

﴿يَتَأْتِيهَا الرُّسُولُ يَلْغُ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾ (5:67)

**O Rasool! Deliver to the mankind that (code of life),  
which has been revealed to you from your Nourisher**

## **FAMILY PLANNING**

**An important but sensitive issue**

**G. A. Parwez**

**English Rendering by  
Dr. Manzoor-ul-Haque**

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**PAKISTAN**

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**Published by**                :    Idara Tolu-e-Islam  
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**Printed by**                        :  
**1<sup>st</sup> Edition**                        :    October, 2002

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## PREFACE

In under developed countries, both the birth rate and death rate are high, in comparison to advanced countries of the world. This position adversely affects the under developed countries, economically, socially and politically. After thorough and thoughtful consideration of the matter one comes to an inevitable conclusion that 'family planning' is the only remedy which can help the people as well as Government to lead a prosperous life and raise the living standard, achieve longevity with ultimate decline in death rate.

The difficulty, however, is that the concept of 'family planning' is not clear to the masses. Unfortunately the, so called, religious divines, who do not possess knowledge of 'true' Islam but have some how acquired powerful grip on the minds of the masses, try to keep the people ignorant, cripple their power of reason and render them incapable of independent thinking. They make false propaganda against the principle of 'family planning' by misguiding the people in the name of piety, godliness and religion and ruin the Muslims and Muslim countries without fear of Allah.

The Holy Quran, however, explains the subject as under:

In animals, the sex impulses are controlled by nature and sex drive in them arises only when nature wishes to bring about conception. Animals, therefore, cannot rear a 'planned family'. Human beings, on the other hand, possess freedom of choice including sexual matters and they may bring children according to their own plans.

The purpose of sexual activity is procreation and not mere pleasure. Of course, human beings are free to abuse freedom and indulge in sex for the sake of pleasure alone, little caring for accidental and unwanted births fraught with danger of maladjustments (including over population), for the individuals as well as for the society. At the same time, it is the duty of the parents of human children to bring up their children properly and:

- to educate them i.e. lead them from darkness to light;
- to teach them to realize the importance of, and to hold on firmly to, the permanent values of life enshrined in the Holy Quran, to make them, useful citizens and ensure survival of their human self.
- to inculcate in their mind human level of mind for welfare of the citizens and community at large to help in setting up a just and peaceful social order in the world, which guarantees the satisfaction of the basic needs of every individual.

The Holy Quran, therefore, seeks to regulate sex behaviour of humans, explains and provides effective remedies for all the problems for our social malaise and predicament guides the humanity at large in right direction to enable it to avert dangerous situation.

(Late) Allama G.A. Parwez, a savant, a scholar and exegete of the Quran who made the Quran his life-long study, described the complex issue of Birth Control (Family Planning), in the light of the teachings of Holy Quran, questioned the present incorrect beliefs and developed a treatise in Urdu language, which was published in July 1960 in Tohu-e-Islam journal. It is written

comprehensively, lucidly and smoothly which is understandable to both, the intelligent layman as well as great scholars. This treatise was very much appreciated and therefore, it was later printed in the form of pamphlet. This treatise proved to be a great contribution to the subject which had gained attention at international level. This writing was later included in his famous book 'Letters to Saleem' (3<sup>rd</sup> Volume) in Urdu.

At the request of Idara Tolu-e-Islam, a well-known famous scholar of Sindh, Professor Dr. Manzoorul Haque endeavoured to translate the pamphlet in English, for widespread benefit. I gratefully acknowledge the excellent job he has done sincerely in the cause of Allah, in spite of his preoccupation. May Allah bless him.

My deep appreciation and thanks are also due to all the members of Bazm-e-Tolu-e-Islam London for extending their sincere help and cooperation including the provision of funds for presenting English rendering of this pamphlet. They also deserve reverence and respect as they desire to remain anonymous. I am confident that the Bazm will continue with similar devotion, this noble mission of delivering the message to humanity who do not know Urdu or its script.

Idara Tolu-e-Islam has great pleasure in presenting the English rendering of the pamphlet. The discerning reader perusing these pages will certainly feel the presence of a mastermind expressing great thoughts in a language that is simple and yet powerful.

Ayaz Hussain Ansari

Chairman

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PAKISTAN

## FAMILY PLANNING

(G.A. Parwez)

After atomic explosion, the biggest problem that gained attention of the entire comity of nations is the issue of Birth Control. Previously the means, methods and medicines used for Birth Control were a subject of individual interest only. In those days, the contraceptives -means, devices and tools -were generally used to prevent illegal sexual relations that coincide to pregnancy. There is also no doubt that these preventive measures were also used for legal purposes under some compelling circumstances -such as the ill health of the wife. But the general use of these devices was only to ward off the consequences of the unfair cohabitation. Now this issue has taken a new turn. It has, gradually attained a collective stride, with mounting significance.

The population in the world is increasing alarmingly. It is said this increase of population is not proportional to the rate of production. Nor is it possible to increase the resources of production either gradually or emergently. It is feared if this state of affairs is allowed to continue, the world will starve to death. So the dominant thought to overcome this trouble is to devise means that may restrict this alarming growth of population. This is called Family Planning. In other words it means the number of children in a family may be restricted to suit the rate of production. As a measure of national expediency, the comity of nations is pondering over this issue in terms of the political, economic and health implications. But as a Muslim nation, we have to think from a different perspective, regardless of the measures the other nations adopt. Now the point is: 'What is its position in Islam?'

We have two schools of thought. One faction says the Birth Control is lawful, while the second says it is absolutely unlawful – and unlawful to the extent that

‘Had such a motion been moved at the time of Hazrat Muhammad (pbuh), he (pbuh) would have deterred it with curse, and had called for Jihad against it, as he (pbuh) had done against polytheism, paganism, and idolatry.’

The outfit that favours the lawfulness of Birth Control, presents those Ahadith, which make it clear that the Nabi (pbuh) had permitted az’l for this purpose. (Az’l means ‘to cohabit without ejecting semen into the female reproductive tract’.) The second faction though does not refute the sanctity of these Ahadith, says that

‘The reality of the few traditions narrating the permission of az’l is that a person stated his personal circumstances or compulsions. The Messenger (pbuh) kept them in view, and responded just cursorily. If any justification of az’l is inferred from these responses present in the traditions ascribed to the Messenger (pbuh), even then it cannot be said that these can be applied for the favour of the general move of Birth Control. This general move is hemmed in a formal pure materialistic and permission-oriented philosophy as a discipline only.’

