

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE MASJID-HISTORICAL & QURANIC PERSPECTIVE

No Consecration (To Declare Sacred) is necessary

When we talk of Salah (Please see Details on the different aspects of Salah) it is necessary to speak of the Masjid and its function in a Muslim Community. The Arabic word for a *Masjid* is *Masjid*, which means a place where one prostrates oneself with the forehead on the ground, or a place for such action. It should be borne in mind, in the first place, that Ritual Salah or *Salat-e-Muaqqad* (Ritual Salah performed at decided times) can be performed anywhere. No particularly consecrated place is necessary for the holding of the Divine service. To this effect there is an express saying of the Nabi, who, speaking of some of his peculiarities, is reported to have said: "The whole of the earth has been made a *Masjid* for me" (Bu. 8 : 56). A Muslim may, therefore, say his prayers anywhere he likes. The mere fact that he does so elsewhere than in a Masjid **deducts in no way from the efficacy of the Salah; nor does a building when constructed for such an express purpose of stands in need of consecration.** All that is required is that the builder should declare his intention to have that building used as a place for Salah.

The *Masjid* as a centre for *Deen* (implementation of an Islamic Way of Life),

However, in spite of what has been stated above, the *Masjid* plays a more important part in Islam than does any other house of worship in any other religion. Where the Qur'an speaks of the Muslim's duty to defend and protect all houses of worship, to whatever religion they may belong, it speaks, of the *Masjid* last of all, but it mentions **its distinctive characteristic**, namely that the name of Allah is remembered there most of all:

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ
حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَكَوْ
لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ
لَهْدً مِثَّ صَوَامِعُ وَيَبْعُ وَصَلَوَاتُ وَ
مَسْجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا
وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ
اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٢٢﴾

If Allah had not enabled people to defend themselves against others (and let loose the rebellious forces to do whatever they liked), they would have not even spared places of worship like monasteries, churches, synagogues and *Masjids*, where Allah's name is proclaimed profusely. These places would have been pulled down long ago. Allah will thus most certainly help any group, which rises to defend the System based on justice and equity (wherein the freedom to worship is the basic right). Indeed Allah is most powerful and reigns supreme over everything. (22:40)

The concluding words of the verse – *Masjid* in which Allah's name is much remembered - are significant. All religious buildings are resorted to generally once a week, but the *Masjid* is

visited five times a day for the remembrance of Allah's name. In fact, if any house on earth can be called Allah's house, on account of its association with the Divine name and System of Deen, that house is the *Masjid* which pre-eminently deserves the name, all other religious houses seem neglected in comparison to it. The whole atmosphere of the *Masjid* is charged with the electricity of the Divine name; there is the call to Salah five times a day, which renders the air with cries of the greatness and unity of Allah - Allahu Akbar, Allahu Akbar and la ilaha ill-Allah; there is the individual service, carried on in silence, but with Allah's name on the lips of every individual Muslim; there is the public service in which the Imam recites aloud portions of the Qur'an, that tell of Divine grandeur and glory, with the refrain of Allahu Akbar repeated at every change of movement; and when the Salah is finished, there is again a chorus of voices speaking of Divine greatness, making the *Masjid* echo and re-echo with the remembrance of Allah. It is true that Allah does not dwell in the *Masjid*, but surely, one feels His presence there. It will thus be seen, that the *Masjid* is the centre of Muslim Deen of life. **It is not a place to which a man may resort once a week to be inspired with a spiritual idea, which he will in all likelihood forget during the six days to follow; it is a place which sends forth, as it were, the blood of inspirational life, hour after hour, into the veins of the Muslim, and thus keeps his mind imbued with higher thoughts, and his heart alive in a real sense.**

A training ground of Equality.

Being a meeting-place of Muslims **five times daily**, the *Masjid* serves as a training ground where the doctrine of the equality and fraternity of humankind is put into practical working. It is undoubtedly true that every religion is based on the two fundamental principles of the "Fatherhood" of God and the brotherhood of man, but it is equally true that no religion has been so successful in establishing a living brotherhood of man as has Islam, and the secret of this unparalleled success lies in the *Masjid*. The *Masjid* enables Muslims to meet five times a day, on terms of perfect equality and in a spirit of true brotherhood, all standing in a row before their great Maker, knowing no difference of colour or rank, all following the lead of one man. All differences and distinctions are, for the time being, obliterated. Without the *Masjid*, the mere teaching of the brotherhood of man would have remained a dead letter as it is in so many other religions.

