ISLAM
AND
THE MUSLIM PRAYER

By

AL-HAJJ KHWAJA KAMAL-UD-DIN
Founder of the Woking Muslim Mission, (England).

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...Prayer indeed has been enjoined on the believers at fixed times. (4 : 103) "...keep up prayer from the declining of the sun till the darkness of the night, and the recital of the Qur'ān at dawn. Surely the recital of the Qur'ān at dawn is witnessed. (17 : 78) "...keep up prayer. Surely prayer keeps (one) away from indecency and evil.” (29 : 45).
The Western mind has after all awakened to Islam; it was to happen so one day. Liberal education has been probing its way here. Science, so fatal to Christianity as formulated by the Church, could not destroy the human craving for religion. It only killed credulity and left no room in the cultured heart for the religion which demanded immolation of the intellect. On the other hand, gross misrepresentation of Islam by its slanderers in the West could not escape exposure for long, falsehood had to give way, and we are gratified to find that the clouds have begun to disperse before the rising of the Sun of Truth. We are flooded now-a-days with enquiries about Islam: “What is Islam, what are its tenets, and what is the form of Muslim prayer!”—is a general demand. Though it is difficult to condense in a few pages what it is necessary to say of Islam, yet I think this book would suffice to satisfy all such genuine enquiries. Through the generosity of a Muslim friend, Bābū Muḥammad Ahmadī of Ludhiāna, India, we are enabled to distribute amongst such enquirers after truth—as wish to know of Islam—a few thousand copies of this book free of charge.

Khwāja Kamāl-ud-Dīn

The Mosque, Woking.
14th July, 1914.
PREFACE TO THE FOURTH EDITION

The book saw its third edition in Australia and was printed by Mr. Muḥammad Allum who has induced me to publish its present edition. The philanthropic Pathān, as Mr. Muḥammad Allum is by nationality, has also borne out a portion of the expenses of this edition. I am really thankful to him for the occasion he gave me thus to write the book in its present form. Necessary alterations have been made. The different postures of prayers have been illustrated. Short prayers and few chapters of the Holy Qur’ān have also been inserted to help our new brethren in the Faith.

KHWĀJA KAMĀL-UD-DīN

AZIZ MANZIL,
LAHORE.
13th June, 1930.
The Fifth Edition of this book saw the light of the day through the generosity and munificence of Sir ʿAbdul Ḥalīm Ghaznavī of Calcutta and the present Edition is being published at his instance and he has this time also contributed liberally towards its publication.

Jazāhul-lāhu khairā

I have to acknowledge with gratitude the assistance of Mawlāví Aftab-ud-Din Aḥmad, Ex-Imām of the Mosque at Woking, and of Khwāja ʿAbdul Ghanī, Secretary of the Woking Muslim Mission, for their valuable suggestions and for going through the proofs.

LAHORE.
16th June, 1948.

Khwāja Naẕīr Aḥmad
This book first appeared in 1914, when my father the late Al-Hājj Khwāja Kamāl-ud-Dīn (May his soul rest in Peace !) had just started the Woking Muslim Mission. The book was meant as a guide for the British Muslims who, having been convinced of the truth of the message of the Holy Prophet Muḥammad, (May Peace be upon him !) had embraced the faith of Islam. Their number then was small and naturally they could not be expected to learn all the details of the Muslim Prayer. The author, therefore, gave only the essential features. But now that over thirty years have elapsed and the British Muslims can be counted in thousands, it is only befitting that this Edition should contain more detailed instructions.

The first four Chapters have been retained and the Chapters on Prayers and Special Prayers have been re-written without in any way disturbing the original scheme of the author. Two new Chapters have been written and, if it pleases the Almighty, they will be found useful. Many prayers from the Holy Qur’ān have been added in the Tenth Chapter and some more Surahs from the Holy Qur’ān have been included in the last Chapter. The number of Illustrations has also been increased.
PREFACE TO THE SEVENTH EDITION

We are bringing out the seventh Edition of this most popular and illustrative Edition on Prayer in Islam.

In this Edition we have tried to make the transliteration simpler and useful specially for those who are not at all conversant with ‘Arabic language and the Orientalist method of transliteration. And thus we have adopted a new method for the ‘Arabic text of the Prayer and the Qur’ānic verses at the end. By this method, certain words represented under the Orientalist method which in an attempt to convey typical ‘Arab accent create difficulties in the pronunciation, have been replaced by such words as give the usual sound of the words though it still falls short of the exact ‘Arab accent. Further, hyphens have been given at each syllable that will help the reader in easily pronouncing the words.

The main purpose of introducing this new method is that the reader may spontaneously pronounce the ‘Arabic text with ease and fluency without going into the delicacies of the exact ‘Arab accent.

The method is not entirely a new one, but is only few modifications of the Orientalist method. For example $\ddot{z}$, $\ddot{z}$ have been used for th, dh, dz respectively.

The book was out of print for the last five years and there was a persistent demand for a new Edition. The Mission was financially not in a position to reprint it. And so we are highly indebted to Farooq A. Shaikh of Colony Textile Mills, Multan (West Pakistan) through whose munificence this Edition of the book is seeing the light of the day. The entire expenses of its publication have been borne by him. We are also thankful to Mirza ‘Abdul Latif, of Muslim High School, No. 1 Lahore for designing the beautiful tri-colour title cover.

Aziz Manzil, Lahore.

NASIR AHMAD
Secretary
TRANSLITERATION

The method adopted to transliterate the ‘Arabic words is explained below. Orientalist method has been maintained throughout the book except the ‘Arabic text of prayers (Namāz) and the Qur’ānic text at the end. The words representing consonants under the new method of transliteration have been given in brackets along with the words under the Orientalist method. The words in brackets under the heading “represented by” should be pronounced as they usually sound in English and not in its Orientalist style as explained in the key.

Hamzah sounding like h in hour or a sort of catch in the voice ... ...

بـ Bā (baa) same as b ... b
ت tā (taa) softer than the English t ... t
ث thā (saa) pronounced like th in thing ... th(s)
ج jīm (jeem) pronounced like g in gem ... j
ح hā (haa) very sharp but smooth guttural aspirate ... ḥ
خ Khā (Khaa) as ch in scotish word loch ... Kh
د dāl (daal) softer than the English d ... d
ذ dhāl (zaal) the ninth letter sounds midway between j and z ... dh (z)
ر rā (aa) same as r ... r
ز zā (zaa) same as z ... z
س sīn (seen) as s in surd ... s
<table>
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<tr>
<td>ش (sheen)</td>
<td>Sh (sh) in shut</td>
</tr>
<tr>
<td>ض (saad)</td>
<td>strongly articulated s</td>
</tr>
<tr>
<td>ض (daad)</td>
<td>aspirated d sounding between d and z</td>
</tr>
<tr>
<td>ت (taa)</td>
<td>strongly articulated palatal t</td>
</tr>
<tr>
<td>ز (zaa)</td>
<td>strongly articulated palatal z</td>
</tr>
<tr>
<td>ع (a‘yn)</td>
<td>strong guttural hamzah, not a mere vowel</td>
</tr>
<tr>
<td>غ (ghayn)</td>
<td>guttural g</td>
</tr>
<tr>
<td>ف (faa)</td>
<td>same as f</td>
</tr>
<tr>
<td>ق (qaaf)</td>
<td>strongly articulated guttural q</td>
</tr>
<tr>
<td>ك (kaaf)</td>
<td>same as k</td>
</tr>
<tr>
<td>ل (laam)</td>
<td>same as l</td>
</tr>
<tr>
<td>م (meem)</td>
<td>same as m</td>
</tr>
<tr>
<td>ن (noon)</td>
<td>same as n</td>
</tr>
<tr>
<td>و (wa-o)</td>
<td>same as w</td>
</tr>
<tr>
<td>ه (haa)</td>
<td>sound as h</td>
</tr>
<tr>
<td>ي (yaa)</td>
<td>same as y</td>
</tr>
</tbody>
</table>

(⟨⟩) (a) fatha as u in tub

(⁄) (i) kasrah as i in pin

(˚) (u) dammah as u in should

ã (aa) as a in father

(i) (ee) as ee in seen

“ ” (tanwin) as an, in and un respectively.

(ũ) (oo) as oo in moot.
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FOREWORD

No one could discover a better conception of worship than the Holy Prophet Muḥammad. The world was labouring in a maze of superstition. From fetishism up to ritualism, worship had become reduced to various forms of absurdities. If the religion of Islam was made a code of life by its founder, he made Muslim Prayer an index and reminder of the same. The Holy Book came to give man a character of the best type. It based it upon our achievements of certain morals which it named as Divine Attributes. The said Attributes cover every desirable character on all the planes of humanity. The Muslim Prayer reminds us of the said attributes. It induces us to contemplate on them and think of means that may enable us to equip ourselves with them. It is, therefore, not difficult to understand why we have been asked to pray five times a day. We are mostly forgetful in our ways, and the prayer comes to place our duties before us. In seven days of the week, the Holy Prophet selected Friday-noon prayer for congregational purpose. Friday prayer consists also of a sermon which is as obligatory to be attended as the prayer portion of the institution.

In the first part of the sermon the Imām—one who leads the prayer—recites, along with a few words in the praise of the Lord, some portion of the Qur’ān that befits the occasion and comments on the verses he reads. He then sits down for a few minutes in order to take rest, then he stands up and delivers the remaining portion of the sermon, the most of which comes from the Prophet himself. I
The free translation goes thus:

We praise and submit to the Lord; we try to possess all that is good as referred to in His Holy Names; we ask His help in doing so. We pray to Him to cover all our misdeeds; we believe in Him and in His Attributes by translating them into our actions and we trust in Him. We betake to His refuge from all the wrongs of self and from the evil aspects of our actions. We believe that he who is under His guidance cannot be misled by any except he who has been so judged by Him. We bear testimony that God is One and only One. We also bear witness that Muḥammad is His Messenger and Servant. We pray to the Lord that the Mission of Muḥammad may prosper, and we pray to Him that his followers may prosper and come under His blessings and peace. Ye servants of Allāh may God have mercy on you. Verily, Allāh enjoins upon you to observe equity and beneficence. He also enjoins you to give to others as you give to your own relation. He forbids you from all indecency, from violation of other's rights and sedition. God admonishes you so that you may remember these things. Keep Allāh and His ways before your eyes, that is, act upon what His Attributes require and God will keep you before Him. Approach Him in a manner befitting His good Names, and God will accept your prayer.

I remarked in the beginning that the whole religion of Islam came to give us a character. The Holy Book places before us a few Divine morals with which we have to equip our character. The Friday sermon draws our special attention to it. In its beginning the Imām admits on our behalf that we try to possess all the good qualities alluded to in the
good Names. He then recites a verse from the Qur‘ān which places before us the best code of life which, in fact, sums up the whole teachings of the Qur‘ān. It speaks of three virtues and three evils, which include nearly all our actions of life.

The verse concludes that we have been admonished to observe these injunctions and remember them. The verse in a way brushes away from our mind all sordidness and iniquities, and prepares us for the coming life. The last portion of the sermon summarises our religion. It says “Remember God”, that is to say, we have to keep all His Names before our eyes through our actions and thoughts and God will remember us. It means that the only way to be blessed by Him, is to translate His Holy morals into our actions. The phrase that follows explains it in a more forceful way. “Approach Him,” it says, “and you will be listened to.”

Our daily prayers, explained elsewhere, bring before us His Holy Names and the Friday sermon reminds us of the whole Qur‘ān in a brief manner.

Khwāja Kamāl-ud-Dīn
CHAPTER I

ISLAM AND OTHER RELIGIONS
OF THE WORLD

Iṣlām—which means complete submission to Divine control in the mode and conduct of life, and implicit and unreserved obedience to laws revealed to man by God in preference to all our prepossessions, inclinations or judgments—is a religion which embraces all such religions that have been preached by teachers inspired by God in various ages and different countries. Thus the Qurʾān says in this respect: “Say: we believe in Allāh and in what has been revealed to us, as well as to Abraḥam, Iṣḥaḥm, Isaac, Jacob and their descendants; we (also believe in) what was given to Moses, Jesus and to all the prophets raised by the Creator of the Universe; we accept all of them, without making any distinction among them.”

Before the revelation of Al-Qurʾān every nation while claiming Divine origin for its own faith denied this privilege to creeds of all other nations. For instance, the Jews and the Christians to this day believe that all the prophets and messengers that have appeared in the world have come only from a single branch of the great human family, viz., the Israelites, and that God has always been so displeased with all the other nations of the world that, even finding them in error and ignorance, He has never cared for them in the least.

This disposition of exclusiveness, which is not peculiar to the Christian Church or the Israelites, but is shared by the
followers of almost all other religions, has engendered feelings of conceit, pride and contempt, and caused dissension and discord in various members of God’s family. No one for a minute turned his thoughts to those Divine morals which we daily observe in the universal providence. Our God has not made any invidious distinction among different peoples. His sustenance is not limited to a particular age or a particular country. He is the Sustainer of all people, the Lord of all ages, the King of all places and countries, the Fountain-head of all grace, the Source of every power, physical and spiritual, the Nourisher of all that is created and the Supporter of all that exists. The grace of God encompasses the whole world and encircles all peoples and ages. The powers and faculties which He granted to the ancient people of India were also granted to the Arabs, the Japanese, the Europeans and the Americans. The Earth of God serves alike as a floor for all, and for the sake of all the Sun, the Moon and the Stars give their light and perform such other functions as God has charged them with. All people alike derive benefit from air, water, fire, earth and other things created by God, and all equally use the produce of the earth, its corn, its herbs, its flowers and its fruit. These are the broad Divine morals which give us a lesson that since no particular class of the human race has been denied the benefits of the water, the earth, the air and all other manifestations of Nature, why this equal and impartial providence has been disbelieved in matters of revelation, which in fact is the most important and essential factor in the development of human faculties. It was a misconception of the Divine providence and an error fatal to the establishment of universal brotherhood of man, under which nations laboured centuries after centuries, till the last word of God appeared which at the very outset falsified this wrong conception of partial dispensation. The
Qur'ān, our sacred book, commences with the words of glorification and thanksgiving to Allah, God, Who is not only the Maker and Provider of India or Arabia, of Persia or Syria, of Europe or America, but is the Creator of the whole universe. The words used here are so general that they include all the different peoples, different ages and different countries. The opening of the Holy Qur'ān with a verse which is so broad in its significance shows clearly that the Holy Qur'ān refutes the doctrine which sets limits to the vast and unlimited sustenance of God, reserving the manifestations of these Attributes for a single people to the exclusion of all others, as if the latter were not the creation of God or as if after creating them the Almighty God has utterly forgotten or thrown them away as useless and futile things. The opening verse of Al-Qur'ān teaches a Muslim to believe that if the Creator and Provider of the whole universe has given means of physical growth equally to all men on earth, He has also provided them with means of spiritual culture. This noble doctrine inculcated by the Qur'ān infused a spirit of equality and fraternity in mankind, destroying that narrowness of mind which has been disintegrating the whole fabric of human society and separating brother from brother under the universal fatherhood of God. This generous teaching of Al-Qur'ān prompts me to cherish feelings of love and reverence for Moses and Jesus, it enjoins upon me also to pay my respect and allegiance to Rāmchandra, Krīṣṇa and Buddha. If with Al-Qur'ān I accept authenticated portions of the Bible as the word of God, I regard the Gitā and other holy scriptures of India as my common property with other Hindu brethren. Hence in accordance with the teachings of Al-Qur'ān, Islam is the name of every religion, creed or faith, which has been preached from time to time in different countries and to various tribes by teachers inspired by God. They
came from one and the same Source and taught one and the same Truth. But the hand of time, combined with want of efficient means in olden days to preserve those teachings intact, afforded occasions and opportunities for human inter-
polations and wrong interpretations. On the other hand, languages which were originally the means of these ancient scriptures being liable to constant changes, became obsolete and set up insurmountable hindrances in the way of coming generations to reach the spirit of old letters. Moreover, the development of human faculties and complications of evils—a necessary sequel to earthly civilizations—called for a new order of things. This emergency brought forth prophet after prophet who came and restored truths already revealed, and necessary additions to meet the requirements of the age were made. As different races of mankind were distantly located and separated from each other by natural barriers, with very limited means of intercourse between them, each nation needed its own prophet, and so was it blessed; as Al-
Qur‘ān says: “There was no nation but had its teacher.” 2
Again the Qur‘ān says, “Every nation has had its guide,” 3 and “a Divine messenger was sent to every class of men.” 4

If India had its Vedic Rishis with Krīṣṇa, Rāmchandra and Buddha to follow them, China saw its teacher in the person of Confucius. If Zoroaster came to kindle the spiritual fire in Persia, the valley of the Jordan was fertilised by the Divine stream coming down from the Olive Mount. Thus, whenever and wherever evil prevailed and man became corrupt, chosen men were raised and inspired by God to teach and restore the same old Islam. Till a new state of things arose in the world, when laws of God began to be violated in all its corners, Divine limits and bounds were transgressed simultaneously on the whole surface of the earth. Clouds of darkness, ignorance, infidelity, dishonesty, un-
chastity and libertinism overhung the whole world. Every country and each nation saw complete depravity, and virtue became extinct, so much so that sin was not only not regarded as sin in many cases but even regarded as an act of merit.