Projecting the authenticity of the lawfulness or unlawfulness of Birth Control from the az’l-related traditions is basically wrong. The reason is that these traditions make it crystal clear that their ascribing to the noble personality of the Nabi (pbuh) can not be right in any sense. Regarding az’l, one of the traditions of Bukhari is:

Hazrat Abu Saeed Khazri narrates: Once sitting in the company of the Messenger (pbuh), a person (Majdi bin Umar-o-Zamri) said, “O Rasool Allah! We copulate with the imprisoned



women in the battle. Since we want to sell them, so what is your (pbuh) opinion regarding az'l?" The Messenger (pbuh) said, "Do you do so? You have no compulsion, if you do not do so. It is because the being whom Allah has destined to take birth (in the world) would definitely be born".

(Hadith No. 789, Bukhari, Vol. 2, Amjad Academy, Lahore, Pakistan, P.428)

Another tradition is:

Ibn Muheeraiz said: I saw Abu Saeed Khazri and asked him about the issue of az'l. He said, 'In Ghazwa Bani Mustalaq, we accompanied Nabi (pbuh) and a few prisoners of Arabia came with us. Then we felt desire for the women and the celibate life overpowered us. We wanted to do az'l. Then we asked the Messenger (pbuh) of Allah." He (pbuh) said, "You can do az'l. There is no abuse. Whosoever is to born till to the day of Judgement, will definitely be given birth to."

(Hadith No.1074, Bukhari, Vol. 2, Amjad Academy, Lahore, Pakistan, P.618)

These traditions do neither require any criticism, or any justification for their proof to be false and fabricated. From our point of view, these cannot be ascribed to the Messenger (pbuh). It means these are not the true Ahadith of the Messenger (pbuh). Moreover, these traditions do not make it clear as to what the Messenger (pbuh) had answered to the question.

The nature of the arguments and objections that the religionists raise against the Birth Control is:

1. It keeps the doors of fornication/adultery wide-open, i.e. it promotes fornication openly.
2. It is progeny killing, and is the most horrendous crime in Islam.
3. Killing of children under the fear of hunger is nugatory to the belief that "Allah is the Nourisher".

Before exposing what the Qura'n says about Birth Control, a brief critique of the above mentioned objections is necessary.

The first objection is that it keeps the doors of fornication wide open. First look to the nature of this objection: This objection is not against Birth Control. It is against those measures and devices that are generally adopted for this purpose. Now the question is 'if a person adopts these measures and wards off fornication, how will the mode of this operation be understood from the Islamic point of view?' If this mode is legal, there ought to be no objection against Birth Control. The objection ought to be against those devices and measures, which cause concern for the spread of fornication. If Birth Control is lawful, and under the compelling circumstances of the country it is indispensable, then it should be thought out that:

1. Only the measures not promoting fornication are adopted.
2. And if, at present, such measures cannot be made available to the people, then only those devices, which the people can not use illegally, are adopted.

The argument that 'the-people-will-make-use-of-unfair-means-so-the-genuine-purpose-of-birth-control-be-abolished-all-together' carries no weight. Hence it warrants no need of any elaboration for the intellect class of people. By the way, this paradox is just the same, that says since

the people travel without ticket, so the trains be discontinued. Or since the women commit suicide by igniting the sprayed kerosene oil over their dress, so the use of kerosene oil be strictly prohibited. Even it is better to say that the use of the matchstick be prohibited too. Or since the knife-crimes are occurring frequently in the country, so the manufacturing of the knives be stopped. This mode of reasoning can still be extended further and it can be vehemently said: since the presence of woman is the source of fornication, so all the women be exiled to keep the fornication closed for ever.

As mentioned above, if the Birth Control is not unlawful in itself, then the phenomenon worth to be considered would be: "What means should be adopted for this purpose? And which options be exercised that do not fall in the purview of wrong dispensations?" We'll discuss this point later on.

The second objection is that it is "killing of the progeny". In other words it means if sexual intercourse is done and the women are not allowed to become pregnant, then this amounts to "killing of the progeny". This is extremely a weak objection. Firstly, how can a child be killed when it has not yet come into being? If it is said: 'the human's semen has the potential of becoming a child; if the process of pregnancy is prevented, the child will never come to existence, so it is "killing of the progeny"'. The feebleness of this argument is self-evident. The following examples will make it clear:

1. If a human, despite attaining the age of marriage, does not get married, or enters into the wed-lock late, he ought to have committed "killing of the progeny". It is because, with this action, he has prevented the birth of so many children.

2. There are tens of thousands of life-creating "*sperms*" in a single drop of semen. Every "*sperm*" has the potential to develop into a child. It is not necessary that each intercourse may definitely prod to pregnancy. It means every intercourse "kills tens of thousands of children". And when pregnancy occurs, out of the tens of thousands of "*sperms*" it takes only one (or maximally two) to develop into a child. The rest of the "*sperms*" go waste. These "*sperms*" ought to be considered as the "killing of progeny". Likewise, if intercourse is done after establishing the pregnancy, the entire cluster of "*sperms*" go waste. What of it!
3. If any one, the husband or the wife, is barren, all the life-creating "*gametes*" of the counter part go waste. Will it all be counted "killing of progeny"?

Despite all these arguments, the matter worth reflecting is if this all is supposedly a "killing of the humans", then is this "killing of the humans" a crime in every condition? If it is a crime in every case, then what will be said of the "killing" when, as a measure of collective needs of the country, thousands of the men are thrown into the battlefield for saving their country by sacrificing their life? For the sake of collective needs, laying down individual's life (or sending them to the battlefield to sacrifice their life) is a testimony to the stark fact that it is not a crime. It is an action, worth to be elated and applauded. And if this "assassination of the humans" is for safeguarding the truth, then the Qura'n calls it the evidence of the highest order (the martyrdom). If this sending of the living youth to the clutches of death, merely for the collective needs or the safety and security of the truth, is not a crime, then how will deterring the process of coming into being the children who have never been to being be a crime?

Now come to the third objection that says "killing of the children" under the fear of hunger is nugatory to the belief that "Allah is the Nourisher". In other words it means imposing sanctions on the childbirth negates the concept of Allah's nourishment and subsistence. This question warrants a detailed description. The Qura'n says:

**Slay not your offspring, fearing a fall to poverty.  
We provide subsistence to them and to you (17:  
31; 6: 152)**

At another place says the Qura'n:

**There is not a living being in the earth but the  
subsistence thereof dependeth on Allah (11: 6)**

These and so many other similar verses of the Quran are quoted to prove the idea that providing for the subsistence is the responsibility of Allah. Then imposing sanctions on the childbirth with the idea that if population increases, there will be scarce left to eat is against the belief on Allah's responsibility of sustenance. Before reaching the true exposition of these verses, let us see the practical imperatives and implications of the meanings of these verses that are generally accepted.

