanity in shackles? Was the crime of Quraish tribe of Arabs only that they were not offering Namaaz or was it that they had perpetuated a dictatorial system? When the Prophet Jesus raised a mutiny against the Roman Empire,

was it because the emperors of Rome did not offer Namaaz, or was it because they had subjugated the Jewish public by conspiring with Jewish religious leadership?

In the next verses Quran is defining the non-Musallees: "ولم نك نطعم المسكين" (wa lam naku nat'am al-maskeen) – We were not arranging sustenance to Maskeen.

"و كنا نخوض مع الخائضين" (Wa kunna nakhudhu ma'a al-kha'idheen) – We were indulging in useless discussions with people. "و كنا نكذب بيوام الدين" (Wa kunna nukazzib biyoumid Deen) – and we were denying the era of divine ideology. "حتى اتنا اليقين فما تنفعهم شفاعة الشفيعين" (Hatta aatina al-yaqeen fa ma tanfa'ahum shafa'atin ash-shafi'een) – Till the inevitable came up; no intercession by intercessors can benefit such people.

Apparently with God no intercession shall work. However, in this worldly life the government spies would spy on people to the rulers. But at the time of that change, no one's intercession will work for such people as their crimes will be so intense that they be sentenced straight to prison. After that the Almighty ordains:

"فما لهم عن التذكرة معرضين" (Fa ma lahum 'anit tazkirati moa'ridheen) – Then what is the reason that they turn their backs upon divine remembrance.

The next verses are explaining the condition of disbelievers that they run away from Quran as a donkey runs for his life upon confronting a lion; and they wish that every one of them should be given a separate scripture; and then finally disclosed that in fact they do not fear their doom.

"انه تذكرة. فمن شاء ذكره و ما يذكرون الا ان يشاء الله" (Innahu tazkiratun. Fa man shaa'a zakarahu wa ma yazkuruna illa an yasha'allah) – Of course it is an admonition; so,

whosoever wishes may stand admonished; but only those benefit from it whom Allah wills so. "هو اهل التقوى و اهل المغفرة" (Huwa ahl al-Taqwa wa Ahl al-Maghfirah) – These are the people of Taqwa and people of Maghfirah.

Kindly note as to who are called Musalleen throughout the Chapter. In this revolutionary Chapter, a summary or essence of the whole process of revolutionary struggle is described. It deals with teachings in the ideological perspective. It gives reasons why one cannot be called Musalleen; they are those who do not arrange sustenance for Masaakeen; and they do not undertake the responsibility to bring about a change; and they do not participate in the efforts to evolve a reformative, welfare oriented, exemplary society. To relate this Chapter to those "who do not perform the ritual of Namaaz" would be a sheer injustice to Quran.

Namaaz is a personal act of man which he offers for satisfaction of his own self; and he has inherited it through succession. To misconstrue it from "Quranic Salaat" is highly inappropriate. If it is deemed a substitute or essence of Salaat, then the targets to be achieved through Establishment of Salaat will be lost for ever. The tyranny and the servile bondage inflicted upon humanity will never be eliminated. Peace and Security would never prevail. This world would remain doomed to terror and savagery for ever.

## The Chapter “al-Bayyinah”

The word Salaat has appeared only once in Verse No.5 of Chapter al-Bayyinah. The topic and the climax of this Chapter are described in this verse. In earlier verses, after describing disbelievers from People of the Book, and Mushrikeen, it was said : “Irrespective of the fact that they were sent down clear evidence by God, and the teachings of scriptures disseminated by God’s appointed Messengers – which contain sustainable laws – these communities started opposing the commandments as soon as those were conveyed to them, whereas:-

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ

وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾

*“Wa ma umiru illa li ya’budu Allaha mukhliseena lahud Deena hunafaa’a wa yuqeemus Salaata wa yu’tuz Zakaata, wa zaalika deen al-qayyimah”.*

“These people were given only the order to be obedient to God with full devotion, being sincere to the Ideology and keeping it free from impurities; and that they may establish as-Salaat and provide az-Zakaat; and that this is the firm, sustainable Deen”.