This statement may be startling to many of us, but we have simply to refer to the facts of history, to study the conditions obtaining in the whole world some 500 years after the advent of Jesus, to establish that human society at that period of human evolution had sunk to its lowest ebb, spiritually as well as morally. And if prophets come only in times when wickedness was rampant, so the sacred history shows, as in Nature light always follows darkness, and rain comes after drought, this state of things called either for the appearance of several prophets in several countries, or the advent of one Masterly hand who should come to restore the old religion—Islam—in its perfect form. But the history of the world had then taken a new turn Circumstances arose which facilitated means of mutual intercourse between various nations of the world. Different components of human society, so separated from each other by natural and artificial barriers, were about to come close to each other to make one united whole. The vast, wide world was destined to be reduced into a country, with countries as its cities, and cities as its streets. Men of various nations and denominations were on the threshold of coming into contact with each other. To give different teachings to different nations at such a juncture would have caused a further chaos. Hence the great Divine wisdom was pleased to raise the last of the prophets in a place which occupied a central position in the world and which possessed a language least susceptible to any change in form as well as meanings of its component word—a condition necessary for a language to become the vehicle for the last word of God. Languages come into existence and, being
subjected to constant change in form and signification of their words, meet with the fate of a dead language. This makes ancient literature unintelligible and difficult to understand. Every language spoken on the surface of the earth has met or will meet with this fate, and if an exception can be made to this general rule it is, as the European philologist, Professor Whitney and others admit, in favour of the language of Hedjâz, in which Al-Qur’ân was revealed. This peculiar conservative nature of Arabic which renders it least liable to change, makes it to be the most suitable language for the last word of God. There is another peculiarity of this language, the suggestive and meaningful nature of its words. Arabic words in themselves are eloquent. One word conveys that which, in other languages, we need pages to explain. They, therefore, are most suitable to convey theological conceptions. This is a very interesting subject in itself, and requires to be separately dealt with; but it will sound here as a mere assertion on my part if I fail to quote one or two instances to substantiate my statement. For example, take the word Sin. Theologies of various religions and creeds differ in their conception of Sin. But, do the various words in different languages which stand equivalent to Sin convey its theological conception? Does the word Sin or any of its synonyms in any European language convey the church idea of Sin? Does the Persian word Gunâh convey the Zoroastrian conception of evil, or does the Sanskrit word Pāp mean what is understood by wickedness in Vedâs? I fail to read in these words the real meanings given to them by various creeds. But come to the Arabic language, and its equivalents for Sin in themselves convey what is taught in our religion about Sin. Nothing, under the teaching of the Qur’ân, is in itself right or wrong. Everything created by God has its own particular use; keep it off from that use and it is Sin according to the Qur’ân. And
this is what the words Junāḥ, Dhaab, Ithm, Jurm, and others, literally mean. Anything turned away from its proper place is Junāḥ. Any abnormal growth is Dhanb, anything cut off from the main thing is Jurm. To strengthen my position I here cite the word Tawbah, which is an Arabic word for repentance. The word literally means to return to the point from which one has receded. Thus Sin in Islamic theology means to turn away from the point and repentance means to return to that point. This is what is literally meant by the words Junāḥ and Tawbah. There are various other abstract truths in theology. Conception of God, of revelation, of angels, of prophethood, of evil, of virtue, of hell, of heaven, and of many other things. In other languages you have to read books and treatises to understand various conceptions. To know the Islamic conceptions, you have simply to consider the meaning of Arabic words. They are sufficient clues. No other language within my knowledge claims this peculiar richness of meaning; and, therefore I say, if the coming together of the different parts of the world into one whole, demanded one cosmopolitan religion, if the old religion of obedience to God was to be revealed in its perfect form once for all, it could not but be through the medium of the ‘Arabic language.

The Qur’ān was revealed and it taught the same old Islam which had been preached by others before, and brought a book which recapitulated old truths in their unalloyed form with requisite additions as Al-Qur’ān says: Al-Qur’ān is nothing but the old books purged of human alloy and contains transcendent truths embodied in all sacred scriptures with complete additions, necessary for the development of all human faculties. It repeats truths given in the Holy Vedas, in the Bible, in the words of the Gītā, in the sayings of Rāmchandra, Buddha and all other prophets, and adds what was not in
them, and gives new laws to meet the contingencies of the present time when the different members of God’s family who lived apart from each other in the days of old revelations had drawn closer to one another. Al-Qur‘ān gives us rules and regulations adopted to the various needs and requirements of life. It is not merely a collection of moral precepts, or a book of rituals. It gives us, on the one hand, true conception of the Godhood and enlightens us as to the great truths such as angels, revelations, prophethood, future life, heaven and hell. On the other hand, it supplies us with principles to guide us in political and social, economic and domestic affairs, so that the whole human society, by acting up to them, may attain to its perfection.

Al-Qur‘ān is not confined to prayers, fastings, and sacrifices. It is a complete code of life. If a king is ordered therein to observe certain laws to govern his country, the subjects have also been enjoined to pay allegiance to their ruler, foreign or otherwise. Similarly a law-giver, a statesman, a judge, a military officer, a merchant, a craftsman, a son, a father, a brother, a husband, a wife, a neighbour, a friend, the rich as well as the poor, in short a person in various capacities and walks of life will find therein principles of guidance to make him a useful member of society and a good citizen. This perfect teaching I can only find in the Qur‘ān, and therefore we Muslims believe that the old religion of Islam that was preached by generations of prophets saw its perfection in this final revelation in matters of law; says the Qur‘ān:

“Today the law is perfected unto you.”

The space at my disposal hardly permits me to enter into any details, however brief, of what I have written above, but it would be gross injustice to Islam if I did not point out one important reason which is mentioned by the Qur‘ān amongst
very many others which necessitated its revelation. "And We
have not revealed to thee (O Muḥammad) this Book but to
explain away the differences (into which various sects have
fallen) and give them true guidance." 6 are the words of God.
And who can deny the terrible differences which exist in
various sects of one and the same religion. I can understand
differences of opinion arising from differences of temperament.
They may lead to the existence of several schools of thought.
They cannot affect religion so far as its cardinal principles
are taught in their pure integrity, as is the case amongst the
various schools of thought in Islam. Each and all of them do
believe in the fundamental principles of Islam—their inter se
minor differences have no bearing on the religion. But what
about various sects in other religions? They do differ from
each other in their cardinal principles and yet they count upon
one book as their final authority. There can be only one true
creed. Whatever is taught by the Roman and the Anglican
Church cannot both be right. Only one of the two, if at all,
can be the teaching of Christ. There are two great sects of
Buddhists—those who believe in the existence of God and
those who do not. Only one of the two must be in the right.
Similarly other religions have given way to ramifications—and
truth is after all one and not manifold. If God is the Original
Source of all religions, if He has been gracious enough to
reveal His mind from time to time, if He always chose one
man to act as His mouthpiece, and if His ways and laws do
not admit of change, conditions obtaining in every religion,
after the advent of Christ, demanded a final decision—decision
not between Christian and non-Christian, but between Christ-
ian and Christian. Before the appearance of the Holy Pro-
phet of 'Arabia all these different sects did exist. It was
necessary that some one should come and restore the old
original form of religion. This was done through
Muḥammad, the last Messenger of God. For this reason the Qur'ān calls itself Ḥakam—“Judge,” to decide between Christian and Christian, between Hindū and Hindū, between Buddhist and Buddhist, and so it did. Then who is a Muslim? He is an Israelite in following the Ten Commandments of God and the law of retribution with its legitimate bounds. He is a follower of Jesus doing away with all the ritual of the Pharisees and denouncing their hypocritical observance. He observes the law of mercy promulgated on the Mount of Clive, when it leads to reclamation. His object is reformation through mercy or retribution, as the case may be. He is an Arya Hindū in breaking images and a Sanatan Dharmist in paying respect to all the godly men of any nation and creed who have been called Avatārs—inconrations of God. He is a Buddhist in preaching Nirvāṇa, i.e., self-effacement as the key of salvation. He is a Unitarian to establish the unity of God. In short he embraces—through the Qur'ān—every beauty in every religion and turns his face away from what has been added to the religion of God by man—and this is Islam.

2. Ibid., 35:24.
4. Ibid., 10:47; 16:36.
5. Ibid., 5:3.
6. Ibid., 16:64.
CHAPTER II
MODERN CHRISTIANITY

Religion, either the Religion of Sacraments or the Religion of Sermons, has ruled the world from the very beginning, and each form has claimed to have come for the salvation of mankind. But, while the Religion of Sacraments based our regeneration upon Atonement, the Religion of Sermons laid down (as our means of salvation) the observance of the Divine Laws which have from time to time been revealed to us. Both these forms have, so to say, come with the same motive. But whereas, according to the Religion of Sacraments, sons of God, Virgin-born, have dwelt on earth to give their lives on the cross, or to suffer death by other means, that by their blood they might wash away our sins, and thus make atonement the penalty for such sins; the Religion of Sermons has shown us a succession of holy men who claimed to bring a message from the Lord for our guidance, declaring that if we pay heed to that message, we shall be doing the will of the Lord.

The present Church religion, popularly termed Christianity, fairly represents the Religion of Sacraments, but all its predecessors in Paganism have admittedly proved it to be fictitious in origin and not from God. Islam, the youngest of all religions, may be taken as the best example of the Religion of Sermons. Jesus, be it noted, also preached Islam,7 and

taught it. He never spoke of any sacramental faith nor did he ever assert that he had come to save the human race with his blood, which would wash away its sins. He belonged to the Mosaic dispensation and was a faithful follower of Judaism, the then form of Islam. The Religion of Sacraments was preached in his name by the Early Fathers of the Church many years after.

Unfortunately, Jesus incurred the hatred of the Jews who would have nothing to do with the religion he preached. His early followers, too, failed completely in their attempts to secure adherents to his teachings from among the ranks of his own people, the people of the Law. They were thus compelled to fall back on the support of the Gentiles—the Greeks and the Romans—who were pagan in faith and followed the Religion of Sacraments in the names of their own various gods. They did not believe in any law, nor did they teach the observance of any law as a means of salvation. They believed in the advent of a Son of God who should be born of a virgin, and who should die for their sins and thus save them from punishment. It was to popularize Christianity among the Gentiles that the early preachers from Paul down to the framers of the Athanasian Creed gradually abandoned the teachings of Jesus in his Sermon on the Mount and substituted the Mystery Cult. The simple religion of Jesus which was no other than Islam, became absolutely changed in the course of the first four centuries, and was altogether paganized in the days of Constantine. To substantiate the above statements I will but mention the cult of Mithraism which was popular in Rome in the Fourth Century when Christianity became the State Religion.

The Church story of the religion of Jesus is but a replica of Mithraism. Other countries from Persia to Britain followed
it under various names, but the story of the religion was everywhere the same, though the 'sons' of God had different names, Bacchus, Apollo, Adonis, Baal, Horus, etc., they were all virgin-born and their birth and death took place on the same popular dates as those of Jesus.

The current story of Christianity is taken word for word from the popular pagan story, which had existed in different countries before Jesus came, but it is contended that these sons of God with their story are a mythical conception elaborated by poetical imagination, while Jesus was an historical personage. I accept the contention as perfectly reasonable, but it hardly explains the situation. It is not the personality; it is the story which is the fiction. The mystery cult has not only invented the story but the heroes themselves who were described as having passed through the experiences narrated in the legend of Mithra. Jesus, no doubt, was an historical personality, but that personality is so disguised in traditional garments borrowed from paganism. In the case of Bacchus and the rest both the story and its various characters are all fiction. In Christianity the personality is real but its story mythical.

The question is a simple one. The legends had been in existence for centuries before Jesus was born. All the incidents from beginning to end are the same in pagan record and in that of the Church. Under these circumstances we are justified in holding that with the exception of a few names here and there, everything that purports to be an event is plagiarism. I do not contend that Jesus was not historical, as some European savants hold, but that his real story was swallowed up in the false story of the Roman and Greek gods. It was Bacchus who said that he was the Alpha and Omega of the world, and had come to redeem humanity by his blood; and now we find, I say, falsely, the same words attributed to Jesus.
CHAPTER III

ISLAM

Islam is the same religion as that which was taught by the prophets from Noah to Jesus 8 They brought certain laws of life from God, and declared that human salvation lay in following those laws. Unfortunately most of their teachings have been lost owing to the vicissitudes of time. Islam came and found all their Sacred Books either extinct or corrupted by human interpolations. The Qur'an renewed the old teachings and restored them to their original form.9 God, in His infinite mercy, has seen fit to keep the teachings of Muḥammad free from corruption, and they reach us as they were delivered to him. In the following pages I give some of the salient points of our belief, and leave it to my readers to see for themselves if anything desirable for their prosperity in this life, and the life to come, has been left unprovided.

Prominent Features of Islam

Islam, the Religion of Peace.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission, as submission to the another's will is the safest way to establish peace. The word in its religious sense signifies complete submission to the will of God.

Object of the Religion.—Islam provides its followers with the perfect code whereby they may work out what is

noble and good in man, and thus maintain peace between man
and man.

_The Prophets of Islam._—Muḥammad, popularly known
as the Prophet of Islam, was, however, the last Prophet of
the Faith. Muslims, _i.e._, the followers of Islam, accept all
such of the world's prophets, including Abraham, Moses and
Jesus, as revealed the Will of God for the guidance of
humanity.