1. It is a fact that a large segment of the people in the world hardly makes their both ends meet. And whenever there is draught, tens of thousands of the people starve to death. The question is when Allah has undertaken the responsibility of providing for the subsistence to all His creation, then why do such a bulk of people in His creation go empty-bellied to their bed? And why does such a big portion of population starve to death?
2. It will be argued that these people do not strive for their subsistence. But this is a wrong notion. During the draught days, in spite of concerted effort, every one

gets nothing. And even in the normal conditions, it so often happens that (just for an example) a labor works for the whole day and gets Rs.150. 00 in the evening. He is a family of one wife and eight children. This many amounts are not sufficient for this family to make both ends meet for a single day. Even the cost of simple flour and vetch is a fired pancake with a layer of pulse in it, so they have to remain famished for a single time.

3. To the face of such a situation, it will be said: 'This is the faulty economic system, which does make no provision for such a family; making-both-ends-meet remuneration ought to be provided minimally as an built-in dispensation'. But look here: now you are no more talking of the Allah's responsibility of providing sustenance to the living being; you are simply conversing of the economic system itself. Is such a situation not nugatory to the conviction of Allah's subsistence? If Allah has undertaken the duty of providing livelihood to each one of the humans, He ought to fulfil this undertaking at every cost.

As a matter of fact, the exposition of these verses of the Quran is that 'the economic system of the country ought to be the one that undertakes the Allah's responsibility on its shoulders. And satisfies the masses that the provision of their subsistence is the sole responsibility of the State'.

Now go one step ahead. In spite of all the efforts of the State, a situation arises where the production is not compatible to meet the need of the entire population. Nor does the State enjoy the means to import the required sustenance from abroad for the extremely growing population. Then what should the State do? Will it be better in such a situation that the explosion in population is allowed to go unabated —to let the population die of starvation? Or will this be better to impose sanctions on the

population explosion so that subsistence be provided to meet their basic needs? The opponents of the Birth Control say the first situation – the explosion in population is allowed to go unabated – to let the population die of starvation – is exactly in accordance with the will of God and harmonizes with the teachings of Islam. And the second situation of imposing sanctions on population to make the means of subsistence correspond to the needs is unlawful as per the Sharia. The State ought to increase its production. There is no doubt, the only iconic configuration – to suit to the best – is to make the production grow in proportion to the population of the country. But we'll reiterate if the production, despite all out efforts and endeavors, does not keep pace with the growing rate of population, then what ought to be done?

Just possible, it may be said: 'If the entire production and population of the world is kept in view, it may be that this much production and that much quantum of the needs of the entire population is at par with each other.' Firstly, it is a conjectured dialogue in its nature and scope; it is not based on facts and figures. On the contrary, the available facts and figures, whatever these are, do not support this conjecturing. Every country of this threatened planet is nearly fraught with anxiety for the growing population and the decreasing strength of production. The entire globe is divided into various nations today, and has their own means to meet their needs. The nations having the surplus do not help others without charging its cost – and how-much-is-to-be-paid-for-it is known to every one. Hence the question related to the total production and population worth to be considered does not arise at this moment. But there is not doubt when the entire populace is knit into universal brother-hood as Qura'n's concept is, and the natural forces of the earth and the sky both are harnessed, the scarcity of subsistence will no longer remain any issue. But at present,

the question is: "What is its solution in the existing circumstances?"

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Now come to the question at hand. And see: What guidance does the Qura'n provide us for the issue of "Birth Control"? Firstly, make it very clear that the Qura'n has never said anywhere: (i) you go on procreating and (ii) if anyone lacks in this process or discontinues after some time, he/she would be interrogated on the day of judgment. The humans have been endowed with the potential of procreation, but like other synergetic reliabilities, this will also be used when need arises. Having power at one's command does not mean that it is to be used every time. Anyhow, it will have to be utilized when needed. It is the position of potential and vigor. Its unnecessary use is no more than its abuse, which the Quran has strongly prohibited. Hence the potential of procreation should only be used when the child is needed. Now the question is: "When is the child needed?"

There is no doubt the Qura'n calls the love of spouse and the children as a source of attraction for the humans. The Qura'n does not teach monastic life. But the Qura'n has never said that the procreation be consistently and persistently continued. And after the birth of one child, the second be immediately initiated to come forth. Birth of the child when needed is the only right use of this potentiality. The same is the exposition of one of the Qura'n's verses where it has been said:

**Your women are a tilth for you (to cultivate) so go to your tilth, as you will (2: 23).**



The meaning intended for the use of the similitude of tilth is: "The women are the means of giving birth to the children". And "as you will," means as the soil is cultivated for tilth, when needed, so will be the procreation —only when needed. For example the Qura'n, for supping and dining, says:

**You, when you will, eat freely of that which is therein (2: 58).**

Obviously it means 'sup and dine' when needed — and never the supping and dining at every time. This witty thought will further be elaborated later on. These illustrations make it clear that the Qura'n has never said anywhere to go on procreating continuously. Nor has the Nature compelled the humans like the animals that they would have to give birth to a child at every cost after some time. To the humans, the children will be given birth when needed. This is called the Family Planning. If the health of the wife is poor, no one can compel you to produce child at every cost. If your earning does not suffice to support more children, you can restrict the birth of the children on your own. These are individual examples. But if there arises a collective need of restricting the number of the children in the country, the process of procreation can be restricted. If for any emergency, arrangement of rationing can be made, if for the scarcity of the animals, meat can be closed for two days in a week, then due to the same emergency, why cannot the sanctions, be imposed on the number of births? And the rationing is nothing except the limiting of the food.

It is said: A person has capital sufficient enough to meet the needs of nourishment of a large number of children, then why should the limitations be imposed on him? But the question is not whether anyone has capital for the nourishment of children. The Question is whether the country has the food appropriate enough to meet the needs

of the children. If there is scarcity of food in the country, wherefrom will the wealthy buy the food? Gloss over it: the wealth can not produce food; it can only buy the grown food. So capital money does not solve this problem.

Here we do not mean that the Birth Control must be imposed in the Muslim community. All we mean is that in spite of all out efforts for increasing the production, the existing conditions of the country are such that there is no way out except imposing the restrictions on birth control, the Quran does not forbade it. And nor is this against the teaching of the Quran.

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Now we come to the other aspect of the question: "Which means should be adopted for this purpose when sexual urge springs up?" This is a significant thought-provoking question. It is because this question poses a basic point that is perhaps the first one seeking your attention. And is contrary to the routine concept we hold in our life. So its bird's eye view will not serve the purpose.