The Masjid as a Cultural Centre

The *Masjid* is also the cultural centre of the Muslim community. Here the Muslim community is educated on all questions of its Socio-Economics and welfare. The **Friday Khutbah** is a regular weekly lecture on all such questions, but, besides that, whenever in the time of the Nabi AS and his early successors it became necessary to inform the Muslim community on any matter of importance, a sermon or a lecture was delivered in the *Masjid* (and not necessarily on a Friday). Even during his last illness, the Nabi AS came out into the *Masjid* and delivered a Khutbah to the people. In addition, to this mass education in the Nabi's *Masjid*, there were also **arrangements for the education of those who wanted to acquire learning (Halqa?)**.

Men who had to be trained as Da'ees for the spread of light and learning in distant parts of the country not only received their education in the *Masjid* but also lodged in a place., called the Suffa, attached to the *Masjid*. The Su'ff a was situated in the northern part of the *Masjid*,

covered with a roof but with open sides, from which those students received the name of ahl al-Su'ffa or ashab al-Suffa, i.e., the dwellers of the Suffa.

It is a mistake to think that homeless people were lodged in it, for among those mentioned as having lived there are men like Sa'd ibn Abi Waqqas, who belonged to a comparatively well-to-do family, while there were many poor immigrants who never lived there, but had a separate residence.

The fact is that those who wanted to acquire knowledge of the Qur'an and the Deen of Islam were lodged there, and their numbers is said to have reached four hundred at times. It was to of these that Da'ees were sent sometimes in batches of ten or twelve, and once, even in a batch of seventy, to educate the people in the country. Almost every *Masjid* to this day has to some extent, arrangements for the education of students, the Maktab or the Madrasah (the school), being a necessary adjunct to the *Masjid*. Many important *Masajid* have also some trust property attached to them, their income going towards the upkeep of the students and their teachers. In later times, libraries, some of them very large, were also kept in parts of the *Masajid*.

The Masjid as a general centre

But this is not all. In the time of the Nabi AS and his early successors, the *Masjid* was the centre of all kinds of Muslim activities. Here all important national questions were settled. When the Muslim community was forced to take up arms in self-defence, it was in the *Masjid* that measures of defence and expeditions were concerted.

The people were asked to repair to the *Masjid* when there was news of importance to be communicated, and the *Masjid* also served as the **council hall of the Muslims**. In the time of 'Umar RA, when two councils were appointed to advise the Caliph, it was in the *Masjid* that these councils met to make Shura.

Deputations from Muslim as well as non-Muslim tribes were received in the *Masjid*, and some of the more important deputations were also lodged there, as in the case of the famous Christian deputation from Najran, and the deputation of Thaqif, a polytheist tribe; and for this purpose tents were set up in the yard of the *Masjid*. Indeed, once on the occasion of a festival, the Nabi even allowed certain Abyssinians to give a display with shield and lance in the *Masjid* (Bu. 8 : 69). Hassan ibn Thabit used to recite in the *Masjid* his verses in defence of the Nabi AS against the abuse of his enemies (Bu. 8 : 68). Juridical affairs were also settled in the *Masjid* (Bu. 8 : 44; 93 : 18), and it was used in a number of other ways. For example, a tent was set up for Sa'd ibn Mu'adh in the yard of the *Masjid* when he received fatal wounds in the battle of the Ditch (Bu. 8 : 77), and it was in this tent that he died. A freed handmaid had also a tent in the *Masjid* where she resided (Bu. 8 : 57). The *Masjid* was thus not only the spiritual centre of the Muslims but also their political, educational and social centre. It was, indeed, their national centre in the truest and **most comprehensive** sense of the word.

Respect for the Masjid

The fact, however, that the *Masjid* may be used for other objects and activities other than the performance of Ritual Salah, does not in any way detract from its sacred character. It is primarily a place for Divine Service and must be treated as such. Nor are any proceedings allowed in the *Masjid*, except such as related to the welfare of the Muslim community or have

a national importance. The carrying on of any business or trade in the *Masjid* is expressly forbidden. Due respect must be shown to the house of Allah;

In the Qur'an, it is said:

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ
اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكَفْرِ أُولَٰئِكَ

حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿٩٧﴾

It is obvious that the Mas'ajid, the centres of Divine Order should not be maintained by the Mushrikeen whose rejection of this order is self-evident. All their activities will go waste and in fire, they shall abide. (9:17)

This verse does not mean that a non-Muslim cannot be allowed to pay a visit to a *Masjid*. By "the *Masajid* of Allah", here in fact is meant the *Masjid al-Haram*, the Sacred *Masjid* of the Ka'bah, which is really a centre of all the *Masajid* of the world; and as the words of the verse show, the polytheists who had long been in possession of the Ka 'bah were told that they had now no right to frequent (or be leaders) that *Masajid*, as it had been cleared of all traces of polytheism.