_The Qur'ān._—The Gospel of the Muslims is the Qur'ān.
Muslims believe in the Divine origin of every other sacred
book, but, inasmuch as all such previous revelations have
become corrupted through human interpolations, the Qur'ān,
the last Book of God, came as a recapitulation of the former
Gospels.

_Articles of Faith in Islam._—These are seven in number:
belief in (1) Allāh; (2) Angels; (3) Books from God; (4)
Messengers from God; (5) the Hereafter; (6) the Measure-
ment of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not
a new life, but only a continuance of this life, bringing its
hidden realities into light. It is a life of unlimited progress;
those who qualify themselves in this life for the progress will
enter into Paradise, which is another name for the said pro-
gressive life after death, and those who get their faculties
stunted by their misdeeds in this life will be the denizens of
Hell—a life incapable of appreciating heavenly bliss, and of
torment—in order to get themselves purged of all impurities
and thus to become fit for the life in Heaven. State after death
is counterpart of the spiritual state in this life.

The sixth article of faith has been confused by some with
what is popularly known as Fatalism. A Muslim neither
believes in Fatalism nor Predestination; he believes in Pre-
measurement. Everything created by God is for good in the
given use and under the given circumstances. Its abuse is
evil and suffering.

Pillars of Islam.—These are five in number: (1) declara-
tion of faith in the Oneness of God, and in the Divine
Messengership of Muhammad; (2) prayer; (3) fasting; (4)
almsgiving; (5) pilgrimage to the Holy Shrine of Makka.

Attributes of God.—The Muslims worship one God—the
Almighty, the All-Knowing, the All-Just, the Cherisher of all
the Worlds, the Friend, the Guide, the Helper. There is none
like Him. He has no partner. He is neither begotten nor has
He begotten any son or daughter. He is Indivisible in
Person. He is the Light of the heavens and the earth, the
Merciful, the Compassionate, the Glorious, the Magnificent,
the Beautiful, the Eternal, the Infinite, the First and the
Last.

Faith and Action.—Faith without action is a dead letter.
Faith is of itself insufficient, unless translated into action. A
Muslim believes in his own personal accountability for his
actions in this life and in the Hereafter. Each must bear his
own burden, and none can expiate for another’s sin.

Ethics in Islam.—“Imbue yourself with Divine Attri-
butes,” says the noble Prophet. God is the prototype of man
and His Attributes form the basis of Muslim ethics. Righteous-
ness in Islam consists in leading a life in complete harmony
with the Divine Attributes. To act otherwise is sin.

Capabilities of Man in Islam.—The Muslim believes in
the inherent sinlessness of man’s nature which, made of the
goodliest fibre, is capable of unlimited progress, setting him
above the angels and leading him to the border of Divinity.
The Position of Woman in Islam.—Men and women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual, and moral attainments. Islam places man and woman under like obligations, the one to the other.

Equality of Mankind and the Brotherhood of Islam.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches, and family honours are accidental things; virtue and the service of humanity are matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in weeding the black and the white into one fraternal whole.

Personal Judgment.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muḥammad, is a blessing of God.

Knowledge.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

Sanctity of Labour.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

Charity.—All the faculties of man have been given to him as a trust from God for the benefit of his fellow creatures. It is man’s duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.
The Divine Attributes

Though the above tenets give a sufficient picture of Islam, yet I will be able to explain the matter more fully, if I set down here some of the Attributes of God, given in the Qur'ān, with their meanings in brief. These are, in fact, various qualities which it must be our aim to acquire. We are vicegerents of God on earth, as the Qur'ān tells us, and cannot well fill that role if we do not exhibit His morals. These are given in the Qur'ān; they may be read, too, in the pages of Nature, and are as follows:

I would classify these Attributes roughly with regard to their bearing on human affairs in their material, economic, moral and spiritual aspects. I take the business and economic aspect first. Our material progress is chiefly dependent on our discovering of new things which may be of service to us in our different lines of life; and the Names which I give in this connection inspire us with true guidance. Some of the Names grouped under one heading do also help us in other ways. So I have had to give them under different headings from different angles of vision.

A.—Business, economic and other material things

*Ar-Rabb.*—Creator, Maintainer, Reposer of properties in things in Nature, Developer of the said properties, Framer of rules and laws of the growth of things, Regularizer. One Who brings everything to perfection. We, of course, cannot of ourselves repose faculties in things, but the Name suggests to us that we should try our hardest to find them out.

*Ar-Rahmān.*—He who supplied the needful material before it is needed.

*Ar-Rahīm.*—He Who makes every labour abundantly fruitful.
Mālik-i-Yawmi’d-Din.—He Who corrects errors and uses stern, nay, harsh measures to ensure amendments.

Al-Hafiz.—The Protector.

Al-Bāqī.—The Preserver.

Al-Haqq.—He Whose work suits all requirements.

Al-Ḥasib.—The Reckoner.

Al-Fāṭir.—The Originator.

Al Ḥādī.—The Guide.

Ar-Rashīd.—He Who sets others on the right path.

Al-Jabbār, Al-Qahhār.—He Who reduces all things to His service.

Al-Bādi‘.—The Inventor of new things.

Al-Bāṭin.—He Who knows the hidden properties of all things in Nature.

Az-Zāhir.—He Who reveals these properties.

Al-Bāsit.—He Who opens or expands things.

Al-Qābīd.—He Who contracts things.

Al Musawwir.—The Fashioner, He Who designs things beforehand.

Al-Khāliq.—He Who combines existing things to make new things.

Al-Quddūs.—He Who is free from all defects.

Al-Muhaimin.—He Who grants security against loss.

Al-Awwal.—The First.

Al-Āakhir.—The Last.

Al-Bāri‘.—The Maker.

Al-Muṣī.—He Who comprehends all that is in other things and the different measures in which things act.

Al-Jāmi‘.—The Combiner and Collector of things.

Al-Māni‘.—He Who keeps things separate.
Al-Fattāh.—The Opener of hidden qualities.

Al-Mubdī.—He Who creates things for the first time.

Al-Muʿīd.—He who knows how to repeat the Creation.

For our success in business or otherwise, we need knowledge, power and greatness.

B.—Knowledge

ʿĀlimuʿl-Ghayb.—He Who knows hidden and unseen things.

Al-ʿĀlīm.—All-knowing.

Al-Latīf.—He Who possesses minute insight into other things and knows how to unravel the most complicated matters.

Al-Ḥakīm.—The Possessor of Science and Wisdom.

Al-Baṣīr.—He Who observes things and comes to the right conclusion concerning them.

As-Samīʿ.—The All-hearing.

Al-Khabīr.—He Who keeps Himself informed of everything.

Al-Wājid.—He Who knows the whereabouts of all things.

Al-Shahīd.—The Present, Who bears witness to things rightly.

C.—Power and Greatness

Some 15 Names signify greatness and power. They are as follows:—

Al-Aʿlā, Al-Mutaʿāli.—Highest in eminence, so much so that there remains no other degree of greatness.

The following names also signify the same thing, with different shades of meaning.
Al-‘Azīm—Al-Kabīr.—Both mean Great. They come next to Al-‘A‘lā in intensity, but ‘Azīm is He, Who is held Great in the estimation of others and Kabīr, He, Whose greatness is established in comparison with others.

Al-‘Azīz.—Mighty, Absolutely Powerful, Invincible, Noble, Glorious, Illustrious. Wisdom and Knowledge are also the necessary adjuncts of Al-‘Azīz.

Al-Mutakabbir.—He Who possesses supreme excellence in goodness, beauty and sublimity. It excludes altogether the idea of pride and vanity.

Al-Jabbār, Al-Qahhār.—He, Who brings others under His control and makes them subservient to His will.

Al-Qawīyy.—He, Who possesses physical and spiritual strength in the highest degree.

Al-Qadīr.—He, Who possesses the highest wisdom and knowledge which He uses with power to surmount all opposition in His way.

Al-Qādir.—The Almighty and Powerful.

Al-Muqtadīr.—One powerful enough to face the hard things of life and succeed in whatever demands ability, perseverance and courage.

Al-Jālīl.—The Doer of great works that cause others to praise and glorify Him.

Al Majīd.—Great in generosity and liberality of mind. He, Whose works are profitable to others.

D.—Liberality of mind, mercy and kindness.

Rabbu’l Ā‘lamīn.—He, Whose blessings, in maintaining others, are open to all, and Who is not partial in His bounties.
Al-Bārr.—He, Who is Benign to His Servants and Boundless in Goodness.

Ar-Rahmān.—He, Who looks to the needs of others of His own accord and provides unasked what is needful.

Ar-Rahīm.—The Merciful, He, Who rewards the actions of others abundantly. The Beneficent.

Al-Wadūd.—He, Who is All-Love.

Ar-Rafī‘.—He, Who raises another’s status.

Al-Mu‘izz.—He, Who increases another’s honour.

Al-Hādī, Ar-Rashīd.—He Who guides others.

An-Nūr.—He, Who enlightens others.

Ar-Razzāq.—He, Who gives sustenance to others.

Al-Ḥayy.—He, Who makes others live.

Al-Karīm.—He, Who is Generous and Bounteous.

Al-Wāhhab.—He, Who showers His blessings on others regardless of their merits.

Al-Mu‘ṭī,.—The Giver of gifts.

Al-Nāfi‘.—He, Who brings profit to others.

Al-Mujīb—He, Who listens to the prayers of others.

Ar-Ra‘ūf.—He, Who wards off impending troubles.

Al-Ghanīy, Al-Mughni.—He, Who makes others rich.

As-Ṣamad.—He, on Whom all depend for their needs.

Al-Ghaífūr—Al-Ghaffār.—The Great Forgiver.

Al-‘Afuww.—The Pardoner.

At-Tawwāb.—The Acceptor of Repentance.

As-Sattār.—The Concealer of others’ defects.
E.—Morals necessary for character

Al-Ḥalīm.—He, Who shows forbearance or clemency even when wronged by others. Moderate: Gentle, leisurely in His dealings, grave and calm.

Ash-Shakīr.—He, Who values and approves small deeds and rewards them bounteously.

Al-Ḥamīd.—He, Who is praised in every way.

Al-Ḥaqiq.—He, Who is right and adept. He Who meets the demands of justice, wisdom and righteousness.

Al-Ḥāsin.—The Giver of what suffices.

As-Sabīr.—The Great Endurer. He, Who faces hard trials with patience and is slow to take revenge.

Al-Aḥad.—The One. He, Who is Unique in His ways.

Al-Mītīn.—The Firm; the strong.

Al-Wākil.—He, Who is relied upon in affairs.

Al-Ḥayy.—He Who is Ever-living.

An-Nūr.—The Light.

Al-Wāli.—He, Who owns. The Protector.

Al-Qudūs.—The Holy. Free from all defects.

Al-Qayyūm.—He, Who is Himself subsisting and enables others to subsist.

Al-Ghanī, Al-Mujāhīn.—He, Who is rich.

As-Samad.—He, Who does not stand in need of others.

Dhu’l-Jalāliwa’l-Ikram.—He, Who possesses greatness and bounty.

F.—Morals for maintaining discipline and the good management of worldly affairs.

Al-‘Ādil.—The Just.

Al-Muqīsīt.—He, Who acts rightly and justly.
Al-Muntaqim.—He, Who avenge[s] Himself upon others in righting a wrong.

Mālik-i-Yawmi’d-Dīn.—He, Who punishes others for their correction.

Al-Mumīt.—He, Who annihilates others or puts others to death.

Al-Mudhīll.—He, Who lowers others in rank.

Al Muqaddim.—He, Who gives one a preference over others.

Al Mu’akhkhir.—He, Who reduces others to the lowest grade.

Al-Mu’min.—The Maintainer of peace.

Al-Malik.—The King.

Al-Māni‘.—He, Who prevents things from harming each other.

Ar-Raqīb.—He, Who watches keenly.

In order to give these Names a practical application, the Holy Prophet makes mention of certain moral qualities which should adorn our character. He regards them as different branches of Muslim faith, saying that no one can enter into the Heavenly Life till he possesses all the qualities he mentions, which he says “are more than 70 in number.” According to tradition their number is somewhere between 73 and 79. I will, however, mention here 65 of those qualities, omitting only such as have to do with religious ceremonies and the like.

Branches of the Faith

Following are the different branches of Islamic Faith as propounded by the Holy Prophet :

(1) Sense of shame, prudence, modesty; a shrinking of the soul from foul deeds through fear of blame or out of self-respect.
(2) Fear, especially of God, out of love for Him.
(3) Repentance.
(4) Married life.
(5) Physical cleanliness.
(6) Abstinence from absurd things.
(7) Abstinence from idle and undesirable talk.
(8) Indecency.
(9) Abstinence from pride.
(10) Abstinence from vanity.
(11) Abstinence from hypocrisy.
(12) Abstinence from avarice.
(13) Abstinence from mischief and ill-will to others.
(14) Abstinence from anger.
(15) Abstinence from malice.
(16) Abstinence from dishonesty.
(17) Abstinence from envy or jealousy.
(18) Abstinence from conceit.
(19) Abstinence from extravagance and niggardliness.
(20) Abstinence from exposing certain parts of the body.
(21) Learning.
(22) Hopefulness.
(23) Trust in God.
(24) Resignation to Him.
(25) Sincerity.
(26) Flight (from places of sinful misery even in insurmountable troubles).
(27) Patience and perseverance.
(28) To serve parents.
(29) Charity to relatives, friends, and other people in general.
(30) Charity, beneficence, mercy and compassion.
(31) Meekness, humility and courtesy.
(32) Almsgiving and benevolence to others.
(33) Teaching and imparting knowledge to others.
(34) Fair dealing in business.
(35) Bearing true witness.
(36) Justice and equity.
(37) Trustworthiness.
(39) Helping in good works.
(40) Giving good advice.
(41) Forbidding wrong.
(42) Fulfilment of promises.
(43) Payment of debts.
(44) Regard of limits.
(45) Abstinence from injuring others.
(46) Speaking good and kind words.
(47) Return of greetings.
(48) To be just and equitable in our profession.
(49) The giving of loans to those in poverty.
(50) Charity to neighbours.
(51) Co-operation.
(52) Obedience to the master.
(53) Obedience to the ruler.
(54) The removal of iniurious things from the ways.
(55) Accompanying the general gratefulness.
(56) Love of God.
(57) Love of the Prophet.
(58) The reading of the Qur‘ān.
(59) Law—(Divine measures of good and evil).
(60) God, as the Source of Law.
(61) Angels—the functionaries of Law.
(62) The Books—the record of Law.
(63) The Prophets—the intermediate persons who receive the first message from the Lord.
(64) The Hereafter.
(65) The Day of Judgment.