As a routine matter the nuptial relation is thought to be simply the sexual satisfaction and nothing else. But according to the dictates of the Qura'n, its basic objective is the establishment of companionship between the husband and the wife. The Qura'n is very explicit when it says:

**And of His signs is this: He created for you helpmates from yourselves that you might find rest in them, and He ordained love and blessing amongst you. Look; herein indeed are portents for folk who reflect (30: 21).**

It means if you look emotionally to it, the nuptial relationship will appear to be the satisfaction of the sex as well as a mean of procreation. But if you understand it from

the Qura'n's point of view, it will limelight this fact that it is companionship-oriented. It is based on mutual trust, love, and consolation. The satisfaction of sexual urge and procreation for the race comes much later.

Now look to the sexual urge. Who was he who whispered that sexual urge is a basic need and its satisfaction is a must for the human beings? No body knows. But this enchantment was infused in such a way that the humans assuaged it fully, though the reality is diametrically opposite to it. Thirst and hunger are the basic human instincts. If you are absorbed in the process of deep thinking and feel thirsty, in the beginning you will have no adverse effects on you. But by the passage of time this urge gradually goes on mounting – and if you do not drink water, you'll fall ill – and even if you do not quench your thirst later on, you'll die. The same is the case with the instinct of hunger – though the death occurs comparatively after a longer period. From these examples, you have seen those physical urges, in concurrence to the physical needs, emanate automatically and if these are not satisfied the human falls ill and dies eventually. Now just gloss over this question: *Is the sexual urge an instinct of the same nature?* And just keep this vantage point in view in deciding the case: It does never happen that you are absorbed in your work or you are in a trance of thought-process and this urge, on its own, has emerged just like the urge of thirst. Unless you incite this urge, it never comes into the limelight. It does never come into effect until your thought makes it grow.

Compare it with the urge in the animals. You'll find that in the animals, this urge comes to play on its own when their mating season approaches. You just look to the bull. It will continue grazing the entire year with the herd of the cows. Neither will any cow be attentive to it, nor will it be to any

cow. When the mating season comes, both the bull and the cow will have sex stimulation. After the cow is pregnant, the bull will no longer be stimulant any more.

But the only difference between the human and the animal is that the human can excite this longing on his own choice. Have you ever glossed over it: Why the nature has orchestrated this difference in the animal and the human? It is because the nature does not want to keep the humans bound for producing the children like the animals' offspring. The animals are bound to reproduce on their seasons. But for the humans, the nature does not want to keep this compulsion. It hands over this option to the humans to galvanize this longing on their own wish and desire whenever they want to produce their children.

But the human, like his other affairs, exercises unfair use of his 'choice and will' in this matter too. In order to meet his needs, the nature has embedded pleasure with its satisfaction. For example, food brings nourishment to the physical body, but the nature has brought taste with it, a source of pleasure now. Do you know what did the human being do with it? He kept the accomplishment of his need in tact as if it is a mere compulsion and has continuously harped on its taste and pleasure as if it is the entity worth to be enjoyed maximally. Now we have reached the stage where the aspect of meeting the "basic needs" has been restricted to the tune of 1% and the rest of 99% is reserved for seeking pleasure and taste in our wealthy families. Seeking of pleasure is not bad provided this pleasure is a mean towards the accomplishment of the need, and not an end in itself. With the unfair exercise of his choice, he has preferred the accomplishment of taste of the edibles. He did the same with the sex potential. This potential was given for procreation, to which the Nature also attached the aspect of pleasure. But he made the sexual pleasure as the

end to be achieved through it. Now he has left the need and has made the sexual pleasure as the only end in his life. You would have heard of the people who eat the most delicious food to their belly full and then by inserting their finger into their mouth they vomit it all and then star eating again. Setting the basic needs aside and enjoying pleasure with sexual orgasm as the only end has made man too wayward to be restricted. He remains engrossed with this orgasm.

The aforementioned illustration makes it clear that the purpose of sex potential is reproduction. The other ends such as making use of it for the sake of pleasure and enjoyment is against the aim of the Nature. The Quran has used two terms for determining whether the use of sex potential is fair or foul, legal or illegal. And this makes the matter quite clear. The Quran has given a list of relations with whom the wedlock is Haram, illegal. Then the Quran says the marriage with other women is Halal, legal for you but the condition is that the sexual relation with them is based on *muhse neena ghaira musaa feheena* (4: 24).

**Muhse neena** means "to keep safe and snug; to fortify against any oddity; to keep guarded and protected". And **musaa feheena** means, "to have sexual intercourse only for ejaculation of semen for getting orgasm". The only difference between wedlock and fornication is that in wedlock, the purpose of sexual intercourse is to keep semen secure in womb for reproduction, and in fornication it is tried to seek pleasure without getting the semen fertilize the female ovum in the womb. It is simply the ejaculation of semen for orgasm. So the first and the foremost exposition of these two terms of the Quran is 'wedlock and fornication'. With this exposition the Quran has explicitly made the purpose of sexual intercourse very clear. It means:

1. If the sexual intercourse is committed without wedlock, it is out and out illegal. Its purpose is not reproduction; it is simply the pleasure seeking.
2. The purpose of sexual intercourse under wedlock is the reproduction. Without this purpose, the sexual intercourse is for pleasure seeking. Then this is the wrong use of the God-given potential. In such a case the wife remains no longer any harvesting. She becomes simply an entity of luxury and voluptuary.
3. The legal use of this potential is for reproduction; the wife is a harvesting, and not a mean of pleasure seeking. If it galvanizes pleasure alone, then it is the waste of this sexual potency.

This solves the entire issue of Birth Control. Prior to it, we have made it clear that:

- a. The reproduction should be initiated when needed. It was on this count, that 'the choice and will' was given to the humans. And now we have also seen that:
- b. The sexual intercourse with non-married woman is Haram, illegal and that:
- c. The sexual intercourse with one's own wife, duly brought under the covenant of marriage, is fair, legal only when it is committed in harmony with the aim of Nature. In other words it means that it is done for reproduction. And when reproduction – producing children – is not the end in itself, then the question of having sexual intercourse with one's own wife does not arise.

It is due to this reason that the teaching of the Quran makes no room for applying any contraceptives – medicines and/or mechanisms – for family planning. And nor is there any need of making male, the husband, and female, the wife infertile. With these teachings the husband and the

wife both self-impose limitations, avoid sexual intercourse and goes on avoiding till they feel the need of reproducing a child. There is neither any need of a'zel, nor of any contraceptives, for which it is feared that these contraceptives enhance the danger of fornication /adultery many-fold.