As submitted in Part 1 of this Book, if ‘Salaat’ is ‘Namaaz’ and ‘Zakaat’ means to give away 2 ½ % of your savings, then why Quran is silent about this clarification? Definitely, neither “Aqaamat as-Salaat” is equivalent to ‘Namaaz’, nor “Eetaa’az Zakaat” means to give away 2 ½% of your savings, to legitimize your accumulated wealth.



Obedience (or being a subject to God) is synonymous with acting upon God's commandments with full devotion. Indeed, "ليعبد الله" (Li yabudallah) – "Obedience to God" can only be substantiated when man adheres to and abides by the Divine Commandments with full concentration. It is not worship. It is the priority given to Divine Guidance encompassing each and every action by man. No act of man may be in violation of, or outside the parameters of the Divine Guidance for a single moment. To adopt a ritual of worship, and then award yourself with a licence to indulge in all kinds of vice is just absurd.

And the said obedience has to be carried out by exercising sincerity, i.e., without adulterating it with a human concept. Neither a human edict nor a human inference or conclusion should be taken note of. "له الدين حقا" (Lahud Deena Haqqa) – His Deen is the True Deen means that His ideology will have to be enforced precisely. "ويقيموا الصلوة و" (Wa yuqemus Salaata wa Yu'tuz Zakaata) – And that they establish Divine Commandments and provide for evolution of man. "وذلك دين القيم" (Wa zaalika ad-Deen al-Qayyam) – And this is the Deen of "Al-Qayyam". This is the constitution of life of "Al-Qayyam".

Please note that as submitted earlier, Deen-e-Qayyam is a Divine Guidance based constitution which may be kept free from outer influences; and this is what the God has named as His Obedience which was misconstrued as IBADAT. The Salaat was converted into Namaaz and Zakaat was given the interpretation of giving away 2 ½% from illegitimate wealth so that rest of the wealth stands purified. Now, with this interpretation, whatever wealth one may plunder, only by giving 2 ½% of it in charity, God makes all of it legitimate and fair. Sorry, there is no justification for this from a Verse of Quran.

A brief commentary under the heading “Zakaat” is also given at the end of this book on the subject of Zakaat in order to further facilitate the understanding of Quranic Terms “Aqaamat as-Salaat” and “Eetaa’az Zakaat” in the future.

## The Word “SALAAT” as ‘Relative Compound’

The subject of Salaat finally reached its end. However, I would myself feel unsatisfied if I do not bring under study those verses where the word Salaat has appeared as ‘Relative Compound’. To that end, I would first enlist herebelow those references where Salaat has appeared with a ‘relation’, then we can study those places.

### SECOND PERSON, SINGULAR, MASCULINE

Verse No.103, Chapter “al-taub ah”

Verse No.87, Chapter “Hood”

Verse No.110, Chapter “Bani Israel”

### THIRD PERSON, SINGULAR, MASCULINE

Verse No.41, Chapter “Noor”

### THIRD PERSON, PLURAL, MASCULINE

Verse No.21, Chapter “al-An’aam”

Verse No.35, chapter “al-Anfaal”

Verse No.2, 9, Chapter “Al-Mominoon”

### FIRST PERSON, SINGULAR, MASCULINE

Verse No.163, Chapter “al-An’aam”

### SECOND PERSON, SINGULAR, MASCULINE

SALATUKA (صلوتك) – Your “Salaat”. In Verse No.103 of Chapter “al-Taubah”, the Almighty ordains :

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ  
 إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٣﴾

“Khuz min amwalihim sadaqatan tutahhirhum wa tuzakkihim biha wa salli alayihim. Inna Salaataka sakanun lahum. Wallahu samee’un ‘aleem”.