I doubt if the above cited Holy Names and the teachings of Muḥammad can be improved upon in any way. It would be a sheer insult to our intelligence if we were to prefer any other religious persuasion or cult to these sane teachings that are designed to bring our lives to the acme of all that is desirable in the way of happiness and success in life. To follow paganism or its present offshoot in the form of Church religion, would be to violate our reason.
CHAPTER IV

A TRUE MEANS OF HUMAN EXALTATION

How Worship becomes Abused.—The instinct of adoration has been placed in our nature for higher ends; but it misses its object when it is confined to mere bowing down and prostration. There are three instincts in us which work together, and are sure to produce the best of results if conscientiously followed. We are naturally attracted by things which please us in some ways, and by the possession of these things, the passion ripens into a love for them, and assumes the form of worship when accompanied by certain gesticulations and words of praise for the thing we adore; we are then led to imitate it. These three instincts—love, worship and imitation—will bring our latent faculties to perfection if we can only find the best morality for their development. Unfortunately, however, our desires and their requirements are apt to become in the long run the object of our adoration. Fear and hope play a great part in this process, for it is they in reality that clothe our own low desires in a Divine garb. Sometimes certain elements in Nature are taken by us as the source of our profit or loss, and fear and hope goad us to place them at the altar of Divinity. Various fetishes are given the same exalted position, but it has been our low desires which have always predominated in our choice of gods. We find them in the deities of pagan Greece and India. These gods are the creatures of our own imagination, we see that they take pleasure in
those things which usually delight our physical senses. Places of worship are elaborately and profusely adorned. There is music and singing, incense, with the perfume of the smoke arising from the burning of sweet incenses,—all this is to please divine taste, which is also supposed to love the blood of sacrifices, especially when the sacrifice is burnt. Thus the real object of worship becomes lost, and one of the best instincts in us grossly abused.

The Mosaic dispensation furnishes us with the best illustration of this. None can deny the greatness of Moses. He is the supreme nationalist, the liberator of his people from their Egyptian bondage. He is a law-giver and a nation-builder. He finds his people as slaves and serfs and makes them a nation of soldiers—possessors of kingdoms and empires. He appears as a Messenger from the Lord, and on the liberation of his people he gives them ten simple Commandments that are the real basis of all legislation. He bids them to worship the Lord, and for that purpose makes a simple tabernacle. "An altar of earth thou shalt make unto Me...And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it."¹⁰

But in the later chapters of the same book we read of a tabernacle built on an elaborate scale consisting of gold, silver and brass,” of “blue and purple and scarlet and fine linen and goat’s hair, of ram’s skin and badger’s skin and shittim wood, of oil; spices for anointing, oil and sweet insense,” and various other articles. These things are to be lavishly used in constructing an ark with a crown of gold round about it, with rings and cornets and staves

all overlaid with beaten gold. A "mercy seat" of pure gold is also made, having two cherubim of gold at either end. The "mercy seat" is to be placed upon the ark, and in the ark is to be deposited the testimony given by the Lord. This is the place, so it is said, to meet the Lord.

We read also of a table made of pure gold. On the table we find dishes, spoons, bowls. On the table is shown bread, placed before the Lord. Similarly we read of many other things befitting a palace of the mighty Emperor, with waiters in garment of gold, blue and purple, i.e., the priests.

In Leviticus we read of various offerings, mostly burnt offerings and sacrifices. What a misconception of Revelation? Could not God be adored without these sacred absurdities? Could we not give Him for a tabernacle a better house than that, which has its canopy of the heavens decked with stars for its lamps? Could odour of sweetened oil and other spices, the things necessary in Jewish worship, vie with the fascinating odours and scents from Nature's own flowers? I was confounded when I read of these things in the third or fourth Revelation of Moses; and I would have lost all respect for Moses had not the Qur'an come to my rescue. If, on the one hand, the Holy Book speaks highly of Moses as a prophet, it also speaks repeatedly of the corruption which the followers of Moses caused in the Scriptures. Ordinary common-sense would induce us to believe all that the Holy Qur'an says concerning Jewish interpolations. If it is stated in the Exodus in the clearest terms that in building the altar of God no tool should be used, that things must be used in their natural condition, and all this at the command of the Lord, how is it possible that the same Deity should be the Author of this book which gives
us the elaborate tabernacle details? No wonder, the spirit of worship became subdued and ritualism took its place. Exodus and Leviticus are not only responsible for ceremonialism, but also for sacrificialism. We read of various kinds of offerings to expiate sin. These consisted in the killing of various beasts and birds, differing in their value according to the nature of the sin or the worldly position of the sinner. It has also been repeatedly said, especially in Leviticus, that these offerings act as an atonement for sin and pacify the Divine anger. The ancient sacrifices were bound, in time, to ripen into human sacrifices, and we come upon a long vista of sacrifices. Taboo came into vogue. Young men were fed and fattened for the purpose of sacrifice in the primitive days of civilization to atone for sins.

The Mediterranean Sea was a species of lake surrounded by some dozen of countries; each country at the birth of Jesus had its own Christ as its god. All these Christs had been believed to have been born of a Virgin. They died on the cross and gave their life, as the legends show, to save humanity from the penalty of sin. Their followers were saved from the burden of the law by their atonement, and were more appealing to the people out of the Law than the religion of the Law. As I have written elsewhere, the early fathers built the church of Christ on these pagan legends and idea of worship became merged in the performance of sacraments and eating of the Holy Meals.

The Muslim conception of worship must not be confused with what is in vogue among other religions. Allah, the God of the Qur’ân, needs no worship, nor does He require any praise or thanksgiving (17:15:31:12). If we worship Him, we do so for our own good (17:7).
This Qur'anic statement may seem to a freethinker a mere dogmatic assertion on the part of the Qur'an; but this freethinker will appreciate its significance if he will apply himself to study human psychology in the case of a person who adores something. Such adoration results in imitation of what appears to the adorer as good, beautiful and sublime in the thing adored. If we consider our own moral code and such knowledge as we possess, with which we were not born (Qur'an 16:78), but took them from others by a process of imitation, they attracted our fancy and we admired them. Then we came to love them and extol them, and our admiration became converted into adoration and worship. If character is the first requisite of good citizenship, then we need two things to the shaping of it. First, it must be brought home to us that true worship lies in imitating the ways of our Deity; secondly, that the object of our worship, i.e., our Deity, must possess Attributes which go to make the best form of character.

It should not be forgotten that anything that merely pleases our senses cannot edify or induce real morality. Æsthetic tastes may commend such things, but they do not make up a character. It is the mind and not the body which needs that elevation which can only be attained through meditation. Therefore, anything that hinders us from true contemplation, must be excluded from our worship. For this purpose all Muslim mosques are bare of decorations. They are erected after the model of the House of God at Makka—four homely walls of earth (Exodus 20:24), with an unhewn piece of rock (Ex. 20:26) as its corner-stone. For the same reason Muslim worship is never accompanied by singing or other forms of music or the burning of incense. These, doubtless, create a sort of rapture in the mind, but they also tend to intoxicate
the spirit. Besides, we experience the same feelings when we attend any place where music is performed or look on any cheerful scene. These things in a measure may assist our meditations in our worship, but they mislead us as well. We must listen rather to the music of our own minds and create in ourselves a sort of mental symphony which may in its inception no doubt resemble that given by ceremonial adjuncts above mentioned. But we have to soar higher than this. In order to free us from any deception, our adoration should be stripped of all the "paraphernalia" of worship loved by other religions. It should consist purely of meditation. We need recital and gesticulations to a certain extent, the latter to relieve monotony, the former to furnish subjects for contemplation. Besides, different postures for meditation suit different persons. But the movements in prayer should refer to those Divine characters with which we must imbue ourselves. We have only to contemplate the beauties of the object of our adoration to obtain inspiration for deeds. But God is transcendental and stands beyond the perception of our senses (6:104). It would be absurd to say that He is "knowable," yet it cannot be denied that we feel His presence by reason of certain manifestations of Himself. Most Buddhists of the present day evince atheistic tendencies, but they should not forget that Lord Buddha believed in the existence of Intellect, Compassion and Liberality in the working of Nature. How then could we disbelieve in the existence of the Great Mind, if these were the conditions of mentality? We must have some conception of God for our meditation. We need not bother about dogmatized theology, for Nature itself and in itself is the best revealer of its
Maker. If the Universe presents the highest type of civilization and is the work of the Mind that seems to possess the best qualities, we must discover the object of our adoration by the aid of Natural Theology. This is a very difficult task, and wrong data are bound to lead us to erroneous conclusions. How gracious, then, was the Revealer of the Qur'ān, Who saved us the incalculable labour of this sacred research work in the pages of Nature! If the Universe refers to certain qualities of its Maker, they are no other than the Attributes of Aliah given in the Qur'ān. The Holy Book does not claim to furnish us with an exhaustive list of the Divine Attributes. It speaks only of such excellent Names as can come within our comprehension and the scope of our imitation. It shows us how to inspire ourselves with all that they require. If the Holy Prophet summarized all our religion in one sentence when he said, "Imbue yourself with the Divine character," the Qur'ān expounded that dictum. The Qur'ān gives us one hundred Attributes of God, and it is our contemplation of these Names in order to clothe our character with them which has been called worship in the Qur'ān (7:180). If we, therefore, glorify God, when the God of the Qur'ān clearly says that He needs no worship (31:12), we are, in fact, glorifying the coming man who has to be evolved from our inner selves, equipped as already stated. In reciting certain Holy Names in our prayer we keep before us, as it were, a sacred cast in which we have to mould our character. Why should we look for Christ, when each one of us possesses the Christos, in himself? All of us are Christs, Krishnās and Ramchandrās potentially. It is ours to seek to actualize those high capacities. They may come to the surface in the course of our earthly career or in the Hereafter. Our
Holy Prophet assures us of this when he says that through implicit obedience to our Lord, He becomes our limbs and joints.

I wonder why secularized minds should take exception to such a religion as this. We do not ask them to worship a fetish, but to deify themselves by worship. By deification I mean attaining to the highest morals, which they will find when they study these hundred Holy Names set forth in the Qur’ān. I could ask them: “And what (harm) would it have done them if they had believed in Allah or the Last Day and spend (benevolently) of what Allah had given them,” if worship in the Qur’ān means to fulfil the requirements of those Names? We, as good citizens, must behave ourselves in a seemly fashion. We must observe certain rules of good conduct in life, and it is impossible to think a better system of morals than that carved on the lines of the said Names.

THE FIVE PILLARS OF ISLAM

In order to attain the above object, Islam provides five institutions called “The Five Pillars of Islam.” The first of them is—to imitate Divine Morals, and is contained in the very formula of the Faith:

Lālāhā ills-l-Lāhu Muḥammadu’n-Rasūlu’l-Lāh

(There is no other Deity or object for adoration but Allāh, and Muḥammad is His Messenger.) His message has given us the features of God; and in this formula we affirm the existence of Allāh and deny that there is any other beside Him. We know of Allāh, through the Hundred Names which I have mentioned, and we therefore express our belief in them and absolutely deny all that is opposed to them. A further study of these Names will show that they signify one hundred different virtues which
comprise all that is good and noble, and that anything that goes against their significance is evil. In his declaration of faith a Muslim, therefore, affirms one hundred virtues and repudiates one hundred evils. The Christian scientists of today might well realize that their cult is but a replica of the Islamic formula. The Qur'ān has defined virtue as well as evil, while Christian science has still to discover which is which. Muḥammad has very rightly said that one who makes the declaration of Faith goes to Heaven, for the possessor of the hundred virtues is decidedly entitled to the life of Paradise.

II. Prayer.—Of this I will speak later.

III. Almsgiving or Zakāt—Prayers and almsgiving are the two chief themes of the Qur'ān. They may actually be regarded as the basis for any and every movement for the betterment of society. The first and the second pillar, as I will show later on, require from a believer that he should reform his character as a member of society. He must strive after everything that is good and shun the evil in every form. The third pillar teaches that he must part with a certain portion of his wealth for the benefit of his poorer fellow men. Almsgiving has been classified in the Qur'ān under two headings—compulsory and optional—they are called, respectively, Zakāt and Khaṭrāt. Under Zakāt a Muslim must pay ۲½ per cent of his income for the help of the poor and the needy and in other charitable works among which the Qur'ān includes the propagation of Islam as the chief. Three items out of the eight things mentioned in the Qur'ān for the spending of Zakāt have to do with the spread of Islam. Muḥammad, when asked

concerning Zakāt, remarked that it was meant to assist the poor and the needy at the expense of the rich.

Is not this the very object which Socialism aims at? The Holy Prophet has, in fact, preached Socialism in its best and only practicable form. Khairāt or other optional charities, though not compulsory, are spoken of in the Qur'ān as matters of merit. A Muslim's charity, as the Qur'ān clearly says, should not be confined to his own people or co-religionists, but it should extend even to those who are outside the pale of Islam. Charity is one of world's most ancient institutions, but Islam by systematising it has given it permanence.

IV—V. Fasting and Pilgrimage.—Sacrifice is a salient feature of Islam. It does not consist in shunning evil, but in giving up for the benefit of others something to which we are lawfully entitled. Every religion and society is interested in expelling evil from among its people, to which end they have framed a great variety of laws. But Islam has approached the problem in a unique and most efficacious manner. It teaches us not only to abstain from evil but to be ready to give up things which we rightfully possess, thereby disclosing its deeper insight into human nature. Islam has first taken stock of all things that we seek to acquire for our happiness, which may be summed up as follows:—(1) Time, (2) Business, (3) Wealth, (4) Food and drink, (5) the company of the opposite sex, (6) Family and children, (7) Country, (8) Clothes and ornaments, (9) everything that adds to our happiness and satisfies our lawful tastes, (10) Our own life.

12. The Holy Qur'ān, 4: 36
These are the things that we are constantly striving to possess, and it is lawful for us to do. On the other hand, such things are the chief source of crime; for when we try to acquire them by unlawful means, they become evil, though to gain them lawfully is a virtue. Islam first teaches us to shun all evil, then it asks us to give up some of our own lawful gains for higher ends. The reason for this is quite clear. If we are in the habit of parting with things lawfully obtained, how can we dream of trying to possess them unlawfully? The Holy Qur'an sums up this principle most properly when it says: "You will not attain unto righteousness unless you give away the possessions which you love."  

In prescribing the two institutions, i.e. Fasting and Pilgrimage, Islam has elaborated this principle whose object is also gained through the second and third Pillars of Islam.

We sacrifice our time, business and ease five times daily, when we pray. In giving Zakât we part with our wealth which we have rightfully earned. In keeping the fast we abstain from food, drink and the company of our spouse at certain times in the day. Fasting also teaches us patience, perseverance and other desirable qualities.

The number of days on which fasts are to be kept is twenty-nine or thirty, according to the number of days of Ramadzan, the lunar month. Food and drink of every kind are prohibited on fast days from dawn till sunset. So also matrimonial intercourse. But we can eat and drink if necessary or share the company of our wives between sunset and dawn. It may be noted that persons who

suffer from constant sickness, men and women too old to bear the hardship, and women who are in the family way or in menstruation and those who give birth are exempted, but they should give away the quantity of food they ordinarily consume every day to the poor, if this is within their means. The subject is dealt with in the Holy Qur’ān in the 23rd section of the 2nd Chapter.

Now comes Pilgrimage, which comprises in itself every kind of sacrifice. It begins with the sacrifice of our time, business and the company of our own family. We leave our country and every other thing with it, when we go to Makka.

The Valley of Makka was as rocky and uncultivable in the days of Abraham as it is to-day. The Sacred House (Ka‘ba) was in existence then. Abraham came and repaired it. He left Hagar, his wife, with Ishmael, a baby, near the House of God and went to his other wife in a distant land. The Valley, as I have said, was without any verdure or water. Ishmael felt thirsty and was nearing death for want of water when the mother leaving the child there, ran hither and thither in search of water. Near the sacred House there are two hillocks named Safā and Marwa, and Hagar ran many a time in her distress in search of water. She came back unsuccessful. To her great surprise and joy, a fresh spring of water appeared at the feet of the child. It is the same spring which is nowadays called “The Well of Zamzam.”