Just possible you may argue: "How is it possible that the husband may not go to her wife when she is hale and hearty, - healthy and lively?" How is it possible? This was the point, that we made clear to our readers when we said: This would perhaps come to you for the first time; maybe it look to you unique and wondrous; so do not superfluously reach any conclusion. Think deeply and then reach any judgement.

This is not impossible. It is possible. And is possible to such an extent that you need no conspicuous vacillation, wavering or hesitation for it. You have seen that the sexual longing in humans arises when they have a thought of it. It does not arise on its own. Thoughts of the human, his education and training, his ideas and beliefs are closely knit with this longing. You just ponder over this fact that, when your wife is in menstruation period, any idea of having sexual intercourse with her does never come up to your mind, not even in recesses of your heart and mind. But a non-Muslim does never feel any hesitation for sex satisfaction during this period. Why? It is because your belief is that during this period the intercourse is not legal. Even the idea within your vision for intercourse does not come to pass by it. Or take another example, an evil-doer youth, who does not feel any hesitation in assaulting the unfamiliar women sexually, remains fast asleep near his own adolescent, young sister, when there is none else except these two. He does never think of having his sex satisfied with her. It all is nothing but a marveling of his

ideas and convictions. No doubt, there are some exceptions to it. There are some persons who do commit intercourse with their sisters and daughters. But these unusual occurrences are absolutely the works of the psychoneurotics, the psychopaths. The normal men do not come under this category.

The following example will make the point under discussion clear:

Some years back there appeared a strange life-story of an American pair in the newspapers. This pair was living as husband and wife from the last eight or ten years since the appearing of their life-story in the papers. They were hale and hearty, enjoying gay and glee. They had extremely beautiful children – two or three – during this period. One fine morning they came to know that they were brother and sister. It so happened that when they were still children, their parents were killed in England. A military man took the boy away and an American took the girl. These, the brother and the sister, were quite unaware of this happening. The brother did not know that he had any sister. And the sister did not know that she had any brother. It was just an accident that after the battle the boy went to USA where he met that girl, who had grown up to be young by then. Both got married. They could not know of any thing of their previous relation with each other for many years – None of the two knew any incidence of their childhood.

One day they came to know that they were real sister and brother. It was after 8 or 10 years. What a ravishment they were encountered with can be judged from the statements they made to the print media. How many days they spent in wailing, weeping, howling and ululating! They did not know what to do. Anyhow, the priests consoled them. And they again started living the life of a real brother and sister.



What was this? It was only the impact of the concept that a brother and a sister cannot be husband and wife to each other – though during the days gone-by, the ancient emperors of Iran, the Sasanian kings, used to get married with their real sisters. It is only the impact and influence of the thoughts and the concepts that makes it possible.

Hence, if we inculcate this idea and concept as an integral part of our belief that the sexual intercourse with wife can be only for reproduction, we'll never get the notion of intercourse deep-rooted for other than this pursuit. And we'll hell with this concept of sexual intercourse as we do during the menstruation period of the wife.

About 25 years back, the people especially in the rural life, used to hold the concept that there should be no sexual intercourse with the wife till the child is being suckled. The people used to stick to it so intensely, that the one who violated it had to hide his face from the people. The purpose of these illustrations is to make this point clear that the sexual longing remains under the influence of the human thought, so its control is no more difficult. That is why the Quran does not acknowledge any "involuntary state" for the sexual longing. The "involuntary state" means, a state of compulsion in which the humans become helpless all together. There is no doubt the Quran accepts "hunger" as an "involuntary state". That is why it allows to eat even whatever is Haram, illegal if the urge of hunger overpowers. But for the satisfaction of sexual longing, it has never allowed anywhere that it should be satisfied. On the contrary it (the Quran) has made it very clear that

**And the people who can not find a match,  
(should exercise self-restraint to) keep chaste  
(24: 33).**

It means, like those who are allowed to eat Haram, illegal in "involuntary state", no one is allowed to cohabit illegally when there are no legal means available for satisfying the sexual longing.

This was the Quran's concept of sexual longing. Think how elevated the Quran wanted us to be. But when we left the teachings of the Quran how mean of the means we turned out to be in our mentality for the satisfaction of sexual longing. Pause and reflect over what was the state of the kings of the nations. They had two to three thousands young concubines in their palaces. The women in the bazaars of those nations were auctioned like the animals. It was all done in the governance of those who argue for justifying the need of four wives on the plea that this process of having so many concubines develops a program through which not a single night goes, without satisfying the sexual urge. There is no need of any more talk about their concept of sex. How much we, as nation, are duped in sexuality, just take any book of *Tibb-i-Unani*; even consult any list of *Tibb-i-Unani* medicines and see how many of the medicines fall under the category of sex. It is the result of this mentality that we have *Fatwa* in its favour. Take one as an example that is given in favour of satisfying the sex urge. "Suppose a young boy and a girl reach an island where there is no human population. They can have "temporary wedlock" till their coming back to the population." It means we cannot imagine even that a young pair can live without sexual intercourse for a few days. This is the state of the nation whose Divine Book, the Quran, does not acknowledge "involuntary state of sex". It is because this Book keeps the sex at a place where the Nature has placed it. We misplaced it. Then came the thundering tumult of the Western civilization and ignited the state of sex all the more. It is the thunder that has engulfed our present generation.

Its remedy lies in:

1. Bringing change in their concepts of sex
2. Adopting sound strategies for checking the western thought

The true and genuine Islamic Education for our children is necessary for this purpose.

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The summery of what has been said in the previous pages is:

1. The question of Birth Control is gaining momentum. It is because the rate of production of our country cannot meet the needs of population explosion.
2. There are two parts for the solution of this difficult issue:
  - (a) Arrangements be made to increase maximally the production of the country
  - (b) Even if this production is not sufficient enough to meet the needs, sanctions be imposed on reproduction.
3. So far (1) is concerned, it is necessary that
  - (a) The land is managed in tone and tenor of the teachings of the Quran.
  - (b) The distribution of the subsistence to the needs of the individuals is made the sole responsibility of the State.
4. So far (2) is concerned, the Quran does not raise any objection to impose restrictions on reproduction for meeting the collective and emergent needs. The Nature has subordinated the reproduction potential to the sweet will of the humans so that they may have control over reproduction. And they may not be helpless and constrained like the animals in this matter.
5. But the right method of Birth Control is self-control.