“Receive Sadaqaat from their wealth so that you may purify them and nourish them with it and encourage them. Indeed your encouragement is a cause of contentment for them; and God is the Knowledgeable and the Listening One”.

There is no mention of Namaaz far and wide in this verse. From the Root “ص ل و” “Sall” is the ‘Imperative Verb’, whose meaning is to back up, to second, to appreciate someone. There is no talk of Namaaz here.

Rest of the two references i.e., Verse No.87 of Chapter “Hood” and Verse No.110 of Chapter “Bani Israel” have already been studied.

### THIRD PERSON, SINGULAR, MASCULINE

SALATAHU: (صَلَوْتُهُ) – “His Salaat”:

In Verse No.41 of Chapter “Noor”, the Almighty ordains:

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتِ  
 كُلُّ قَدِّ عِلْمٍ صَلَاتُهُ وَتَسْبِيحُهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

“Alam tara annallaha yusabbihu lahu man fis samawaati wal ardhi wa at-tayiru saffaatin. Kullu qad ‘alima Salaatahu wa tasbihahu. Wallahu ‘Aleemun bima yaf’aloon”.

“Haven’t you seen that whosoever exists in this Universe is performing ‘tasbeeh’ for God; and birds too, in flocks, perform ‘tasbeeh’; and every one is aware of his Salaat and Tasbeeh; and God is aware of all they do”.

This verse is worth consideration. Kindly give a little bit of attention and the meaning and the interpretation of Tasbeeh and Salaat would become vivid to you. Please note that in this verse a few points have come up straightforwardly:

- 1) Firstly, man was told that “haven’t you seen”.....which simply means that whatever is emphasized is a matter of everyday observation. It is not so that the Tasbeeh and the Salaat of birds and other animals is not under our constant observation; otherwise, to say “haven’t you seen” would be meaningless.
- 2) Secondly, whatever exists in the Universe is functioning in obedience to God; struggling for him. And in “wa at-tayiru Saaffaatin” – Birds in flocks – there is something very clear that the Birds mentioned are in lines after lines....and these are mentioned separately from “Man fis Samawaati wal Ardh”. The suggestion is towards their particular quality and that’s why it is described separately.
- 3) Every creation is well aware of its Salaat and Tasbeeh; meaning that every creation knows its destiny; which is reserved and fixed for it; and what it has to do to reach that destination is known to it – especially to those eagles who stand in lines.
- 4) And this is a Tasbeeh and Salaat that is known to God too.

A little bit of consideration would let you know that Tasbeeh is equivalent to Struggle and Salaat means that goal of life for which struggle is made. There is no mention of Namaaz here far and wide.

### THIRD PERSON, PLURAL, MASCULINE

SALATIHM (صَلَاتِهِمْ) – Their Salaat.

In Verse No.92 of Chapter “al-An’aam”, the Almighty ordains:-

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ  
الْقُرَىٰ وَمَنْ حَوْلَهَا ۗ وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۗ وَهُمْ  
عَلَىٰ صَلَاتِهِمْ مُحَافِظُونَ ﴿٩٢﴾

“Wa haza kitaabun anzalnaahu mubarakan musaddiqul lazi baina yadayihi wa li tunzira ummal quraa wa man hawlaha; wal lazina yu’minoona bil aakhirati yu’minoona bihi; wa hum ‘ala Salaatihim yuhafizoon”.

“And We have sent down this Book as a blessing and it attests that which has come before it so that you warn Ummul Quraa and the people of its surroundings and those who are Believers. These are the ones who believe in the hereafter and safeguard their Salaat”.