Moreover, for the non-Muslims to have a right to pay visits to *Masajid* is quite different from the Muslims allowing them to come into the *Masajid*. Thus even the raising of loud voices is denounced (Bu. 8: 83), and spitting is expressly prohibited (Bu. 8: 37). Saying prayers, with the shoes on, is permitted (Bu. 8: 24), but the shoes must be clean and not dirty.

The practice has, however, grown of removing the shoes at the door of the *Masajid* as a mark of respect to the *Masajid* and to ensure cleanliness. Keeping the *Masajid* clean and neat is an act of great merit. (Bu. 8: 72).

Masajid should face the Ka'bah

The Ka'bah, or the Sacred *Masjid* of Makkah, is, according to the Qur'an, the first house for Mankind for the Remembrance of Allah that was ever built on this earth:

96 Certainly the first house appointed for men is the one at Bakkah,^a blessed and a guidance for the nations.^b

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ
مُبْرَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

"Certainly the first house appointed for men is the one at Bakkah, blessed, and a guidance for nations" (3: 96). Bakkah is the ancient name for Makkah.

An account of its building by Ibrahim AS and Ishmael AS is given in the Qur'an in 2 : · 127, but that it was only a reconstruction (Repair) of a fallen building is shown by 2 : 125, where the purification of the house of idols that had been placed in it is mentioned before its construction in 2: 127. Even Muir ascribes "an extremely remote age" to the Ka'bah. The Ka'bah, being thus the first *Masjid* on earth, all *Masajids* are built to face it. This practice is based on an express injunction contained in the Qur'an. The first injunction relating thereto appears in connection with Ibrahim AS:

125 And when We made the House a resort for men and a (place of)

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا ط

security.^a And: Take ye the Place of Abraham for a place of prayer.^b And We enjoined Abraham and Ishmael, saying: Purify My House for those who visit (it) and those who abide (in

وَالتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ ط
عَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا

"And when We made the House (the Ka 'bah), a resort for men and a place of security; and take ye the place of Abraham (the Ka'bah) for a place of prayer" (2: 125).

And, further on, more expressly: "And from whatsoever place thou come forth, turn your countenance towards the Sacred *Masjid*; and wherever you are, turn your faces towards it" (2 : 150). This order that all *Masajid* should converge towards the Ka'bah had a purpose, which is hinted at in the Qur'an in connection with the subject of the Qiblah, which means centralised direction of Muslims, not necessarily in Ritual Salah but as Headquarters.

" And everyone has a goal to which he turns himself, therefore vie with one another in good works; wherever you are. Allah will bring you all together" (2: 148). The bringing of all together clearly means the making of all as one people, so that beneath the ostensible unity of direction lies the real unity of purpose. Just as they have all one centre to turn to, they must set one goal before themselves. **Thus, the unity of the Qiblah among Muslims stands for their unity of purpose, and forms the basis on which rests the brotherhood of Islam.** Hence the Nabi's AS saying:

"Do not call those who follow your Qiblah (ahl Qiblah) disbelievers (kafir)".