6. This kind of self-control is not as difficult as it is thought of. The sexual longing is sub-ordinate to the human thinking. If the thought process does not divert to it, this longing does never rise.
7. For this purpose, it is necessary that
  - (a) The Quran's concept of sex is popularized among the masses
  - (b) The woman is given the status of honor and prestige in the society. Instead of being a tool for the sex gratification of man, she may be thought of as the main spring of training the nation and the humanity. She too may be considered a free, independent and rational being. Her aim in life should not be to make herself a source of temptation to men but to impart meaningful partnership.
  - (c) All the means, leading towards sex stimulation are stopped forth with. The Quran condemns lewdness, indecency, pornography and all things that excite and ponder to the sex passion. These stimulants include sexy films, pictures, literature, art, nudeness, wrong dress of the womenfolk etc
  - (d) The System of Education is made Islamic, reflecting the teaching of the Quran.

In this way, not only will the issue of Birth Control be solved, but also the energies of the nation that go waste in seeking sexual orgasm are preserved to the extent that every constructive program will be launched and accomplished in the best possible way. This is the reality of the Quran. Some modern writers, after an extensive study of the sex life of primitive as well as civilised men, have come to the conclusion that chastity is essential to the progress of humanity. Dr. J. D. Unwin of Cambridge University, has studied the sex life of some eighty primitive tribes and of sixteen civilised nations. He has set forth his

views in his book "Sex and Culture." He writes in this book:

*No society can display productive social energy unless a new generation inherits a social system under which sexual opportunity is reduced to a minimum. If such a system be preserved, a richer and yet richer tradition will be created, refined by human entropy. (p. 414)*

Dr. Unwin writes in the last:

*If, . . . , a vigorous society wishes to display its productive energy for a long time, and even for ever, it must re-create itself, I think, first, by placing the sexes on a level of complete legal equality, and then by altering its economic and social organization in such a way as to render it both possible and tolerable for sexual opportunity to remain at a minimum for an extended period, and even for ever. In such a case the face of the society would be set in the Direction of the Cultural Process; its inherited tradition would be continually enriched; it would achieve a higher culture than has yet been attained; by the action of human entropy its tradition would be augmented and refined in a manner which surpasses our present understanding. (p. 432)*

**(Unwin, J. D. : SEX AND CULTURE,  
Oxford University Press, London, 1934.)**

We have seen that

1. The Nature has attached a safety valve over the sexual urge in the animals. It stimulates this urge at the time of reproduction. It means the animals cannot execute family planning on their own. They have no choice for this purpose. Its benefit is that such a precious vitality does not go waste in them. It is because they have no command over sex gratification for pleasure seeking.
2. The Nature has given choice to the humans for family planning. It means they are not as bound as the animals

are during their mating season. Only the humans have the option to reproduce according to their planning. It was the greatest blessing of the Nature endowed on the humans.

3. But what does the human do? He does not opt for Family Planning. To this extent he keeps himself at par with the animals. In other words it means that the animals cannot make Family Planning; the human can do, but he doesn't do it. The result is the same for the animals and the humans both. And moreover, he wastes the so precious vitality in him only for enjoying the sex. So he lives a life more low than that of the animals'. As they can not make Family Planning, so they do restore their vitality. But this human, by exercising his wrong option, undergoes double loss: (a) he loses energy, the vitality for procreation, and (b) he lives life of a lower level and becomes lower than the animals. That is why the Quran says to the humans: **"These are as the cattle – nay, but they are worse!"** (7: 179). At another place, the Quran says: **"Surely We have created man of the best stature. But (what so ever he does, its result is that) We reduce him to the lowest of the low."** (95: 4-5)

Is it not the lowest of the low that he makes use of the possible potential of family planning – endowed to him – but, by the wrong use of his option, wastes his energy – vitality, - and remains at loss as compared to the animals? That is why how effectively the Quran describes the human status: The history of the time stands witness to the stark fact that **the human has done a great loss to himself.** (103: 1-2).

Have you ever thought of its reasons? Family Planning relates to the human reason and sex gratification to the passions, to the emotions. Whenever the human makes his

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reason subordinate to his emotions, he undergoes a loss. And whenever he makes his emotions work under the command of his reason, he clinches success. The teaching of the Quran was to make the emotions work under the human reason. It is usually said that all the human problems lie under three categories: wealth, land, and woman. The human had always made the emotions outweigh the reason in all these three areas of the problem – but more true is that he has made his pleasure overpower his need. Consequently it has brought and is still in the process of bringing chaos and anarchy in the society. The Quran solved these three problems – the most difficult and the most significant – in one sentence for each of these three problems. It said: Wealth (Capital) is a facilitating mean of bartering things. It should be used for this purpose. Hoarding wealth for the purpose of sheer greed is the most wrong use of it. The Quran said the true economic system is the one that does not permit anyone to keep the surplus money with oneself. With this principle, the Quran cured the wealth-created ills of anarchy and disorder. In other words it means the Quran adjudged wealth a thing of necessity. It had never permitted the wealth to become the mean of satisfaction of the emotions.

For the land, the Quran proclaimed that it is a mean of yielding subsistence for the humans, so it must be kept open to meet the needs of the needy. It means the Quran adjudged the land, too, to be used for meeting the needs and had never permitted it to be used for the satisfaction of the emotions.

Similarly the Quran said of the woman that the sexual intercourse with her is only for the purpose of reproduction – not for the gratification of emotions. In this case the Quran also made the emotions subservient to the need. And hence solved this difficult problem.

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The human is gradually nearing to the Quran's concept of wealth and land. But he has yet not realized the need of any change for his views about the woman. And hence this problem is turning to be a source of trouble for him. The day he realized that he has been given the option of choice and will over the sexual urge for keeping control over reproduction and that the aim of sexual intercourse is the reproduction, not the sex gratification, will be a revolutionary day in the world. Let us see who is the first noble Muslim nation that clinches this blessing.

But it is evident that the accomplishment of this program will take sometime. We'll have to develop our coming generation on the foundations of education and training the Quran enshrines. But this work cannot be done in a single day. So if the exigency of our circumstances demand the adoption of preventive measures to exercise control over the growing population, then the compulsory preventive measures, that are not harmful for health, can be adopted. But it must be seen that these devices may never reach the hands of those who may make their unfair use. Come what may, fornication is strictly prohibited in Islam. Respect abiding persons of Islam can not make use of these devices for fornication. But this will be the device used as emergence measures. For permanence, only those devices will be adopted that conform to the sweet will of the Nature – which have been detailed earlier, i.e. Sexual intercourse will be committed only when reproduction is the need. But this will come through the genuine education and proper teaching, as the Quran desires.