Please note that Namaaz can in no way be assumed from this verse. The subject here is basically the “al-Kitaab”, i.e., the orders of Divine Guidance. In the first instance the Al-Kitaab was declared as a blessing and an attestation; then after disclosing that the policy of Quran is to forewarn the

chiefs of Ummul Quraa and its surroundings against their tyranny, it was clarified that the Believer's way is to remain Momin not only with Quran but also with Aakhirat; and that these are the people who safeguard their Salaat. And indeed, those who will take Quran, i.e., Divine Guidance as their destiny, would, as a next step, go for implementing it. They will not start offering Namaaz. They will act upon what Quran has advised to do, and not to do. After understanding a Book, it is practically applied, or its teachings go waste.

### Verse No.35, Chapter "al-Anfaal":

Here Salaat of the people of our Prophet, i.e., the behaviour of these people is discussed saying that they have taken as worship a lot of meaningless sounds and hue and cry. Then they are warned of an impending torment. The Almighty ordains:-

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ

بِمَا كُنْتُمْ تَكْفُرُونَ

*"Wa ma kaana salatihim 'indal bayiti illa muka'an wa tasdiyatan; fa zuqu al-'azaaba bima kuntum takfurun".*

**"And their Salaat near Al-Bayit is nothing but a loud howling, crying, whistling and echoing; so, have a taste of torment in return for your disbelief".**

What were the disbelievers denying? Indeed, they were denying the Divine Commandments. When they were asked to exercise justice and fairplay; and to restore human rights; they flatly refused to do so. With them, the rituals of worship were deemed the ultimate. They wanted to please God by worship for which they had invented the rituals of "Makaa'un

wa tasdiyatan”, i.e., meaningless crying and repetitive slogan mongering.

Contrary to that, Quran demands of Momin time and again to establish justice, exercise fairplay, restore the rights of Masakeen and Yatamaa, and to evolve a reformative, welfare oriented society. This is the Salaat that appears on every page of Quran. On the contrary, we do not find any outline of Namaaz in Quran. But we still have converted Quran’s Salaat into Namaaz just like “Makaa’un wa tasdiyatan”. In this Verse, the Salaat of Disbelievers is described; Momin’s Salaat is not mentioned.

#### Verse No.2, 9, Chapter “Al-Mominoon”

In Verse No.2, the word SALAATIHIM has appeared where Salaat is singular and ‘HUM’ is the pronoun of Third Person, Plural, Masculine; whereas, in Verse No.9, Salaat’s plural, Salawaat has appeared with the pronoun of Third Person, Plural, Masculine.

From Verse No.1 to 11, appreciation and admiration of Mominoon is described. In Verse No.2, the Almighty ordains: “Allazina Hum fi Salaatihim Khaashi’oon”- These are the Momins who exercise “Khashiyyat” in respect of their Salaat. And in Verse No.9, the Almighty ordains: “Wallazina hum ‘ala Salaatihim yuhaafizoon” – and the same Momineen safeguard their Salaats.

In Verse no.2, the course of action by Momineen has been described that they exercise caution in respect of Salaat and in Verse No.9, it is stated that they are Guards over their Salaats (صلوات). In the first verse, Momineen’s own Salaat is described where they exercise caution and in Verse No.9, “ ‘Ala Salawaatihim” (على صلواتهم) , meaning, Salaats on the level of society are emphasized, i.e., they are guardians of



one another's Salaats and they also keep an eye over preserving the right direction for their Momin brothers.

Verse No.23, 34, Chapter "al-Ma'aarij"

In this verse too, the style of Chapter "al-Mominoon is maintained; only with the difference that Salaat has not appeared in the plural form. Only the Compound "SALAATIHIM" has appeared in both verses.

In Verse No.23, the Almighty ordains:-

الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾

*"Allazina hum 'ala Salaatihim daa'imoon".*

**"They are those who always stick to their Salaat".**

And in Verse No.34, the Almighty ordains:-

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾

*"Wal lazina hum 'ala Salaatihim yuhaafizoon".*

**"And they are those who Guard upon their Salaat"**

In Verses No.23 to No.35, Musalleen's qualities are described. With reference to that we will take up the two verses under the heading "MUSALLEEN" in detail so that not only the concept of SALAAT, but that of the Enforcers of Salaat too becomes clear in our minds.