On our reaching a certain place, a few miles away from the sacred House, we have to give up all our clothes and ornaments. We are not allowed to carry money about our person, and we have to wrap ourselves in two sheets of cloth—called Ḥırām.
So clad in the guise of a beggar, we enter the sacred House. Thus we exemplify the verse which says that "God only is rich and we are beggars before Him". We undergo the necessary shaving and run seven times between the two above-mentioned hillocks, as Hagar did when she reached there. It is called Sa‘y. After that we go into the shrine and walk around the Ka‘ba as a lover would linger about the house of his beloved. We make seven rounds. It finishes the first part of the pilgrimage. We have to make Sa‘y every morning and evening for several days till we finish all rites of pilgrimage. On the eighth of Dh’ul-Hijja, the last month of the Muslim year, we leave the sacred House and assemble in Minā, a place at a distance of seven miles from Makka, where Abraham came to sacrifice his son Ishmael at the altar of God but was commanded by the Almighty to kill an animal instead of offering a human sacrifice. We pass the night at Minā, leaving it early in the morning for ‘Arafāt, a rocky plain fourteen miles from Makka, where we pray to God and proclaim aloud that we are in His presence. About afternoon the Imām appears and reads the Sermon of Pilgrimage to the congregation. Then we leave ‘Arafāt in the evening of the 9th of the month. We rest a few hours of the night at Muzdalifah—a place between ‘Arafāt and Minā—and reach the latter place early in the morning of the 10th and hasten to the place where the Great Patriarch performed sacrifice. When he was going to the place to sacrifice Ishmael he was dissuaded by the evil spirit from doing so three times at different places, but his resolute sacrificial spirit made him firm in carrying out his purpose. These three places have been memorized by the erection of three big stones.

15. Ibid., 35: 15.
When the pilgrims pass them they pelt these with stones as if to hurt the evil spirit which dissuaded Abraham from his sacrifice. We reach then the place of sacrifice where we kill animals symbolising the killing of the beast within us.

Our being consists of body and soul. The first represents the animality and the latter the Divine Essence in us. Unless we sacrifice the animal within us, we cannot purify ourselves. In Minā and everywhere on that day we kill animals and thereby learn this lesson. If we do not slay the beast in us in our own lives, our sacrifice is in vain. Thus in performing the Pilgrimage, we part for the time with all our lawful possessions, but we should have committed sin, if we had gained those possessions dishonestly. The Holy Prophet has rightly said of him who makes pilgrimage that "all his sins are washed away because he has killed all evil tendencies" He leaves Makka with a clean sheet which will remain so even to his death if only he will retain the spirit inspired in the days of pilgrimage.

PRAYER

Prayer like charity is as old as humanity itself, but Islam has given it a new meaning. Its object is not to glorify God by repeating His praise, for God is above such necessities and does not want such service, so the Qur’ān tells us. In saying our prayers on Muslim lines we are doing the best service possible to our own selves. In adoring God we are reminded of the ways which will make us too an object of adoration. To glorify God is, in Islam, to edify oneself. The Muslim prayer has, therefore, been devised for this object. It consists of three parts:—(1) Physical purification, (2) Certain movements and gesticulations, (3) Recitals.

(1) Cleanliness is next to godliness, and Islam teaches us to cleanse various parts of our body five times a day before
the hour of prayer, and these parts of the body are those which we have to use if a sin is committed. This cleansing of the body also hints that we must wash our hands, mouth and feet clean of all things unclean.

(2) Gesticulations.—Our physical movements are often the index to our inner feelings, and in Muslim prayer certain gesticulations accompany certain recitals. No good can be attained unless and until evil is absolutely avoided. Just as in ordinary life, if we are moved to assert emphatically that we have nothing to do with such and such a thing, we raise our hands to our ears; so at the beginning of the prayer, we raise our hands in the same way and thus renounce every ungodly thing. We then stand before the Lord with folded hands, as though about to receive certain orders from our Ruler, which are made known to us in the words which we recite. Then we bend our bodies forward, as in salutation, keeping both the knees straight with both hands placed separately on them with certain other recitals, thereby displaying our willingness to bow before His decrees. And, last of all, we prostrate ourselves by placing our head, which is the symbol of honour and dignity, on the ground. This action expresses humility in its highest form. It means that we have lost our own entity in complete submission to the Divine Will.

(3) Recitals.—The recital of various prayers is intended to raise us to the highest conceivable level. I doubt if anything else can be imagined so admittedly calculated to achieve that purpose. Man was standing on the lowest rung of the ladder of civilization when Islam appeared with its mission. Its object was to exalt him and raise him to greatness, as is shown by the very first revelation to Muḥammad.17 The

17. The Holy Qur'ān, 96: 1–3,
whole prayer speaks of our greatness and refers to the various means that we must adopt in order to reach our goal. In the beginning of the prayer we say Allāhu Akbar—"God is Great." This reminds us that the object of our life is to be great also, since we have to represent our Lord as His vice-gerents on earth. This phrase accompanies almost all the movements in our prayers, and reminds us that the main object of these sacred gesticulations is to heighten our self-respect. We, of course, repeat another phrase Samiaʾ 'l-Lāhu liman hamidah, "Allāh listens to him who gives praise to Him," which tells us that we are addressing the Lord Who can alone give heed to the suppliant who in all sincerity strives after goodness.

When we stand in prayer, we make three recitals. The first is called tashīh, which unfortunately has no equivalent (in a word) in other languages. It means that we declare that our God is free from all imperfections and defects, and is above all evil. The second is hamd, and this signifies that God possesses all good qualities. The third consists of a portion of the Qurʾān.

In reciting tashīh we make mention again of three things. First, God is above all imperfections, and defects. Secondly, He possesses all good qualities and, thirdly, we ask His help and betake ourselves to Him for refuge from the devil, the chief tempter.

It must not, however, be forgotten that we cannot attain to any greatness unless we free ourselves from all defects and possess good qualities. When we begin our prayer by saying "God is Great," we are told we shall have to do the three things mentioned in the tashīh if we are to attain greatness.

First Chapter of the Qur'ān

In performing Ḥamād, the second of our recitalṣ, standing, we read the first chapter of the Qur'ān, which is the whole of the Qur'ān in a miniature. It is at once an outpouring of the human soul and a prayer that excels all other prayers in other religions. Not only does it beseech the Lord for certain blessings, but also it brings before us the best code of conduct to adopt in our life and shows us how to become great. At the very outset we say that we submit ourselves to the ways of the Lord Who works in Nature with certain qualities, four of which are comprehended in the 100 Holy Names already mentioned by me. We can lead the best conceivable life if we follow these four Names, in their material, moral and spiritual aspects. They are Ṭabb, Ṭaḥmān, Ṭaḥīm and Mālik-i Yaumīd-Dīn and their meanings in brief I have already given. It is for us to translate them into actions. The first Attribute assures us that the world is full of resources for our advantage, and that they are open to all of us equally. Every kind of material needed for every kind of work has been created by Ṭaḥmān, which means He, Who creates what is needful before we need it." "The quality of Ṭaḥīm—He, Who rewards good actions manifold" assures us of two things — first, that our activities will bear a rich harvest, but that we shall gain nothing if we give way to inactivity and sloth. Elsewhere, the Qur'ān assures us that the blessings of God are beyond our comprehension but that they want us to act, before they manifest themselves. The last Attribute of God puts us on our guard, for it tells us that every wrong action on our part will at some time or other receive punishment, though that punishment be intended for our own good. Thus, the recital of these four Names urges us on to a life of activity. If we need material where- with to work, there is abundance of it. If we are in doubt
as to the reward, we are assured of it, but we are also warned 
that laziness will bring us no gain, and that wrong doing 
invites punishment. I can derive no such inspiration for 
material success from any prayer suggested by any other 
religion in the world.

Again, on the moral side, these four Names are of 
the best aid to a worshipper. In pursuance of the first 
Name, His gifts should go to all, without distinction. In 
pursuance of the second, these gifts should not be dependent 
on others' action, but should be bestowed on others of our 
own accord. Thirdly, we should compensate others manifold, 
and give to them as their wages more than their deserts. In 
following the fourth Attribute, we should not fail to correct 
the errors of others. It is our duty to forgive them; but if 
forgiveness fails in its object which is correction, we should 
resort to punishment, since the said Attribute clearly teaches 
that harsh measures should not be adopted except for pur- 
poses of discipline. It is the last resort, when forgiveness 
creates obstinacy in a wrong-doer.

Moreover, these four Names contribute in a marvellous 
way to our spirituality which can only be gained at the 
expense of our physical nature. I have just said that the 
first three Names inspire us to be unstintedly generous to 
others, but no generosity can be shown unless we part with 
something that is ours—something that we have earned to 
provide for our own physical needs. Thus every act of 
generosity is an act of sacrifice in which we deprive ourselves 
of some of the physical benefits in the interest of others. We 
can follow these Names only when we try to live for others 
and leave the proceeds of our labour for the benefit of others. 
Such a course will surely tend to kill the physical nature and 
thereby engender the spiritual. After repeating these four
Holy Names, we say that we will observe and obey their demands and then we ask Divine help to enable us to do so. The sixth verse is a prayer for knowledge—knowledge of the right path which we must tread if we are to receive the Blessings of God. *Ni‘mat*, the equivalent of blessing in the text, includes in its significance everything that is good and desirable. The concluding verse is also a prayer in which we beseech the Lord to keep us from the company of those whose actions have brought them under His displeasure. We also pray to be kept from association with those who have been misled, or have wandered from the right path.
CHAPTER V

SALĀT: THE PRAYER

I. Times of Daily Prayers

Prayer is said five times a day:—

1. Ṣalātu’l-Fajr—the morning prayer, is said after dawn and before sunrise.

2. Ṣalātu’z-Zuhr\textsuperscript{20}—the early afternoon prayer, is said when the sun begins to decline, and its time extends till the next prayer, i.e., Salātu ’l-‘Aṣr.

3. Ṣalātu’l-‘Aṣr—the late afternoon prayer, is said after Salātu’z-Zuhr when the sun is about midway on its course to setting, and its time extends to a little before it actually sets.

4. Ṣalātu’l-Maghrib—the sunset prayer, is said soon after the sun is set.

5. Ṣalātu’l-‘Ishā’—the early night prayer, is said after the red glow in the west disappears and its time extends to midnight. But it must be said before going to bed.

Note.—If a person is sick or on a journey, Salātu’z-Zuhr and Salātu’l-‘Aṣr may be said together, and so also Salātu ’l-Maghrib and Salātu’l-‘Ishā’. These prayers may also be said together if it is raining and the prayers are being said in a mosque in congregation. In these circumstances the Sunnat rak‘ats are not said, i.e., they may be dropped.

\textsuperscript{20} On Fridays this prayer is substituted by Ṣalātu’l-Jumu‘ah—the Friday prayers.
Besides these five obligatory prayers, there are some optional prayers: two only need be mentioned here. Ṣalātu 'l-Lail or as it is commonly known the Tahajjud—the late night prayer is said after midnight and before dawn. In the month of Ramadžān, this prayer is generally said in congregation after the Ṣalātu'l-İshā' and is followed by three rak'ats of Witr, and in that case it receives the name of Ṣalātu 'l-Tarāwīḥ. The other optional prayer is called Ṣalātu'z-Zuḥā—the early forenoon prayer, and it is said between the sunrise and midday. This is the time at which two 'İd prayers are said.

II. Wudzū—Ablution

Before saying prayers it is necessary to perform Wudzū i.e., to wash those parts of the body which are generally exposed. This is called wudzū and is performed with water thus21:

1. Hands are washed up to the wrists (thrice).
2. Then mouth is cleaned with water (thrice) preferably by means of the tooth-brush.
3. Then nostrils are cleaned with water (thrice).
4. Then face is washed, from one ear to the other and from forehead to the chin (thrice).
5. Then the right arm (thrice) and after that left arm (thrice) is washed up to the elbow.
6. The head is then wiped over with wet hands, the three fingers between the little finger and the thumb of both hands being joined together. Then the inner sides of the ears are wiped with forefingers and

21. The Holy Qur'ān enjoins: “O you who believe when you rise for prayer, wash your faces and your hands as far as the elbows and (wash) your feet to the ankles” ;........Ch. V : 6,
their outer sides with thumbs. The neck is then wiped with the back of the fingers of both hands, ends of the fingers meeting behind the neck, and then drawing them forward (once)—this is called *Mas-h*.

7. Feet are then washed up to the ankles, the right foot being washed first (both thrice).

If there are socks or stockings on, and they have been put on after performing an ablution, it is not necessary to take them off; the wet hands may be passed over them. The same practice may be resorted to in case the boots are on, but it would be more decent to take them off when going into a mosque. It is, however, necessary that the feet should be washed once in every twenty-four hours.

A fresh ablution is necessary only when a man has answered a call of nature or has been fast asleep.  

A *Ghusl* (bath) should be taken in case of sexual intercourse or a wet dream.  

While performing *wudžū*, one may read the following prayer:

\[\text{Al-lāhū āš-hūni āš-hūni āš-hūni āš-hūni} \]
\[\text{Al-lāhū āš-hūni āš-hūni āš-hūni āš-hūni} \]
\[\text{taw-wā bee-na waj-‘al-nee mi-nal mu-ta-tah-hi reen}. \]

"O Allāh, make me one of the repenters and make me one of the purified ones."

III. *TAYAMMUM*

When a person is sick, or on a journey, or when access cannot be had to water, or it is likely to do harm *tayammum*

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will do in place of wudzū or ghusl. Tayammum is performed by striking both hands on pure earth, or anything containing pure dust, and then passing the hand over the face and the backs of the hands (once).  

IV.  

**A D HĀN—THE CALL TO PRAYER**

Every congregational regular service must be preceded by an Adhān or call to prayer, said in a sufficiently loud voice, standing with face to the Qiblah, i.e., towards Makka, with both hands raised to the ears, i.e., touching the lobes of the ears. The Adhān consists, of the following sentences:

1. **Al-laa-hu ak-bar.**—“Allāh is the Greatest.” (Repeated four times.)

2. **Ash-ha-du an laa i-laa-ha il-lal laah.**—
   “I bear witness that nothing deserves to be worshipped but Allāh.” (Repeated twice.)

3. **Ash-ha-du an-na Muḥam-ma-dar Ra-soo-lul laah.**
   “I bear witness that Muḥammad is the Apostle of Allāh.” (Repeated twice.)

4. **Ḥay-ya ‘a-laṣ ᵃ-laah.**—“Come to prayer.” (Repeated twice, turning to the right side.)

---

24. “...and if you are sick or on a journey, or one of you comes from the privy, or you have touched (have had intercourse with) the woman, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith; Allāh does not desire to put you in any difficulty, but He wishes to purify you and that He may complete His favour on you, so that you may be grateful—The Holy Qur'ān, v : 6.

25. The crier of the Adhān is called Mu'āḍhābin, who adopts the position as illustrated elsewhere.
5. Ḥay-ya ‘a-lal fa-laah.—“Come to success.” (Repeated twice, turning to the left side).