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## **SUMMARY**

Since this topic is both difficult and technical, perhaps some facts have been presented for the first time, so it looks necessary that these be brought to mind briefly:

1. The humans, like the animals, have the potential of reproduction. And for this purpose, the sexual urge like that of hunger and thirst does not stimulate on its own. It is also not that of the nature if you do not gratify it, you are liable to fall ill and die after some time. The sexual urge stimulates under the influence of human thought and reason. So it is an entity of the human's own choice and control to be stimulated.
2. In case of animals, the Nature has kept its control within itself. The animals can not make this urge stimulate on their own. When the Nature wants the reproduction, it lets this urge stimulate. And when this aim is achieved (i. e. pregnancy occurs), this urge subsides on its own. It makes it clear that Family Planning is beyond the scope of the animal kingdom. Without mating season, they can not reproduce, nor can they reproduce after the mating period is over. Their Family Planning is in the control of the Nature.
3. But the humans have been given the option of choice and will so that they may reproduce according to their program. There is no compulsion on them in this regard. So Family Planning for the humans is in tone and tenor with the will of the Nature in the sense that the Nature wills the humans reproduce according to the set planning of their own.
4. The Family Planning can be done for meeting the individual as well as collective needs. The Quran has projected wife with the simile of crop and has made it clear that sexual intercourse with her is only for reproduction, and never for pleasure seeking. The

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Quran said cultivate your crop as your program is. The Quran has also made it clear that there is no compulsion on you for reproduction; reproduce whenever you desire. In other words when you want reproduction, then go to your wife sexually. And when you do not want, never cohabit.

5. But the humans neglected the purpose of cohabitation and indulged in pleasure seeking. This made the doors of fornication wide open. Now this fornication is the main cause of crime and devastation in the world.
6. Its cure lies in appropriate education and training. This should be instilled in the mind of the humans that sexual intercourse is only for reproduction. Sexual intercourse for pleasure seeking is against the will of the Nature. When the humans make it an integral part of their belief, there will be no need of imposing any control over sexual intercourse. There will also be no need of any Family Planning then.
7. But time is required for making this concept grow to the level of maturity in the heart of the human. If the circumstances so arise where Family Planning becomes necessary then medically preventive measures can be adopted. But the following two things will have to be maintained:
  - (a) That these measures are taken under emergency conditions. Genuine and real method of Family Planning is through self-control.
  - (b) That strict measures of surveillance are imposed so that the illegal use of these contraceptives does not make fornication easy. Moreover, Islamic regulations regarding fornication be widely publicized and implemented rigorously.
8. The objections of the religionists for Family Planning are neither founded on the teachings of the Quran, nor have any weight in the arguments they put forth. It must

be made clear that Family Planning is one thing and measures for Family Planning is another thing.

9. The religionists have the following objections on Family Planning:

- (a) This is "progeny killing". This argument carries no weight. It is because without fertilizing the female ovum, there is no living being in the womb. The question is if letting the sperms go waste is the killing of a person, then tens of thousands of these sperms go waste, because after pregnancy, none of these sperms have the possibility of fertilizing the female ovum. Is this also the killing of the humans? If yes, then no one can be saved from the crime of "killing of the persons."
- (b) It uproots the belief in Allah's responsibility of providing the subsistence to the living beings. If the concept of Allah's subsistence is that Allah directly provides subsistence to every human child, then our routine observation is negated. We see tens of thousands of children starve to death and millions of them do not get nourished due to deficient food. The Allah's covenant of providing subsistence gets regulated in the true System of the Quran. If, at any time, this System finds that the nourishment of the growth of such a number of children is not possible, this System can restrict the number of children in the family. It will be quite unfair that we may go on increasing the number of children as we like making the society responsible for their nourishment. If we have to hold the society responsible for their nourishment, the society ought to decide as to how many children it can arrange for their nourishment. In this way the decision of making Family Planning as per the collective expediency would be the entire responsibility of the society. Anyhow, the genuine mechanism of birth control – Family Planning –

will be the self- control of the incumbents. But till it is possible, the mechanisms on emergency basis can be adopted provided they are not used for illegal purposes. Foolproof arrangements are to be made for checking their unfair use.

Now the work to be done would be:

1. **Make** arrangements for increasing the agriculture produce of the country. One of the most important devices for it would be the infusion of perfect assurance to the working class that no body would snatch the earnings of their hard labour. And that the land, from God, is the mean of subsistence for the humans; it is not a mean of luxury for a few selected individuals.
2. All the means that cause the sexual stimulation are stopped forth with. And means of fornication are locked up.
3. The concept of self-control is publicized among the masses. And if medical devices for Birth Control become necessary, strict arrangements be made in such a way that they may not be used for illegal purposes – illegal purposes mean fornication that is absolutely Haram in Islam.

This, in a nutshell, is the concept of Family Planning, the objections this concept is fraught with, the measures that are to be adopted, and the basic changes that are to be imbibed in the heart and mind of the masses.

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## **OTHER PUBLICATIONS**

### **ISLAM: A CHALLENGE TO RELIGION**

By

G. A. Parwez

The very name of the book strikes one as a paradox for it is universally accepted that Islam is one of the major religions of the world. So how could a religion challenge the very institution to which it subscribes? The author has indeed made a successful bid to prove this strange aphorism for the first time in the history of Islamic thought and his research deserves careful study. It is thought provoking; it is revolutionary, opening new vistas and hold horizons of intellectual endeavors. It is the outcome of life-long study of one of the renowned Quranic thinkers of our times.

The author has not, however, taken a purely a negative attitude. Having proved his claim that Islam is NOT a religion, he has very lucidly explained what Islam really is, and how it offers the most convincing and enduring answers to those eternal questions which even thinking man asks about the meaning and purpose of life and how it can be achieved. The book is thus a unique attempt at the rediscovery of Islam: scholarly written and exquisitely presented.

For details of availability of this and other publications listed on succeeding pages, please contact:

Tolu-e-Islam Trust  
25-B Gulberg 2  
Lahore - 54660  
PAKISTAN

## **QURANIC LAWS**

**Quranic Laws** was written under pressing demands. It provides the code of laws for an Islamic State, and as such it may be considered a precursor of "**Tabweeb-ul-Quran**" - a grand, magnificent, and marvelous classification of the Quran by (Late) Allama Ghulam Ahmad Parwez (R.A) in three big volumes.

There is no denying of the fact that in this book, the purport of the Quranic verses has also been given prolifically. Along with this, inferences have also been drawn, though this right belongs to the Legislative Assembly of an Islamic State. However, (Late) Allama Ghulam Ahmad Parwez (R.A) emphasizes that his inferences are not more than just a pointer in this direction.