**FIRST PERSON, SINGULAR, MASCULINE**

SALAATI (صَلَاتِي):

**Verse No.162 of Chapter "al-An'aam"**

The Almighty asks the Messenger of God to proclaim that: "My Salaat, my "nusk", my life and my death, all is for Allah

who is the Lord of the Universe. Please have a look at Verse No.162:-

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

“Qul inna Salaati, wa nusuki, wa mahyaya wa mamaati, lillahi rabbil ‘Aalameen”.

“Say that Indeed, my Salaat and my way and my life and my death all are only for Allah who is Lord of the Universe”.

Here if we take Salaat as equivalent to Namaaz, then what is the “NUSK”; because the meaning of NUSK includes rituals of worship? By looking into earlier verses, we would come to know that there are four conditions in this verse. The Almighty ordains :-

قُلْ إِنِّي هَدَانِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِثْلَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

“Qul innani hudaani rabbi ila siraatin mustaqeemin Deenan Qayyiman Millata Ibrahima haneefa. Wa ma kaana min al-Mushrikeen”.

“Say that my RABB has indeed guided me towards the right path which is the Sustainable/Firm Deen; which is the Pure Deen of Abraham; and he did not belong to the Mushrikeen”.

The Verse under study is revealed after the above, and it is a description of our Prophet’s custom; and where God made our Prophet proclaim His Deen; meaning that Salaat is “Deen-e-Qayyam”, and NUSK are those ways and customs through which this Deen-e-Qayyam would be formulated or evolved.

## The Verbs from “ ص ل و ”

The need to study the derivative verbs from the Root " ص ل و " is important with a view to bringing under discussion all the Quranic words from this Root; and to bring forth all those verses wherein they have appeared, thus facilitating the future work of a researcher. The verbs from this Root are as follows:-

يصلون      YUSALLA,      يصل      يصلى      SALLAA,      صلى  
 صلوا      SALLI,      صل      يصلوا      YUSALLU,      يصلوا      YUSALLUNA,  
 تصل      TUSSALI      تصل      SALLU,

As submitted earlier, the derivatives of Root “ ص ل و ”, be they nouns or verbs, would always preserve, maintain and reflect the essence of ‘walking behind someone’. For example, if we walk behind the Divine Guidance, as has been proved in this book, it will be the pursuance of Divine Guidance. If we walk behind a leader, it will be ‘walking in his footsteps’. Therefore, we must bear in mind that we are now not bringing under discussion the term “Salaat”, but those words that are derived from the Root “ ص ل و ”. Take an example like this: If we write a book on a soldier in Urdu, wherever the word “goli” appears, it would mean a ‘Bullet’. But if there is a sentence in that book saying that: the soldier on his return home, gives a ‘goli’ to his son, then indeed that will not be the ‘Bullet’ but some other kind of ‘goli’. However, the basic concept of ‘a circle’ or a ‘round, circular thing’ would be present there. In the same the word ‘operation’ means to carry out some action where there is some element of cutting, peeling, selection, etc. Similarly a Doctor’s operation would mean a human body’s incision and repair; police operation would mean investigation about a

criminal; a mechanic's operation would mean working on a machine, etc.

As we are not discussing now about a term, which is "Salaat" here, but are rather considering the verb derivatives of "ص ل و", therefore, the basic meaning of "walking behind" would always be present in every verb; but it won't be necessary that there may be a concept of following the Divine Guidance. Let us take up the word "Salla" first.

## **SALLAA**

Sallaa's verb is in the form of Third Person, singular, masculine and has appeared at three places. In Chapter al-Qayamah, in Verse No.31, Chapter "al-A'ala", in Verse No.15 and Chapter "al-Alaq" in Verse No.10. Let us in the beginning check these places altogether and think about them.