6. Al-laa-hu ak-bar.—“Allāh is the Greatest.” (Repeated twice.)

7. Laa i-laa-ha il-lal laah.—“There is no God but Allāh.” (Once).

The following sentence is added in the call to morning prayer after No. 5.

Aṣ-ṣa-laa-tu khay-rum mi-nan nawm.—“Prayer is better than sleep.” (Repeated twice)

When the call to prayer is finished, the hearers should repeat the following prayer:


“Allāh, the Lord of this perfect call and the ever-living prayer, grant to Muḥammad nearness and excellence and raise him to the position of glory which Thou hast promised him, and grant us his intercession on the day of Requital; surely Thou never failst in (Thy) promise.

Note.—In the Friday service there are two calls, the second being given when the Imām is about to deliver the sermon.
V. *IQĀMA—STANDING UP FOR PRAYERS*

In a loud voice, throughout so loud as the *Adhān*, *Iqāma* is said—by one of the *muqtadī* (follower), and not by the *Imām* (leader), facing the *Qibla*, i.e., towards Makka—in the same manner as the *Adhān*, except that every sentence is said once and No. 1 twice, with the addition of

قَدْ كَانَتِ الصَّلْوَةُ ُ Qad qaa-ma-tis ṣa-laah.—"The prayer has indeed begun" (Repeated twice after No. 5.)

It requires those assembled for the congregational service to stand up shoulder to shoulder in a straight row or in several rows, if necessary, when the *Iqāmah* is said.26

The women join the congregational prayer standing in a separate row, preferably the last row if no separate place is set aside.

It is preferable that congregational prayers should be said in a mosque, a building dedicated to Divine service, but a service whether alone or in congregation may be held any where, when necessary.27

When there are two or more persons they may form a congregation (*Jamāʿat*), one of them acting as the *Imām* (leader), who when leading the prayers stands alone in the front row, if there are two or more *muqtadī* (followers); but if there be one *muqtadī* only, the *Imām* stands to the left a little ahead of the person following him in prayers.

---

26. Both *Adhān* and *Iqāma* are dispensed with in the ‘Īd prayers. In the Friday service there are two *Adhāns*—the second call to prayer is made when the *Imām* is about to deliver the sermon.

27. The Prophet is reported to have said that the whole of the earth had been made a mosque for him, indicating not only that no place stood in need of being consecrated but also that the Muslims would spread throughout the world.
The Muslim congregational service may be led by any Muslim who knows the Holy Qur’ān best among the congregation and excels the others in righteousness, and in the discharge of his duties towards Allāh and His creatures.

Not the least distinction of caste, colour or rank, or wealth is tolerated in a Muslim congregation; even an emperor must stand shoulder to shoulder with the least of his subjects.

VI. THE SERVICE

The service consists ordinarily of two parts, one part called the farādż\textsuperscript{28}, to be said in congregation, preferably in a mosque, with an Imām leading the service; the second part, called sunnah\textsuperscript{29}, to be said alone, preferably in one’s house. But when a man is, through unavoidable circumstances, unable to say his prayers in congregation, the farādż may also be said, like the sunnah, alone.

Each part of farādż and sunnah consists of a certain number of rak̲̲hāt which will be described later on.

The Fajr, or morning-prayer, consists of two rak̲̲hāt sunnah said alone, followed by two rak̲̲hāt farādż, said in congregation.

The Zuhr, or early afternoon prayer, is a longer service consisting of four rak̲̲hāt sunnah said alone, followed by four rak̲̲hāt farādż, said in congregation, and followed again by two rak̲̲hāt sunnah, said alone.

On Friday, a special service is held at the time of Zuhr which takes the place of the Sabbath of some other religions.

\textsuperscript{28} Farādż means: “What is obligatory.”
\textsuperscript{29} Sunnah means: “The Holy Prophet’s practice.”
The four *rak‘āt fardz*, said in congregation, are reduced to two *rak‘āt* and preceded by a sermon (*khutba*) exhorting the audience to goodness and showing them the means of their moral elevation and dwelling upon their national and communal welfare. The sermon should be delivered in a language which the audience understands. There is a very light break in the middle of the sermon when the *Imām* sits down.

The ‘*Aṣr*, or the late afternoon prayer, consists of four *rak‘āt fardz*, said in congregation.

The *Maghrib*, or the sunset prayer, consists of three *rak‘āt fardz*, said in congregation, followed by two *rak‘āt sunnah* said alone.

The ‘*Ishā*’, or early night prayer, consists of four *rak‘āt fardz*, said in congregation, followed by two *rak‘āt sunnah*, said alone, again followed by three *rak‘āt witr*, said alone. The last of the three *witr rak‘āt* should contain the well-known prayer *Qunūt*,\(^30\) said before or after bowing for *rukūn*.

*Sunnah* called *Sunnat-ul ghair mu‘akkadah* and *Nasal* are also said. These are *optional* but their saying is considered as meritorious.

The following table gives details of the number of *rak‘āt* of each prayer. The times given are only approximate and must vary according to the seasonal changes and the geographical position of the place where the prayer is being said:

---

\(^{30}\) See Page 80 infra.
<table>
<thead>
<tr>
<th>Name of Prayer</th>
<th>Time of Prayer</th>
<th>Sunnat-ul-ghair (Optional)</th>
<th>Sunnah (Regular)</th>
<th>Fardz (Obligatory)</th>
<th>Sunnah (Regular)</th>
<th>Nafl (Optional)</th>
<th>Witr (Obligatory)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The <em>Fajr</em></td>
<td>Between dawn and sunrise (4-30 a.m. to 7 a.m.)</td>
<td>...</td>
<td>2</td>
<td>2</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>2. The <em>Zuhr</em></td>
<td>After midday (between 1-30 p.m. and 3-30 p.m.)</td>
<td>...</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>...</td>
</tr>
<tr>
<td>3. The <em>'Asr</em></td>
<td>Midday between <em>Zuhr</em> and <em>Maghrib</em> (between 4 p.m. and 6 p.m.)</td>
<td>4</td>
<td>...</td>
<td>4</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>4. The <em>Maghrib</em></td>
<td>Soon after sunset.</td>
<td>...</td>
<td>...</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>...</td>
</tr>
<tr>
<td>5. The <em>'Ishā</em></td>
<td>Early night (between 8-30 p.m. and midnight).</td>
<td>4</td>
<td>...</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

THE OPTIONAL PRAYERS

<table>
<thead>
<tr>
<th>Name of Prayer</th>
<th>Time of Prayer</th>
<th>Sunnat-ul-ghair (Optional)</th>
<th>Sunnah (Regular)</th>
<th>Fardz (Obligatory)</th>
<th>Sunnah (Regular)</th>
<th>Nafl (Optional)</th>
<th>Witr (Obligatory)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The <em>Dzuḥā</em></td>
<td>Early forenoon (between 9 a.m. and 11 a.m.)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>4</td>
<td>...</td>
</tr>
<tr>
<td>2. The <em>Tahajjud.</em></td>
<td>Between midnight and dawn (3 a.m. to 4 a.m.)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>8</td>
<td>...</td>
</tr>
</tbody>
</table>

* This prayer though optional and called so by the Qur'ān (17 : 79) is nevertheless the only one strongly recommended by the Qur'ān. According to this Book this is a prayer that enables a man to rise to a spiritual eminence and equips him as a leader of people in spirituality.
When a person is journeying, even the necessary sunnah rak‘at is dropped in every one of the prayers except the morning prayer, and the four rak‘at fardz, in each of the Zuhr, ‘Asr and the ‘Ishā’ prayers are reduced to two. But if the stay at a particular place in the journey is known to be four days or more, the complete service must be performed

1. **IQĀMA**

The first thing in the prayer proper, as already described, is the iqāma or standing in readiness for the prayers, with the face towards the Qibla, i.e., towards Makka.31

2. **TAKBĪR TAḤRĪMA**

Takbīr Tahrīma is then said in the same position except that both hands are raised up to the ears, the lobes of the ears, while the words Allāhu Akbar, “Allāh is the greatest of all,” are said.32

3. **QIYĀM**

Then comes Qiyām: the right hand is placed upon the left, on the breast, or a little lower, while the same standing position is maintained and the following prayer, called Thanā is said:33

\\[\text{Sub-ḥaa-na-kal} \quad \text{laa-hum-} \\
\text{ma wa bi-ḥam-di-ka wa ta-baa} \\
\text{-ra-kas-mu-ka wa ta-‘aa-la jad} \\
\text{-du-ka wa laa i-la-a-ha ghay-} \\
\text{ruk.}\\

“Glory to Thee, O Allāh, and Thine is the praise, and blessed is Thy name, and exalted is Thy Majesty, and there is none to be served besides Thee.”

31. See illustration No. I.
32. See illustration No. II.
33. See illustration No. III.
This is followed by the words:

\[ A\textsuperscript{\textdegree}o\textsuperscript{\textdegree} Zu bil-laa-hi minash shay-taa-nir ra-jeem. \\
Bis-mil-laa-hir Ra\textsuperscript{\textdegree}maa-nir Ra\textsuperscript{\textdegree}heem. Al-ham-du lil-laa-hi Rab\textsuperscript{\textdegree}bil\textsuperscript{\textdegree}aa-la-meen. Ar-Rah\textsuperscript{\textdegree}maa-nir Ra\textsuperscript{\textdegree}heem. Maa-li-ki yaw-mid-deen. Ee-yaa-ka na\textsuperscript{-}bu-du wa ee-yaa-ka nas-ta\textsuperscript{-}een. Ih-di na\textsuperscript{-}am-\textsuperscript{-}tal musta\textsuperscript{-}qeeem. \textsuperscript{\textdegree}Si\textsuperscript{-}raa\textsuperscript{-}tal la\textsuperscript{-}zee\textsuperscript{-}na an-\textsuperscript{-}am-ta \textsuperscript{-}a\textsuperscript{-}lay-him. \textsuperscript{\textdegree}Haa\textsuperscript{-}ril magh\textsuperscript{-}do\textsuperscript{-}bi \textsuperscript{-}a\textsuperscript{-}lay\textsuperscript{-}him wa-la\textsuperscript{-}\textsuperscript{-}daal-leen.-
\]

“\text{I seek the refuge of All\text{\textdegree}ah against the accursed devil.}"

“In the name of All\text{\textdegree}ah, the Beneficent, the Merciful. All praise is due to All\text{\textdegree}ah, the Lord of the worlds, the Beneficent, the Merciful; Master of the day of Requital. Thee do we worship and Thee do we beseech for help. Guide us on the right path, the path of those upon whom Thou hast bestowed favours, not of those upon whom wrath is brought down, nor of those who go astray.”

(When the \textit{Im\text{\textdegree}am} comes to the end of the prayer the congregation is to say \textit{\text{\textdegree}min i.e. “Be it so.”})

Note: The Ig\text{\textdegree}ma, the takb\text{\textdegree}r tahr\text{\textdegree}mah and the recitation of the verses mentioned above are peculiar to the first rak\text{\textdegree}at of all fardz, sunnah, witr or nafal prayers to be said at different times of the day.

The same position is maintained. The worshipper recites the \textit{\text{\textdegree}ati\text{\textdegree}ha}, or the Opening Chapter of the Holy Qur\text{\textdegree}an,
which holds the same position with Muslims as the Lord’s prayer does with Christians.

If the rak‘at be the first one or the second, the Fātiha is followed by reciting any portion\(^1\) of the Holy Qur‘ān which the worshipper has learnt by heart. Generally one of the shorter chapters at the close of the Holy Qur‘ān is repeated, and the chapter 112, “Al-Ikhlās” or “The Unity” is the one recommended for those who are not acquainted with the Qur‘ān.

It reads as follows:


“Say: He Allāh is one. Allāh is He on Whom all depend, He begets not, nor is He begotten and none is like unto Him.”

The Fātiha and the Qur‘ān portion chosen are recited in a loud voice by the Imām, if it is congregation prayer, in the first two rak‘āt of the Fajr, Maghrib and ‘Ishā‘ prayers and in the Friday Service and ‘Īd prayers, and silently in all other rak‘āt and prayers.

When the prayers are said in congregation, the congregation or those who follow the Imām, repeat all the words of prayers to themselves, etc., except that when the Imām rising from the rukū‘ (bowing) posture says Sami‘a’l-Lāhu liman hamīda (vide infra No. 5) the congregation says, “Rabbanā laka’l-Ḥamīd”.—silently.

---
34. For Qur‘ānic portions and shorter chapters see pages 100 and 115 infra.
4. **RUKŪ’**

Then, saying *Allāhu Akbar*, the worshipper lowers down his head in a manner that the palms of his hands reach the knees. This is called *Rukū’*, at which the following words, expressive of Divine Glory and Majesty, are repeated at least three times:

\[ \text{Sub-haa-na rab-bi-yal a'‐zeem.} \]

(Glory to my Lord the Great).

5. **QAUMAH**

After this the standing posture is resumed as in *Iqāmah* while the followed words are recited:

\[ \text{Sa-mi-'al-laa-hu li-man ḥa-mi-dah.} \]

“Allah accepts him who gives praise to Him.”

6. **Rab-ba-naa la-kal hamd.**—“O Lord! Thine is the praise.”

\[ \text{Ḥam-dan ka-see-ran tay, ban wa mu-baa-ra-kan feeḥ ḥumda k̲u̲h̲i̲r̲a̲ ʿa̲s̲ī̲ba̲ ʿo̲ m̲a̲b̲a̲r̲a̲ k̲a̲. Q̲ī̲h̲e} \]

Praises be (to Allah) abundance, in purity, and with blessings (for us).

6. **SAJDAH**

Then, saying *Allāhu Akbar*, the worshipper prostrates himself so that the toes of both feet, both knees, both hands and the forehead and the nose touch the ground, and the words:

---

35. See illustration No. IV.
36. See illustration No. V.
37. See illustration No. VI.
Sub-haa-na rab-bi-yal a‘-laa.—

“Glory to my Lord the Most High”

are uttered at least three times. 38 This is called the Sajdah or prostration.

This is the first sajdah.

7. JALSA

Then, saying Allāhu Akbar, the worshipper raises his head from the ground, and sits in a reverential posture on his left foot, with toe of his right foot touching the ground, and with his two hands on his knees. 39 The following prayer is said in this position:

Al-laa-hum-magh-fir-lee war-ham-nee wah-di-nee wa-‘aa-fi-nee war-zuq-nee war-fa‘-nee waj-bur-nee.—“O Allāh! grant me protection and have mercy on me and guide me and grant me security and grant me sustenance and exalt me and set right my affairs.”

8. SECOND SAJDHAH

Again one says Allāhu Akbar and makes a second prostration or second sajdah and repeats the same words and in the manner as described and illustrated in No. 6. This completes one rak‘at.

The position of sajdah is one of utmost humility and the Holy Prophet is reported to have said: “The servant is nearest to his Lord when he is in a state of sajdah, so be frequent in your supplications to God in that condition.”

Any prayer to God may be made in sajdah or in any other posture.

38. See illustration No. VII.
39. See illustration No. VIII.
After this the worshipper says *Allāhu Akbar* and rises and assumes the standing position of *qiyām*[^40] for the second *rak‘at* which is begun and is completed in the same manner as the first *rak‘at*.

One may recite the following prayer in *rukū‘* and *Sajdah*:

\[
\text{Sub-haa-na-kal-laa-hum-ma}
\]

\[
\text{Rab-ba-naa wa bi-ham-di-ka al-}
\]

\[
\text{laa-hum-magh-fir-lee.}
\]

“O Allāh, You are the Pure, Our Lord! O Allāh, with Thy praise, grant me protection.”