Although this collection of **Quranic Laws** shall be beneficial to all the Muslims in general, it shall, in particular, be useful to those connected with legal affairs, i.e., judges, advocates, those working with the law sections of the government, members of the legislature, the constituent assemblies, and those concerned with the media.

The chapters of this book deal with topics such as State Affairs, Government Agencies, Justice, General Injunctions for Family life, Inheritance and Testament. Protection of Life and Property. And the other chapters pertain to Economy and Basic Human Rights etc.

## ISLAMIC WAY OF LIVING

The history of mankind, engravings of human character, and the realities of the Quran stand witness to the fact that the fate of a nation rests with the ways of living with which the heart and mind of its rising generation is disciplined. This measure alone determines the specific rank a nation enjoys in the comity of nations and even the extent to which it can espouse its cause with the caravan of humanity. If that nation inculcates Islamic Ways of Living in the behaviour of its younger generation through teaching and training on firm footing, properly and adequately, the potentialities of the heart and mind of the youngsters of that nation, the vigor of their zest, the fountain spring of their life blood, and the vehemence of their character rise like tumultuous storm and dwindles away every thwarting force like a hay. Since the future of a nation depends on the way its younger generation is brought up, so (Late) G. A. Parwez (R. A) wrote *Islamee Muasharat* in Urdu.

Muslims living abroad, especially the Pakistanis, felt apprehensive of their children going astray under the influence of foreign culture. They contacted Dr. Syed Abdul Wadud in his lifetime to write a book on the "Islamic Way of Living" which could be useful for the young.

This work - **ISLAMIC WAY OF LIVING** - that he produced is not the exact translation but a reproduction in English of that Urdu book *Islamee Muasharat*. It comprises such Quranic instructions, which guide the way to the formation of an Islamic Society. It is not a philosophical treatise but a description in simple terms, meant for children, as well as for those who neither have the time nor the aptitude to go into details.

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## REASONS FOR THE DECLINE OF MUSLIMS

For the last two centuries or so, the Muslims have been emotionally and mentally preoccupied with what has been now classically bandied about as their favorite theme: **"The Rise And Fall of The Muslims"**. The glorious past has been lamented and wailed upon endlessly. While some have done just this, the others have attempted to move away from it all, alienated and disgusted. The fall and disintegration of the Mughal Empire, leading to the dethronement of Bahadur Shah Zafar in the last century, followed by the fall and disintegration of the Ottomans and dethronement of Sultan Abdul Hamid II during and after the First World War was a trauma that the Muslims have not got over.

Even a cursory glance over the world makes it amply clear that the fall of any empire and civilization does not happen suddenly. It is preceded by a prolonged phase of decay, with Nature watching, as if hoping against hope that humankind may yet see the edge of the precipice and turn back. In the Quranic terminology this is the "period of respite".

The Muslims, however, like many others before them, reached a point of no return. Allama G.A. Parwez is one of those who objectively and scientifically attempted an analysis of the causes of the decline and fall of the Muslims from the Quranic perspective of the philosophy of history. This little book in Urdu has been very much in demand and voraciously read by all and sundry. For a long time the need was felt for the English rendering of this book. There had been a demand for it from those who were not very proficient in Urdu or those whose children were born and brought up abroad. We are greatly indebted to Mr. Ismail Atcha from Bolton, Lancashire, Britain, for fulfilling this dire need. He has, in real sense, put in the best of his efforts and potentials to render this book into English.



## LETTERS TO TAHIRA

**"Letters to Tahira"** is essentially a collection of letters written to a mature and inquisitive young lady with clean intellect. This was in response to the queries the author had received from many of the female readers of his earlier similar book **"Letters to Saleem"**.

These letters, in right earnest, bring forth the trials, tribulations and the vexing problems that the unfortunate and helpless girls of our society have to face today.

Some letters highlight those maladies that are currently rampant amongst our modern educated class. These are the results of following the West blindly. The nation is gradually pushed towards destruction, and if the orthodox section of the society needs to change, the modernists, too, are not to be exempted. It is imperative that both extremes be brought to the middle path, in the light of the Quran.

It is a stark fact that women can train, discipline and build a society more easily and effectively than men. The publishing of these letters will hopefully initiate the reformation process at home. G. A. Parwez hopes that if this effort of his can light a few Quranic candles in some homes; he believes his endeavors will have borne fruit.

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## EXPOSITION OF THE HOLY QURAN VOLUME - I

It was in 1983 that Allama Ghulam Ahmad Parwez undertook the project of rendering into English his celebrated work titled "*Mafhum-ul-Quran*". He could only complete up to Surah "Al-Kahaf (No. 18)" – slightly more than half of the text of the Quran, when death overtook him.

The reader would notice that some of the Quranic terms are retained as such (in Arabic) in this exposition e.g. *Allah, Deen, Nabi, Rasool, Momin, Kafir* etc. These concepts have special significance in the Quran and it is just not possible to translate them in a few words in English; so Glossary of terms has been added.

The reader would find a new approach in this presentation, which is different from all other translations in English. As the title explains, this presentation is not the translation of the Holy Quran, but it's **Exposition**.

It is an honest and serious human effort to convey to the humans the pristine concepts of the Holy Quran. The original Arabic text of Wahi (Revelation), however, is eternal and its understanding during any span of time cannot be taken as the last word, which shall have to be left to the last man on this earth.

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## THE TOLU-E-ISLAM MOVEMENT

### It's Beliefs and Objectives

#### We believe that

1. Reason alone is not enough to solve the problem of life. Reason needs revelation (Wahi) just as eyes need the light of the sun.
2. This revelation is preserved in the Quran in its final and complete form. Mankind, therefore, cannot reach its desired destination without the Quran.
3. The Quran is the criterion for judging between truth and falsehood. Everything that agrees with the Quran is correct. That which is at variance with it, is false.
4. From the viewpoint of the Quran, all human beings inhabiting the earth, are **individuals** belonging to **one universal brotherhood**. The practical aspect of establishing this brotherhood would be that all mankind may lead their lives according to ONE dispensation.
5. This universal organization of life may be formulated in such a manner that people of every era according to the requirements of their time, may compile the details of law in the light of the Quran. (These are called SHRIA LAWS). The details of law will keep changing according to circumstances, but the principles of the Quran shall forever remain unalterable.
6. From the point of view of such an organization, the Quran envisages a society in which the latent abilities

of ALL individuals are developed, and no one in such a society will be deprived of his life's necessities - food, shelter, health care, education etc. - this is the Quranic Organization For the Preservation of Mankind. This is called The Quranic Social Order. Once human's latent potentialities are fully developed, the world will thus become resplendent with the light of the Eternal Nourisher.

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