The first situation is Chapter "al-Qiyama" where the Almighty ordains:-

فَلَا صَدَقَ وَلَا صَلَّى ۖ وَلٰكِنْ كَذَّبَ وَتَوَلَّى ۖ

*"Fa la saddaqa wa la Sallaa wa lakinna kazzaba wa tawalla".*

**"Neither did he believe nor followed, but rather belied and backed out".**

There is the description of a person as to how he behaved in respect of Divine Guidance; that he did not believe the Divine Guidance; on the contrary he belied it and instead of following it, he turned his face and walked away. Now at this point, Sallaa cannot be taken in the meaning of 'offering Namaaz' because by bringing two antonyms here the Almighty Himself determined the true meaning of Sallaa. The antonym of Saddaqa was quoted as Kazzaba, proving

that he did not believe but contrarily, belied. The whole of Quran is witness that the meaning of Kazzaba does not mean telling a common lie, but it means to belie the Divine Guidance. Therefore, such a person did not believe in Divine Guidance but belied it . Wa laa Salla: he did not follow but did the opposite of Salla, i.e., Tawalla; and turned his face and walked away, or went back. By quoting this sentence here, it was proved that Sallaa means to walk after someone. At this point the interpretation of this verb is that of walking behind Divine Guidance and Namaaz is not mentioned at all.

The second point is in Verse No.15 of Chapter "al-A'ala", where the Almighty ordains: "وذكر اسم ربه فصلی" (Wa zakara isma rabbihi fa sallaa) – And he remembered the name of his Rabb and followed Him.

Please note that in this verse too, the matter under discussion is: to follow by keeping in view the ISM; and it has already come under discussion. Here we again bring a short discussion about ISM before you so that its interpretation is refreshed in minds.

ISM is symbolized in an identity; and for the sake of identity we usually give a name to a place, a thing, an existence. Basically, in the root of ISM, the element of Identity is concealed. When a man's name is mentioned, suddenly all particulars of his personality appear before us, e.g., his mannerism, appearance, habits etc. For example, when we say Mohammad Ali Jinnah, we immediately know that it is a man who is tall and slender, in a three piece suite, a cigar in mouth and whose specialization is that he acquired a separate piece of land from Hindustaan for the Muslims; and on his great accomplishment, his nation awarded him with the title of Quaid-e-Azam; and if Mohammad Ali Jinnah may not be mentioned, if only Quaid-e-Azam is mentioned, the

inference will be to that person whose name is Mohammad Ali Jinnah.

Similarly, when we call the Lord of the Universe by his name, we call him ALLAH. But contrary to a human being, the Creator is far away from our comprehension. That's why he ordained about Himself : لا يدركه الابصار (La yudrikuhu al-absaar) – He can neither be known by intelligence nor by eyesight. Therefore, to form the concept of such an existence; that He would look like such and such by way of creation, would be wrong. If we can comprehend His existence, it is only through His words that are with us in the form of Divine Guidance. The commandments that are described in the Divine Guidance are his ASMAA; the same are His attributes; and they are the medium to comprehend Him. He called Himself RABB because He is the Sustainer of all worlds; his sustenance is widespread and versatile; every living organism is getting its requisites due to that sustenance; and his Sustenance is all out mercy. Therefore, if as a Creator, He is called by the name ALLAH (whatever He is named by people of different civilizations), or with reference to his sustenance, if He is called RABB, or with reference to the nature of Rabubiyat, viz., Mercy, meaning Rahmat, if we call him Rahmaan, it would mean the same. This fact was highlighted by Quran as :

قل ادعوا الله او ادعوا الرحمن ايما تدعوا فله الاسماء الحسنى

*“Qul id’oo Allaha aou id’oo al-Rahmaan, ayyama tad’oo, falahu al-asmaa’a al-hosnaa”.*

“Whether you invite in the name of Allah or in the name of Al-Rahmaan, invite by any name whatsoever, all the beautiful names are for Him”.