9. **Qa‘DAH**

When the second *rak‘at* is completed the worshipper instead of assuming a standing position after the second *sajdah* of the second *rak‘at* sits as in *Jalsa*. This position is called the *Qa‘dah*,[^41] and the following prayer called *at-Tashahhud* is recited:

\[
\text{At-ta-hiy-yaa-tu } \text{‘} \text{lil-laa-
}\]

\[
\text{hi was-} \text{s}a-\text{la-waa-tu } \text{wa-}
\]

\[
\text{tay-yi-baa-} \text{tu as-sa-} \text{laa-mu}
\]

\[
\text{a} \text{-lay-} \text{ka ay-yu-han Na} \text{-bee-
}\]

\[
\text{yu wa rah-} \text{ma-tul laa-hi wa}
\]

\[
\text{ba-ra-kaa-tu-hoo, as-sa-} \text{laa-
}\]

\[
\text{mu a} \text{-lay-} \text{naa wa a} \text{-laa i-}
\]

\[
\text{b} \text{aa-dil laa-his } \text{sha-} \text{li-heen.}
\]

\[
\text{Ash-ha-du an laa i-} \text{laa-ha il-
}\]

\[
\text{laal Laa-hu wa ash-ha-du an-
}\]

\[
\text{na Mu} \text{-ham-ma-dan } \text{‘} \text{ab-du-
}\]

\[
\text{hoo wa ra-soo-luh.}
\]

[^40]: See page 72 supra.
[^41]: See illustration No. IX.
“All prayers and worship rendered through words, actions and wealth are due to Allāh. Peace be on thee, O Prophet and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh. I bear witness that none deserves to be worshipped but Allāh, and I bear witness that Muḥammad is His servant and apostle.”

Then if this is only an intermediate sitting in a prayer of two or three or four rak‘āt the worshipping saying Allāhu Akbar stands up in the position of Qiyām and completes the remaining one or two rak‘āt in the same manner. But if it is the final sitting whether in a prayer of two or three or four rak‘āt the following prayer of blessing for the Holy Prophet, called Darūd as-salā ‘alā Nabiyy, is recited:—

\[
\]

“O Allāh! exalt Muḥammad and the followers of Muḥammad as Thou didst exalt Abraham and the followers of Abraham, for surely Thou art Praised and Magnified.

“O Allāh! bless Muḥammad and the followers of Muḥammad, as Thou didst bless Abraham and the followers of Abraham, for surely Thou art Praised and Magnified.”
The following prayer may also be added to this:


“My Lord! make me keep up prayer, and my offspring too; our Lord accept the prayer; our Lord! grant protection to me and to my parents and to the faithful on the day when the reckoning will be taken.”

This may be followed by any other prayer\(^{42}\) which the worshipper may desire.

10. **TASLĪM**

The termination of the Service is marked by *Salām* or the “greeting”, the same with which one Muslim greets another when the two meet. The worshipper turns his head first to the right and then to the left,\(^ {43}\) saying each time:

As-sa-laa-mu ‘a-lay-kum wa rah-ma-tul-laah.

“Peace be with you and Mercy of Allah.”

This brings the service to a close.\(^ {44}\)

---

42. See pages 102—114 *infra*.

43. See illustration No. X.

44. If a *muqtadi* joins the congregation when the service is in progress, he, after saying *taqbih taqrīmah*, adopts the position at which the congregation may be at that time. For such purposes *rak‘at* is considered to be complete up to the position of *rukū‘*. If he joins at any point before the congregation rises from the *rukū‘* of the first *rak‘at*, he finishes the service with the congregation but if he joins after *rukū‘* of the first or any subsequent *rak‘at* the worshipper rises after the *Imām* has said the finishing *Salām* and then completes the number of *rak‘at* he has missed.
When the prayer is said in congregation the muqtadī or those who follow the Imām, repeat similarly all the prayers etc., except that when the Imām rising from the bowing posture says Samī‘-Allāhu li-man ḥamidah, the muqtadī say Rabbanā la-ka‘l-ḥamd.

The Imām also recites the Fātiḥa and following it any chapter of the Qur‘ān or a portion of it loudly in the two rak‘āt of Fajr and the first two rak‘āt of Maghrib and ‘Ishā’ prayers, but the muqtadī (followers) repeat Fātiḥa quietly and listen to the recitation of the Qur‘ānic portion or chapter. Similarly all the Allāhu Akbar, Samī‘-Allāhu li-man ḥamidah and the two salāms are said by the Imām in a loud voice but the muqtadī repeat the same in silence.

In the Witr the three rak‘āt which are said at the end of ‘Ishā’ or Tahajjud prayer, the following prayer known as Qunūt is said in silence either before or after the last rukū‘:

```
Al-lāhūm-ma in-nāa nas-ta‘ee-nu-ka wa nas-taglī-
fi-ru-ka wa nu‘mi-nu-bi-ka wa na-ta-wak-ka-lu ‘a-lay-ka wa
nus-nee ‘a-lay-kal khay-ra wa
naš-ku-ru-ka wa laa nak-fu-
ru-ka wa nakh-la-u‘ wa nat-ru-
ku man-y yaf-ju-ruk, Al-lāh-
hum-ma ee-yaa-ka na‘-bu-du
wa la-ka nu-sal-lee wa nas-ju-
du wa i-lay-ka nas-‘aa wa
nah-fi-du wa nar-joo rah-ma-
ta-ka wa nakh-shaa ‘a-zaa-
ba-ka in-na ‘a-zaa-ba-ka bil-
kuf-faa-ri mul-hīq.
```
“O Allāh! We beseech Thy help, and ask Thy protection and believe in Thee, and trust in Thee, and we laud Thee in the best manner, and we thank Thee, and we are not ungrateful to Thee, and we cast off and forsake him who disobedys Thee; O Allāh! Thee do we serve and to Thee do we pray and make obeisance, and to Thee do we flee, and we are quick (for Thy service) and we hope for Thy mercy and we fear Thy chastisement, for surely Thy chastisement overtakes the unbelievers.”

If this prayer is said before going to rukūʿ it should be preceded by an additional Tākbīr and raising of hands up to the ears.

4. Should the Imām forget any portion of the recitation or recite it wrongly he should be corrected by the men behind and in case he makes any other visible irregularity in the performance of prayers he should be interjected with the word Subhān Allāh “Glorified is Allāh”, which means that Allāh is free from all kinds of error and men are liable to err, and this serves as a hint for the Imām to rectify his mistake.

5. Should the worshipper forget anything in his prayers, he should even if he becomes doubtful, perform two Sajdahs immediately before or after the first salām and then say both the salāms. These are called Sajdah sahw i.e., prostrations for error

11. DUʿĀ OR DHIKR AFTER PRAYER

There is no reference in any sayings (Hadīth) of the Holy Prophet to raising up of hands in supplication after finishing the service, as is the general practice, but some kind of Dhikr may be said 46 The following are recommended:

46. Prayers with hands raised are reported of the Holy Prophet for special individual or national needs and difficulties at times other than the ritual prayers. The manner of such invocations is shown in illustration No. Xl.
As-tagh-fi-rul laa-ha Rab-bee min kul-li zam-bin-wa a-too-bu i-layah.—“I seek the protection of Allah from every fault and I do turn to Him”.

Al-laa-hum-ma an-tas salaa-mu wa min-kas salaa-mu wa i-lay-ka yar-ji-‘us salaa-mu hay-yi-naa Rab-ba-naa bis-salaa-mi wa ad-khil-naa daa-ras sa-laa-mi ta-baa-rak-ta Rab-ba-naa wa ta-‘aa-lay-ta yaa zal-ja-laa-li wal-ik-raam.

“O Allāh! Thou art the Author of peace, and from Thee comes peace, and peace is inclined towards Thee. O Allāh! keep us alive in peace and admit us to the abode of peace (Heavens): blessed art Thou, the most High, O Lord of Glory and Honour.”
CHAPTER VI
SPECIAL PRAYERS

I. ṢALĀTU’L TAHAJJUD AND TĀRĀWĪḤ

The Tahajjud prayer is said individually during the latter half of the night and, usually, consists of eight rak‘āt. If the witr prayer has been said with ‘Ishā’ prayer, they need not again be said with the Tahajjud. The Holy Qur‘ān has laid special stress on the Tahajjud prayer; but it is not obligatory. In the month of Ramadān the Tahajjud prayer ultimately takes the form of Tārāwīḥ. During this month Tārāwīḥ prayers are said after the Fardz and Sunnah of the ‘Ishā’ prayers but before the Witr and are said in congregation and are followed by the three Witr also said in congregation. The Tārāwīḥ prayer usually consists of eight rak‘āt. It may be said in any number of rak‘āt that are multiple of four. Some people say even twenty ra‘kāt and this is the maximum.

Both the Tahajjud and the Tārāwīḥ are said successively in two rak‘āt at a time.

II. ṢALĀTU’L JUMU‘A : THE FRIDAY PRAYERS

There is no Sabbath in Islam; but the specially ordained Friday service takes the place of the Zuhr prayers. It is the greater congregation of the Muslims in which the people of a place must gather together as its very name Yaumu’l-Jumu‘a (the day of gathering) indicates. Though all prayers are equally obligatory and should
be, as far as possible, said in a congregation, yet the Holy Qur'ān has laid special stress on the Friday prayers:

"O you who believe! When the call is made for prayer on Friday, then hasten to the remembrance of Allāh and leave off business; that is better for you, if you know. But when the prayer is ended, then disperse abroad in the land, and seek of Allāh's grace, and remember Allāh much, that you may be successful."47

Any other prayer may be said singly under special circumstances but the Jumu'ā prayer is essentially a congregational service. It may be held in any mosque, or even in any other place where there is no mosque.

After the first Adhān is called, those gathered say the Sunnah prayers, while the Imām is sitting and about to deliver the Khutba48 (the sermon), the Mu'adhdhīn calls the second Adhān. Then the Imām stands up facing the congregation and delivers the Khutba.49 He begins with the Kalima shahāda in the following words:—

\[
\text{Ash-ha-du an laa i-laa-ha il-lal laa-hu wa ash-ha-du an-na Mu-ḥam-ma-dan 'ab-du-hoo wa ra-soo-luh, am-ma ba'-du fa-a-'oo-zu bil-laa-hi mi-nash shay-taa-nir ra-jeem. Bis-mil-laa-hir Rah-maa-nir Ra-heem.}
\]

"I bear witness that nothing deserves to be worshipped but Allāh, and that Muḥammad is His servant and apostel.


48. This is a special feature of the Friday service. The Khutba (an address) by the Imām is delivered before the prayer service begins.

49. See illustration No. XII,
I betake me for refuge to Allāh against the accursed devil. I begin in the name of Allāh, the Beneficent, the Merciful.

The Imām then recites a Qur’ānic text on which he wants to address the congregation, who are especially enjoined to remain sitting and silent during the Khutba. The Khutba is delivered in two parts. The Imām after finishing the address, breaks the sermon by a short interval during which he sits down. Then, standing again, he recites the following:


“All praise is due to Allāh. We praise Him and seek His assistance and His protection and believe in Him and trust in Him, and betake us to refuge to Allāh against the evils of our minds and against the unsuitableness of our actions. And whomsoever He guides there is no one to lead
him astray and whomsoever He causes to err (as a result of his actions) there is no one to lead him aright. O Allâh! help those who help the religion of Muḥammad (the grace and blessings of Allâh be upon him!) and count us among them. O Allâh disappoint those who try to disgrace the religion of Muḥammad (peace and blessings of Allâh be upon him) and do not make us of those."

The Imām then recites the Darūd,\textsuperscript{50} and then the following Qur’ānic verse:—

\begin{equation}
\text{In-nal laa-ha ya’mu-ru bil-‘ad-li wal-ih-saa-ni wa eetaa-i’-zil qur-baa wa yan-haa ‘a-nil fah-shaa-i’ wal-mun-ka-ri wal-bagh-yi ya-i’-zu-kum la-‘al-la-kum ta-zak-ka-roon.}
\end{equation}

\begin{equation}
\text{I-baa-dal laa-hi u-z-ku-rul laa-ha yaz-kur-kum wad-‘oo-hu yas-ta-jib la-kum wa-la-zik-rul laa-hi ak-bar.}
\end{equation}

"Surely Allâh enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion. He admonishes that you may be mindful.\textsuperscript{51}

"O servants of Allâh, remember Allâh. He will raise you; call on Him, He will answer your call. And verily remembrance of Allâh is greater than everything."

\textsuperscript{50} See page 78 \textit{supra}.

\textsuperscript{51} The Holy Qur’ān, 16:90.
This is followed by the *Iqāma* and two *rakʿāt fard* instead of four prescribed for the *Zuhr* led by the *Imām*.

The Friday service is wound up by two *rakʿāt sunnah*.

I should like to say something as to the particular verse of the Qurʾān read in the concluding portion of the *khutba*. It codifies, in a nutshell, the best course of life which a Muslim has to adopt in his daily mundane life. I do not exaggerate too much in praising the importance and advisability of inserting the said verse in the Friday Sermon. It puts us on our alert as to our daily duties.

The verse speaks of three virtues and three evils. Firstly, we have been enjoined to pay to others what is due to them and take as much as is due to us. Secondly, we have been asked to be benevolent to others in giving something to others though they deserve it not. Lastly, to treat all others as we do our kith and kin.

The last portion of the verse speaks of three evils which we have to shun—(1) any indecency that will affect our name, person and property. For instance, telling a lie, drinking, etc.—(2) such evils as affect others’ name, person and property. In short we should not do anything which amounts to our denial of others’ rights. (3) All evils should be avoided that may harm the whole society, like sedition, etc.

It may be mentioned that the *khutba* of the Friday service, as indeed of the two Ḥīd prayers, is meant for the education of the masses, to awaken them to a general sense of duty, to lead them into the ways of their welfare and prosperity and warn them against that which is a source of, loss or ruin to them. Therefore the *khutba* must be delivered in a language which the people understand, and there is no sense

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52. See illustration No. XIII.
in delivering it in Arabic to an audience which does not know that language. Divine service is quite a different thing from the sermon. The sermon is meant to exhort the people, to give them information as to what to do or refrain from doing under certain circumstances; it is meant, in fact, to throw light on all questions of life; and to understand a sermon in a foreign language requires an extensive, almost an exhaustive, knowledge of that language. But this is not so in the case of Divine service, which consists of a few sentences and the meaning of which can be fully understood even by a child, in one month. Moreover, in Divine service the different postures of the body are in themselves expressive of Divine praise and glory, if the worshipper does not understand the significance of the words. It is, therefore, of the utmost importance that the masses should know what the preacher is saying. In fact, the Friday sermon is the best means of education for the masses and for maintaining the vitality of the Muslim community as a whole.