Building of the Masjid

The only requirement of the law of Islam regarding the building of a *Masjid* is that it should face the Ka'bah. Tradition, however, further recommends that the building should be as simple as possible. All adornments are generally avoided, in accordance with a saying of the Nabi AS: "I have not been commanded to raise the *Masajid* high" (AD. 2: 11). To this Ibn 'Abbas adds: "You will surely adorn them as the Jews and the Christians adorn (their places of Salah)." According to another tradition, the Nabi AS is reported to have said: "The hour of doom (al-sa'ah) will not come till people vie with one another in (the building of) *Masajid*" (AD. 2: 11). The *Masjid* built by the Nabi AS himself at Madinah, called the Nabi's AS *Masjid*, was a simple structure in a vast courtyard in which tents could be pitched in time of need. The building was **made of bricks baked in the sun, and the roofed portion, resting on columns consisting of the stems of palm-trees** was covered with palm leaves and clay. Both Abu Bakr RA and 'Umar RA, the first and second Caliphs, rebuilt it with the same material, though the latter extended it considerably (AD. 2: 11). The great *Masjid* of Islam erected in the time of 'Umar in Basrah, Kufah and Fustat, the new towns built by the Muslims, or in old towns such as Mada'in, Damascus and Jerusalem, were all simple structures like the Nabi's *Masjid* at Madinah built either of reeds or bricks baked in the sun, with vast courtyards, large enough to accommodate congregations of even 40,000 men, the floors being generally strewn with pebbles. These *Masajid* were built by the Government and had the Government House attached to them. Governors themselves leading the prayers. Quite in accordance with the simplicity of their structure, the *Masajid* were unfurnished except for mats or carpets and a

pulpit from which the Khutbah was delivered on Fridays. 'Uthman RA, the third Caliph, rebuilt the Nabi's *Masjid* at Madinah with hewn stone and mortar (AD. 2: 11). The custom of building *Masjids* with domes and having one or more minarets grew up later, but even these are, notwithstanding their grandeur, monuments of simplicity, their chief adornment being the writing on their walls, in mosaic, of verses from the Qur'an.

Tribal and sectarian Masajid and Many Masajid Built of Available Material

Every Muslim is free to build a *Masjid*, and so people living in different quarters of a town may build *Masajid* for themselves (Firm Buildings as *Masajid*). Abu Bakr had erected a *Masjid* in the courtyard of his house while still at Makkah at a very early period (Bu. 46: 22). Another Companion, 'Itban ibn Malik, once invited the Nabi AS to perform Salah in a particular part of his house which he might use as a *Masjid*, since he was unable to reach the *Masjid* of his people in the rainy season (Bu. 8 : 46). A *Masjid* was built at Quba (again with building materials), in the suburbs of Madinah, for the people of that locality, the tribe of 'Amr ibn 'Auf, and the Nabi AS used to visit it once a week (Bu 8: 20 :

Another *Masjid* at Madinah is spoken of as the *Masjid* of Bani Zuraiq (Bu. 8: 41). In addition, Bukhari has the following heading for this chapter: "Can a *Masjid* be called the '*Masjid* of so and so?' "Thus a name may be given to any *Masjid*, either that of the founder or of the people who resort to it or any other name. In later times, Muslims belonging to different sects had their own *Masajid*, The Ka'bah, was the Central *Masjid*, gathering all of humanity together at the time of Hajj. **However, when a *Masjid* has once been built it is open to Muslims of all persuasions and no one has the right to prohibit Muslims of a certain persuasion or sect, or the general Muslim community, from entering it.** This is a point on which the Qur'an contains a clear injunction:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ
فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۗ أُولَٰئِكَ مَا كَانَ
لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا تَخَافِينَ ۗ لَهُمْ فِي
الدُّنْيَا خِزْيٌ ۗ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝

The Quran's revolutionary system is being founded by the Jama'at-ul-Momineen with *Masajid* as their centres of activity, where people are instructed to submit only to Allah's Law. Can anyone be a greater enemy to humanity than those who are striving to break up this system and put up all kinds of barriers to prevent the implementation of Allah's Laws? (72/18). If anyone comes to these centres, he should have come without insurgency in his heart. Those who cause disintegration of the Quranic system will be degraded and disgraced in this world and in the Hereafter. (2:114)

" And who is more unjust than he who prevents men from the *Masjids* of Allah, from His name being remembered in them, and strives to ruin them?" (2: 114).