Let us now revert to those verses of Chapter “al-Aalaa” that were under discussion. The Almighty ordains:

## قد افلح من تزكى- وذكر اسم ربه فصلى-

“Qad aflaha man tazakka. Wa zakara isma rabbihi fasallaa”.

“Indeed, he prospered who evolved himself; and kept the order of His Rabb in mind and followed it”.

Kindly note that to become successful and prosperous, a man has to evolve his self and for that it is necessary that he keeps Divine Guidance always in view and be steadfast in following it.

In these verses, not only the interpretation of “SALLAA” was highlighted but “TAZKIYA” was also explained in the sense that a man evolves his mind and intellect through Divine Commandments.

The third point is the Verse No.10 of Chapter “al-‘Alaq”, where Almighty ordains:-

أَرَأَيْتَ الَّذِي يَنْهَى ۝٩ عَبْدًا إِذَا صَلَّى ۝١٠ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ  
أَهْدَىٰ ۝١١ أَوْ أَمَرَ بِالتَّقْوَىٰ ۝١٢

“Ara’ayita allazi yanhaa ‘abdan iza Sallaa; Ara’ayita in kaana ‘alal huda; aou amara bil Taqwaa”.

“Have you considered the state of that who obstructed one from following the Divine Commandments; and have you seen that he might be the guided one; one who insisted on Taqwa”.

Kindly note, in these verses, two men are in comparison with each other. The one is following the Divine Commandments; the Almighty described him as on guidance

and promoting Taqwa; the other is obstructing the first one and is narrated in the next verse as :

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى

*“Ara'ayita in kazzaba wa tawalla”.*

**“Did you see the one who belied and went away”.**

Here too, by bringing in the word TAWALLA as antonym of SALLA, it was corroborated that SALLAA means to follow the Divine Commandments and to insist on TAQWA; whereas, as opposed to it, the behaviour of those who belie, is to turn on their backs and go away.

Rest of the verses Nos. 84 and 103 of Chapter “al-Taubah”, the remaining verses Nos.43 and 56 of Chapter “Ahzaab” and verses No.156 and 157 of Chapter “Al-Baqarah”, have been studied separately under the title “Haqiqat-e-Darood”. In Chapter Al-Taubah, verbs under imperative and in positive and negative both forms have been discussed; while in Chapter “Ahzaab”, the verb YUSALLI (Third person, singular, masculine, present) and YUSALLOON (Third person, plural, masculine, present), along with imperative verb (Third person, plural, masculine) have been studied. And in this way, in the total length of Quran, wherever all those verbs that derive from the Root “ **ص ل و** ” have appeared, all of them have been studied.



## Az-Zakaat

Let us now present to you some basic facts about ZAKAAT. It is already known to every one that in the prevalent Islam, 2 ½% Zakaat is mandatory on the extra wealth.

Briefly, the standard of residual or additional wealth is like this; if someone has :-

1. More than 52 Tolas of Silver;
2. Or More than 7 ½ Tolas of Golden ornaments

Then he has to pay Zakaat.

However, Zakat may not apply on :-

1. Ornaments, whether of Silver or Gold, that remain in daily use. The wear and tear that takes place due to its use is equivalent to Zakaat.
2. That machinery and tools and instruments that are in use.
3. Those resources where something is being manufactured.
4. That trading where goods was shipped from the store and was replaced by a new lot. (the list of exceptional items is quite long; therefore, briefly explained)

Now, on this kind of Zakaat, some questions do arise in mind. The standard of Zakaat involves a lot of contradictions ever since it was applied. Kindly have a look.....

Today, when these lines are being written, the Gold is valued at Rs.6,500 per Tola, whereas, Silver is Rs.95 per Tola. Now look at a poor women who, through sheer hard

work, saves money and buys silver ornaments worth 60 Tolas for her daughters; whose value even in today's expensive age, is not more than Rs.6,000/-. She saves it to use for her daughters' marriages etc. At the same time, her mistress has bought Golden ornaments weighing 7 Tolas, as she is proud of her riches and thinks it below her dignity to wear silver ornaments.

Now think for a moment. A poor woman who works in many houses, is indeed obliged to pay  $2\frac{1}{2}\%$  Zakaat because she has more than 52 Tolas of Silver in her savings, and not in her use; whereas, her mistress does not own  $7\frac{1}{2}$  Tolas of Gold which makes her exempt from that standard and she is not obliged to pay Zakaat. Now if you think a little bit, the injustice of this system of Zakaat will be revealed to you.

Please see that the poor woman who saves for her daughters' marriages to the tune of 60 Tolas of silver, her "jewellery" amounts to  $60 \times 95 = 5,800$  Rupees; whereas, her mistress' 7 Tolas Gold amounts to  $7 \times 6,500 = 45,500$  Rupees.

Now look at the tragedy, that a poor labourer woman, who by dint of sheer labour, saves and gets prepared silver jewelry of Rs.6,000/-; she is obliged to pay Zakaat; while a rich and prosperous woman does not pay Zakaat on 7 Tolas of Gold, whose cost comes to Rs.45,000/-. She is exempt from Zakaat.

Similarly, a man who owns lakhs of rupees of machinery and instruments in his workshop is not required to pay Zakaat, as tools and instruments are exempt. A big factory with crores of rupees worth of plant and machinery, is also exempt from Zakaat while lakhs of rupees worth of goods is being manufactured daily.

Similarly again, a shop that is not going successful due to various reasons, and the poor owner due to his simplicity

could not sell his stuff; he has to pay Zakaat on the stuff that is not sold and is lying in the shop for a year. Contrary to that, another man who has a greasy tongue and by virtue of his shrewdness continued selling his stuff quickly, he was exempted from Zakaat just because his stuff did not keep lying in the shop for a year; rather, the merchandize kept coming in and selling out and the man was able to multiply his capital many times during the year.

Please be assured that this prevalent form of Zakaat is not the Quranic Zakaat. This standard can never be the divine standard as it increases the misery of the miserable and extorts money from the poor; and, on the other hand, as one grows richer and richer, he gets more and more freedom from Zakaat.

When confronted with the above calculation, the simple minded would start speculating that may be the rates of Gold and Silver were at par with each other in the times of our Prophet; and that the cost of instruments and tools may not have been more than the cost of 7 Tolas of Gold, as they were not expensive in those times; and that standard might have been valid back then.

But please note that such lame justifications can raise two serious objections:-

- 1) Have you ill-conceived about God that He had no awareness of the coming times? And he decreed a standard that was going to prove wrong in some other period?
- 2) In case this standard was just and right during the times of our Prophet, and went wrong and unjust today, it would clearly mean that this standard of Zakaat was valid only for the times of our Prophet, and to apply it today would be wrong. And if the standard of Zakaat is wrong, which of the others,

and how many more, of the tenets of prevalent Islam would be proved wrong further. The need of today is that we undertake research aimed at correcting this standard. As and when a blunder is proved, the intellectuals and experts of the time should sit together and ascertain which mode of its application was deemed wrong in the past or is deemed wrong and unsuccessful today. And see whether it conforms to Quran or not.

Kindly make sure about one principle that.....values do not change, though the modes of their application can change. Every era has its own dictates and demands. Old bye-laws lose their luster by losing their worth. Newer bye-laws need to be promulgated.

But contrary to that, we have declared the ***modes of execution*** unchangeable. By virtue of that misconception, we have ***kept sticking to the bye-laws of the Medieval Ages***. If any change has occurred at our end, unfortunately, it has occurred in values, principles and ideals. And that has caused a constant proliferation of newer religious sects.

Let us sit together and think with a cool mind as to where, and at how many places, we have to undertake radical changes..... to be able to walk proudly in this new era of science and intellect.