18 And the mosques are Allāh's, so call not upon anyone with Allāh:

وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ
اللَّهِ أَحَدًا ۗ

Admission of Women to *Masajid*

The custom of purdah in certain countries of the Muslim world raises the question as to whether women may go to the *Masjid*. There was no such question in the Nabi's AS time, when women freely took part in Deeni services. There is indeed a tradition which tells us that on a certain night the Nabi AS was very late in coming out to lead the night prayers, when the people had assembled in the *Masjid*; and he came only on hearing 'Umar call out, "The women and the children are going to sleep" (Bu. 9 : 22). This shows that women were in the *Masjid* even at such a late hour. According to another tradition narrated by 'Aisha, women used to be present at the Morning Prayer, which was said at an hour so early that they returned to their houses while it was still dark (Bu. 8: 13). Yet another tradition shows that even women who had children to suckle would come to the *Masjid*, and that when the Nabi heard a baby crying, he would shorten his Salah lest the mother should feel inconvenience (Bu. 10: 65); while in one tradition it is stated that when the Nabi had finished his Salah, he used to stay a little and did not rise until the women had left the *Masjid* (Bu. 10: 152). All these traditions afford overwhelming evidence of the fact that women, just in the same way as men, used to frequent the *Masajid* and that **there was not the least restriction in this matter**. "There are other traditions which show that the Nabi had given orders **not to prohibit women** from going to the *Masjid*. For instance, there is one which quotes the Nabi AS as saying:

"Do not prohibit the handmaids of Allah from going to the *Masjids* of Allah" (Bu. 11:12). According to another, the Nabi is reported to have said that, if a woman wanted to go to the *Masjid* at night, she should not be prohibited from doing so (Bu. 10: 162). The words of a third tradition are more general: "When the wife of one of you asks permission to go out, she should not be prohibited from doing so" (Bu. 10: 166). There was an express injunction that on the occasion of the 'Id festival women should go out to the place where Salah were said; even women in a state of menstruation were to be present, though they would not join the Ritual Salah (Bu. 13: 15, 20). The practice for women to be present in the *Masajid* at the time of Salah seems to have continued long enough after the Nabi's AS time. **Within the *Masjid* they were not separated from men by any screen or curtain; only they formed into a line behind the men** (Bu. 10: 164); and though they were covered decently with an over-garment, **they did not wear a veil**. On the occasion of the great gathering of the Hajj a woman is expressly forbidden to wear a veil (Bu. 25: 23). Many other traditions show that women formed themselves into a back row and that the men retained their seats until they had gone out of the *Masjid* (Bu. 10: 164). This practice seems to have existed for a very long time. Thus we read of women calling out Allahu Akbar along with men in the *Masjid* during the three days following 'Id al-Adha as late as the time of 'Umar ibn 'Abd al-'Aziz, the Umayyad Caliph, who ruled about the end of the first century A.H. (Bu. 13: 12).

In the year 256 A.H., the Governor of Makkah is said to have tied ropes between the columns to make a separate place for women (En. Is., art. Masjid). Later on, the practice grew up of erecting a wooden barrier in the *Masjid* to form a separate enclosure for women, but by and by, the purdah concept grew so strong that women were altogether shut out from the *Masajid*.

Another question connected with this subject relates to the entrance of women into *Masjids* during their menstruation. It must be borne in mind, in the first place that in Islam a state of menstruation or confinement is not looked upon as a state of impurity, as in many other religions. All that the Qur'an says about menstruation is that conjugal relations should be discontinued during the state of menstruation: " And they ask thee about menstruation. Say, It is harmful; so keep aloof from women during the menstrual discharge" (2: 222). There is no idea of impurity attaching to her in this condition. There is a very large number of traditions showing that all kinds of social relations with women in this condition were permitted, that the husband and wife could occupy the same bed, that the Nabi AS used to recite the Qur'an when sitting in close contact with his wife who had her courses on, and that a woman in this condition was allowed to handle the Qur'an (Bu. 6: 2, 3, 5, 6, 7).

"A'ishah RA says that the Nabi AS said to her, Hand me over the mat from the *Masjid*. I said I am in a state of menstruation. The Nabi AS said, Thy menstruation is not in thy hands" (AD. 1: 104). Apparently, the Nabi AS wanted a mat, which was in the Masjid, and he asked A'ishah to hand it. Keeping aloof in this condition relates only to conjugal relations, not to social relations, as the words, that follow, show: "Then when they have cleansed themselves, go into them as Allah has commanded you" (2: 222). The cleansing spoken of here signifies having a bath when the menstrual discharge is over.

Office-bearers of the *Masjid*

Every *Masjid* will ordinarily have a Mutawalli (lit., guardian – Trustees, Officials), who are charged with its management by those who have built it and by the community who elect them as such. **The Mutawalli has the right to appoint the Imam according to Shura**, or the man who leads the Salah, but the Mutawalli or Imam have no right to prohibit Muslims, on account of sectarian differences, from entering the *Masjid*. Every *Masjid* has also generally a Mu'adhdhin who gives the call for Salah. The Mu'adhdhin may also look after the *Masjid*. However, **the most important man in the *Masjid* is the Imam**, the man who leads the Salah and delivers the Khutbah on Friday. The **Imam** is the one who, according to Raghīb and the Lughat, leads the Ummah on the Right/Straight path, very similar to the concept bestowed on Ibrahim AS by Allah. The honour of leading the Salah was, in the time of the Nabi AS, and for a long time after that, given to the best man in the community.

It is very important to note that the affairs of the *Masjid*, in fact of the Muslim Community was to be conducted strictly in accordance with the concept of Shura (Consultation). The appointed Mutawalli did not have Carte Blanche authority. They had only that authority that had been discussed at the time of their appointment by the Muslim community. Any action outside of this mandate would require additional Shura discussions and authority. The following verse illustrates what happened after the battle of Uhud:

فِيمَا رَحِمَةً مِّنَ اللَّهِ لَئِنَّت لَهُمْ وَكَو كُنْت
 فَظًا عَلِيظًا الْقَلْبَ لَا تَنْفُضُوا مِن حَوْلِكَ
 فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ
 فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ
 إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٥٠﴾

O Rasool, one of the reasons for the progress of the Jama'at-ul-Momineen is that you are soft-hearted. Had you been hard of heart, they would have broken away from you. Hence overlook their minor shortcomings and give them your protection (3:159). But soft-heartedness does not mean weak-heartedness. The Jama'at-ul-Momineen are your companions. **Consult them in matters relating to your system and when you have resolved on any course, trusting in Allah's Laws**, you should go ahead and certainly, Allah loves those who place their trust in His Laws. And again in Surah 42 Verse 38:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا
الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ
وَمَا رزَقْنَاهُمْ يَتْفِقُونَ ﴿٣٨﴾

These are the people who respond to the call and come forward to establish the Nizam-e-Rabubiyat (System of Deen). **They obey His Laws and remain within the bounds of Nizam-us-Salat (The wider concept of Salah, not only Ritual), which teaches them to decide their affairs through mutual consultations and according to Divine Laws.** Furthermore, they keep open for the nourishment of other (needy) human beings, most of whatever means of sustenance which they have been provided with. (In effect, they retain for themselves only what is necessary for their own survival.)

Bukhari has the following heading for one of his chapters:

"Those who are well-grounded in knowledge and possess the greatest excellence are most entitled to lead Salah" (Bu. 10: 46). Under this heading, he quotes a tradition in which it is narrated that when the Nabi AS was on his death-bed, he appointed Abu Bakr RA to lead the Salah in his place, and when he was requested to appoint 'Umar instead, as Abu Bakr was too tender-hearted, he refused to do so. Abu Dawud narrates sayings of the Nabi AS requiring the honour of leading the prayer to be conferred on the man who was most learned in the Qur'an or in a case where two men were equal in that respect, other considerations were to be applied. The Nabi AS himself was the Imam in the central *Masjid* at Madinah and, after him, his successors, and the respective caliphs, Abu Bakr, 'Umar and 'Uthman. When a governor was appointed to a province, he was also appointed as Imam to lead the Salah, and this practice continued for a long time. In fact, the honour of leading the Salah (Imamat) in Islam was as great as the honour of kingship, and the two offices, the office of the spiritual leader and that of the temporal leader, were combined in one person for a long time. As the ruler, himself was the Imam at the centre, so were his governors the Imams in the different provincial headquarters. The "priest" and the present-day "mulla" had no place in early Islam. Nor does the Imam, like the *Masjid*, stand in need of consecration, because everyone is consecrated by entering into the fold of Islam. Anyone can lead the Ritual Salah in the absence of the Imam, and any one may act as Imam when several people are gathered together. The present practice of having paid Imams, whose only duty is to lead the Salah, is largely responsible for the degeneration of the Muslims. These people have generally no sense of the dignity of Islam and its institutions, nor have they the light, learning and general experience, which should entitle them to claim to lead the Muslims spiritually. A woman is also spoken of as acting as an Imam, while men followed her, though it was in her own house (AD. 2: 60).

THE CALL TO SALAH (ADHAN)

The origin of adhan (Azan)

The word adhan is derived from idhn (izn) which means originally anything that is heard (udhun meaning the ear), and hence it comes to mean knowledge or giving knowledge that a thing is permitted (R.), and adhan or ta'dhIn means an announcement, or an announcement of Salah and of the time thereof - the call to Salah (LL.).

Regarding the origin of adhan. Bukhari tells us that when the Muslims came to Madfaah, they used, at first, to have a time appointed for Salah, at which they all gathered together, but this arrangement being unsatisfactory, **a consultation (Shura even with Nabi AS) was held** at which suggestions for ringing a bell or blowing a horn having been rejected, 'U mar proposed that a man should be appointed who should call out for prayer, at which the Nabi ordered Bilal to call out for prayers in the words of adhan as we now have it (Bu. 10 : 1, 2)(Not changed). The need for the call to Salah was felt after the emigration of the Muslims to Madinah, because at Makkah the unbelievers did not allow the Muslims to say their Ritual (familiar) Salah openly.

The call to Salah is expressed by the word “Nida” which means calling out for Salah:

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا
هُزُوءًا وَآلِعَابًا ذَلِكِ بِأَنَّكُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٥٨﴾

“When you call Momineen to Sal’at, these people make it an object of jest. They do not understand that this call is for an assembly of those who strive for their betterment. O Jama’at-ul-Momineen, ask these Ahl-ul-Kit’ab, if they seek vengeance from you for believing in Allah and what was revealed to their Rasool as well as to the earlier Anbia. Most of them are, indeed, f’asiqeen.(5:58)”

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا سُودِيَ
لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا
إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٥٩﴾

(Why did this happen to the Jews? It did so because they turned Allah's Deen into a religion. As a consequence their 'collective force' withered away and what remained behind were simple rituals, a private relationship between God and man.) “O Jamat-ul-Momineen, be careful that this does not happen to you. **You should always live a collective life, which in fact is the requirement of Deen.** In this regard (for example), whenever you are called upon to a community congregation for Salat, you should come to it quickly leaving behind all business, to listen with your own ears to the Divine Laws and instruction for which you are being summoned and according to which you have to function. If you ponder over it, you will realize how beneficial these congregations are for you. (62:9)

CHANGES TO EXISTING SYSTEMS

1. Responsibility of Appointed Elected International Person (Caliph)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن
تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝

O *Jama'at-ul-Momineen* you should **obey the System established by the *Rasool*** in accordance with *Allah's* Laws, and obey the authorities appointed by this Order. In case of a dispute, an appeal can be made to the Order (the Central Government). This will constitute evidence that you believe in *Allah* and the Hereafter. This is the best and fairest way to reach a settlement.

2. Do Not Initiate an Action that would Lead to Division

159 As for those who split up their religion and became sects, thou hast no concern with them. Their affair is only with Allāh,^a then He will inform them of what they did.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعْبًا
لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى
اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ۝

Ask them as to what they are waiting for. They are perhaps waiting for Malaika to come down to them or for Allah Himself or for miracles. Professing Ei'man after witnessing the above will be of no avail to those who have not believed in Allah before that, nor have done any good deeds in pursuance of their beliefs. O Rasool, tell them: "You wait and along with you we will also wait to see what happens to you." (6:159)

3. Following Leaders Blindly (33:67 & 68)

67 And they say: Our Lord, we only obeyed our leaders and our great men, so they led us astray from the path.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا
فَأَصَلَبْنَاكَ رَبَّنَا فَاصْلُبْنَاكَ السَّيِّئَاتِ ۝

68 Our Lord, give them a double chastisement and curse them with a great curse.

رَبَّنَا أَنْتَهُمُ الضَّالِّينَ مِنَ الْعَذَابِ
وَالْعَنْتُهُمْ لَنَا كَبِيرًا ۝

At that time they will also say, "O our Rabb! Verily we obeyed our leaders who had assumed a higher role for themselves; and they misled us from the right path."

O our Rabb! Give them double punishment and deprive them of all the pleasantries of life, in such a manner that none of these ever reach them. (Cross Ref 14:28; 16:25; 34:31-33)

(Fazlur Rahman Ansari) – O Rabb we were ignorant people, we were no leaders, we were merely masses, we obeyed our leaders, they misguided us. Our Rabb, today when you are going to punish us for our evil deeds, give these leaders double chastisement and "curse" them.

4. Shura- See Main Paper for Details

17 And our duty is only a clear deliverance (of the message).

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾

Surah 36: Verse 17

References: Quran and its Various Translations and Expositions
Muhammad Ali
Fazlur Rahman Ansari
G A Parwez
Hadith Literature