III. ŠALĀTU'L-‘ĪD: THE ‘ĪD PRAYERS

There are two festivals in Islam which go under the name of ‘Īd. The one is called ‘Īd al-Fitr following Ramadžán, the month of fasts, according to the Islamic Law, and occurs on the 1st of Shawwāl. The other ‘Īd, called ‘Īd al-Adzhā follows the performance of the pilgrimage to Makka and occurs on the 10th of the month of Dhu’l-Ḥijja. On both occasions, the whole Muslim population, male as well as female, gather together in some convenient place, which may or may not be a mosque, to offer prayers to God and two rak‘āt (sunnah) of prayer are said in congregation. The ‘Īd prayer is not preceded by Adhān or Iqāma but the takbir, i.e., Allāh-u-Akbar is repeated seven times in the first rak‘at and five times in the second, before the Fātiha is recited. The
takbīrs are said aloud by the Ḥāmil one after another and while doing so he each time raises his hands touching the ears and then lets them fall to the natural position. The muqta’di raise and lower their hands similarly.

The time of the ‘Īd prayer is about breakfast time and before noon. The prayer is followed by a khutba or sermon, and like the Friday sermon there is a break in it.

KHUTBA OF ‘ĪD AL-FIṬR

The ‘Īd khutba is delivered after the ‘Īd prayers (service) are over. The arrangement of the khutba in the ‘Īd al-Fitr is exactly the same as that of the khutba of Friday sermon, except that after the delivering of the sermon the following words should be added:


“May Allāh bless us all in the Glorious Qurā’n and may He let us benefit by the Signs and the wise remembrance. Verily, Allāh the Almighty is Generous, Affectionate, King, Benign, Compassionate and Merciful.”

The second part of the sermon is exactly the same as the one in Friday Sermon but it is not necessary to break it up into two parts by assuming the sitting position in the middle of it.
The arrangement of the *khutba* on the ‘*Id al-Adzhā* is exactly the same as above except that it opens with the following:

\[
\text{Al-lāa-hu ak-bar, al-lāa-hu ak-bar, laa i-laa-ha il-lāl laa-hu wal-lāa-hu ak-bar, al-lāa-hu ak-ba-ru wa lil-lāa-hil ḫamd}
\]

"Allāh is the Greatest. Allāh is the Greatest. There is no object of worship excepting Allāh, and Allāh is the Greatest, Allāh is the Greatest, and to Allāh is all praise (due)."

The second part of *khutba* is the same as in the case of ‘*Id al-Fitr’.

**IX ŞĀLATU’L-JANĀZAH : THE FUNERAL PRAYER**

When a Muslim, man, woman or child dies, his body is washed and wrapped in clean cloth and prayer in congregation is offered. In washing the dead body, the parts which are washed in *wudū* are taken first, and then the whole body is washed. The dead body is then placed on a bier or, if necessary, in a coffin, and carried on the shoulders to its last resting place as a mark of respect;\(^{53}\) though the carrying of the body by any other means is not prohibited.

Following the dead body to the grave and taking part in the Divine service held over it is regarded as a duty which a Muslim owes to a Muslim. Technically, taking part in

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53. The Holy Prophet stood up when he saw the bier of a Jew passing by. This he did to show respect to the dead, and then enjoined his followers to stand up as a mark of respect when a bier passed by, whether it was that of a Muslim or a non-Muslim.
Divine service is called *fardz kifāya*, which means that it is sufficient that some Muslims should take part in it. The service may be held anywhere, in a mosque or in an open space or even in the graveyard if sufficient ground be available there. All those who take part in the service must perform *wudzū*.

The *Janāzah* or the dead body (if it is there)\(^{54}\) is placed in front of the congregation the *Imām* stands facing the middle of the bier and thus facing the Qibla, *i.e.*, towards Makka. The congregation stands behind him in three rows. If the number of people is small, there is no harm if they form into a single row. The number of rows should always be even *i.e.*, three, five, seven, nine and so on.

The prayer is offered only in a standing posture, the *takbir* or *Allāhu Akbar* being repeated four times at short intervals, the final *takbir* being followed by a *salām* as in the ordinary prayer—(see page 79). In the first interval, the *Thanā*—(see page 72), and the *Fātiha* (see page 73), are recited; in the second interval, the *Darūd*, see page 78), is recited, while in the third, the following prayer is offered:

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54. The Funeral prayers are also said, on hearing the death news, in other places, without the dead body. (\*Janūza Ghaibāna \*)
"O Alläh! forgive our living and our dead and those of us who are present and those who are absent and our little ones and our full-grown ones and our men and women. O Alläh! whom Thou keepest alive from amongst us, keep him alive in Islam, and whom Thou causest to die from amongst us, make him die in faith (in Thee). O Alläh! do not deprive us of his reward and do not put us in trial after him."

In the case of children, the following prayer is added:

\[ Al-laa-hum-maj'-al-hu la-naa fa ra-tan-w waj'-al-hu la-naa zukh-ran-w waj'-al-hu-la-naa shaa-fi'-an-w wa mu-shaf-fa-'an. \]

"O Alläh! make him a cause of recompense for us and make him a treasure for us on the day of resurrection and an intercessor and the one whose intercession is accepted."

Except for the takbirs and the salâms, the entire service is performed silently. The hands are raised to the ear when the first takbir is said but not when the other three takbîrs are said.

While interring the body, care should be taken that the feet of the dead Muslim do not face the Qib'â, i.e., towards Makka. The body should be made to rest facing the Qibla. The following words are said when the dead body is lowered in the grave.

\[ Bis-mil-laa-hi wa bil-laa-hi wa 'a-laa sun-na-ti ra-soo-lil laah. \]

"In the name of Alläh and with Alläh and in accordance with the Sunnah of the Messenger of Alläh."

The grave is then filled in and a prayer is again offered for the dead one and the people then depart.
CHAPTER VII

MARRIAGE AND BIRTH

The Holy Qur’ān looks upon the marriage state as the normal state and enjoins that so far as possible those who are single should be married. As a religion Islam is against celibacy. Marriage thus becomes an obligatory institution in Islam. Except for the prohibited degrees mentioned in the Holy Qur’ān a Muslim can marry any Muslim woman or even woman from among the people who have been given the Book “such as Christians and Jews” but not a polytheist.

Marriage, according to the Holy Qur’ān, is a covenant, a sacred contract, which must be reduced to writing, made between the husband and the wife. Such a contract can only be made by consent of the contracting parties and it is necessary that they should “agree among themselves in a lawful manner.” It is clear, therefore, that the first condition of marriage is that both the contracting parties should be satisfied that the intended partner in life is a suitable, and good selection. The second requisite for an Islamic marriage is that the husband, by mutual consent, should settle the Mahr (dowry) on the wife. The Holy Qur’ān enjoins

55. The Holy Qur’ān, 24 : 32,
56. Ibid., 4 : 23.
57. Ibid., 2 : 221.
58. Ibid., 4 : 21.
59. Ibid., 2 : 282.
60. Ibid., 2 : 232.

93
husbands to "give women their dowries as a free gift" at the time of Marriage. Such dowry can be in kind (property) or cash. In case of cash it can be Mu‘ajjal (prompt) or ghair Mu‘ajjal deferred or, what is usual, a moiety prompt and the other moiety deferred in payment.

The amount of dowry depends on the status and position in life of the husband and wife.

The third condition is that before consummation of marriage it should be announced publicly. This announcement, the solemnization of marriage, can be made anywhere in a house or in a mosque in the presence of witnesses and is always made in khutba delivered at the time of marriage and this gives the marriage a sacred character. Khutba, delivered by any Muslim, begins with tashahhud:


"All praise is due to Allāh; we praise Him and we beseech Him for help and we ask for His protection and we seek refuge in Allāh from the mischiefs of our souls, and

from the evil of our deeds; whomsoever Allah guides, there is none who can lead him astray and whom Allah finds in error, there is none to guide him; and I bear witness that there is no god but Allah and I bear witness that Muhammad is His servant and His Messenger.”

Then the following verses of the Holy Qur’an used to be recited by the Holy Prophet on such occasions and the Muslims keep up that holy tradition down to this day.


“O you who believe! be careful of your duty to Allah with the care which is due to Him and do not die unless you are Muslims.”


“O people! be careful of (your duty to) your Lord Who created you from a single being and created its mate of the same (kind) and spread from these two many men and women; and be careful of (your duty to) Allah by Whom

you demand one of another (your rights), and (to) the ties of relationship; surely Allāh ever watches over you.”

"O you who believe! be careful of your duty to Allāh and speak the right word: He would put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allāh and His Apostle, he indeed achieves a mighty success."  

In the _khutba_, which should follow this recitation, the significance of these verses must be made clear and the mutual rights and duties of husband and wife should be explained. At the close of the _khutba_ the announcement should be made that such and such man and such and such woman have agreed to become husband and wife and the _Mahr_ already agreed upon should also be announced. The parties are then asked, publicly, whether they agree to the proposed marriage and in their conveying their acceptance, the marriage ceremony proper is concluded.

Then the people gathered raise their hands and pray for blessings of Allāh on the newly wedded couple, usually in the following words:

_Baa-ra-kal laa-hu wa baa-ra-ka ‘a-lay-ka wa ja-ma-a’ bay-na-ku-maa bil-khayr._

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63. _The Holy Qur’ān_, 4 : 1

64. _Ibid._, 33 : 70-71.
"May Allāh shower His blessings and may He bless you and unite you two in goodness."

To this may be added any other prayer for the welfare and prosperity of the couple, or prayers of a general nature for the welfare of all.

The marriage is generally followed by a feast called the walīma.

**BIRTH RITES**

No special rituals are required at the birth of a child. *Adhān*\(^65\) in a low voice is called in the right ear and *Iqāma*\(^66\) in the left ear of the newly born child. The head is shaved on the eighth day after birth and at the same time, if the parents can afford, two goats or sheep are sacrificed in case of a son, and one in case of a daughter, and the meat is distributed among the relatives, friends, and the poor people. This is called *‘Aqīqa*.

Circumcision of male child is made at an early age.

\(^{65}\) See page 66 *supra.*

\(^{66}\) See page 68 *supra.*
CHAPTER VIII

PHRASES OF DAILY USE

The following short phrases ought to be known to every Muslim:

*Bis-mil laah.*—“In the name of Allāh.”

Every affair is begun with these words. The object is to make us realize that we should seek the help of God in all affairs.

*Al-ham-du lil-laah.*—“All praise is due to Allāh.”

These words are said as a kind of thanksgiving to God, when any good comes to one.

*Al-laa-hu ak-bar.*—“Allāh is the Greatest.”

It is known as *takbir*, and the words are said when one’s own insignificance or the insignificance of all creation before Divine grandeur has to be expressed.

*Sub-haa-nal laah.*—“Glory to Allāh.”

These words are used when an error has been made or imperfection has to be admitted. They are also used when a man sees another making a mistake.

*As-tagh-fi-rul laah.*—“I seek the protection of Allāh.”
This is a prayer to which resort should be made very often, and the words are also used when one sees a thing which he should avoid. It is known as *Istighfar* which means the seeking of Divine protection from the commission of sin as well as from the punishment of sin when it has been committed. The fuller form of *Istighfar* is as follows:—

\[
\text{As-tagh-fi-rul laa-ha Rab-bee min kul-li zam-bin-wa a-too-bu i-layh. — "I seek the protection of Allāh from every fault and I do turn to Him"}
\]

\[
\text{Laa haw-la wa laa quw-wa-ta il-laa bil-laah. — "There is no strength nor power but in Allāh."
}\]

These words indicate the want of strength to turn away from what is evil and the lack of power to adopt the course of good unless God gives such strength or power, and they are used to give expression to reliance on God in all matters.

\[
\text{In-shaa-al laah. — "If it please Allāh."
}\]

While undertaking a thing, these words are used to indicate though one is fully determined to do it, yet it will be accomplished only if Allāh so pleases.

\[
\text{Maa shaa-al laah. — "It is as Allāh has pleased."
}\]

Expression of admiration for a person or a thing, indicating that all good comes from Allāh.

\[
\text{Has-bi-yal laah. — "May Allāh suffice me!"
}\]
Hasbu-naal laah.—“May Allah suffice us.” The words are used to show that it is God alone Who can save a man from stumbling and from all kinds of error and afflictions.

Hasbu-kal laah.—“May Allah suffice thee!”

In these words a Muslim addresses his brother Muslim when he sees him stumble or fall into error.

In-naa lil-laa-hi wa in-naa i-lay-hi raa-ji-‘oon.—“Surely we are Allah’s and to Him we shall return.”

These words of the Holy Qur’an are said when one receives the news of the death of a person or of loss of any kind to himself or to another. The words indicate that loss of life or property is only part of a Divine scheme, and that he should not indulge too much in the pleasure of this life nor grieve too much when he meets with adversity.

As-sa-laa-mu ‘a-lay-kum.—“Peace be on you!”

Wa a‘-lay-kum as-sa-laam.—“And on you be peace.”

The first form is that in which one Muslim greets another and the second is that in which the greeting is returned. An enlarged form is as follows:

As-sa-laa-mu a‘-lay-kum wa rah-ma-tul-laa-hi wa ba-ra-kaa-tuh.—“Peace be on you and the mercy of Allah and His blessings.”
Wa 'a-lay-ku-mus sa-laa-mu wa rah-ma-tul-laa-hi wa ba-ra-kaa-tuh.

"And on you be peace, and the mercy of Allah and His blessings."

Ja-zaa-kal laah.—"May Allah reward thee!"—When a Muslim receives a gift from another or when he receives any good, he thanks the bestower of the gift or the doer of good in this form.

Baa-ra-kal laah.—"May Allah bless (you)!"

When a person sees any good in the brother, he addresses him in these words, meaning that good may be granted to him in a greater measure and that it may never be cut off.

Yar-ha-mu-kal laah.—"May Allah have mercy on thee."

In these words a Muslim prays for his brother when he sees him in distress.

While keeping the fast one way read the following prayer:

Wa bi-saw-mi gh-a-din na-way-tu min shah-ri ra-ma-ṣaa-na.

"I undertake to keep fast for tomorrow in the month of Ramadzān."

While breaking the fast one way read the following prayer:

Al-laa-hum-ma in-nee la-ka sum-tu wa bi-ka aa-man-tu wa 'a-lay-ka ta-wak-kal-tu wa 'a-laa riz-qi-ka af-tar-tu.

"O Allah I keep fast (to seek) Your (pleasure) and believe in You and trust in You and break the fast with what You have provided."
CHAPTER IX

SOME QUR’ANIC PRAYERS

TRANSLITERATION


3. As-lam-tu li-rab-bil ʿAa-la-meen.

4. Laa i-laa-ba il-laa hu-war Raḥ-maa-nur Raḥ-heel.


TRANSLATION

1. We celebrate Thy praise and extol Thy holiness.

(2 : 30)

2. Our Lord! accept from us; surely Thou art the Hearing, the Knowing.

(2 : 127)

3. I submit myself to the Lord of the Worlds.

(2 : 131)

4. There is no God but He; He is the Beneficent, the Merciful.

(2 : 163)

5. Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.

(2 : 201)

6. Our Lord! pour down upon us patience, and make our steps firm and assist us against the unbelieving people.

(2 : 250)
7. Allāh is He beside Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend any thing out of His knowledge except what He pleases; His command extends over the heavens and the earth, the preservation of them tires Him not and He is the Most High, the Great. (Ch. II: 255).

8. Whatever is in the heavens and whatever is in the earth is Allāh’s and whether you manifest what is in your minds or hide it, Allāh will call you to account according to it. He will forgive whom He pleases and chastise whom He pleases, and Allāh has power over all things.
Aamanar rasoolu bima unziila ilayhi mir Rabbiheewal mu'iminnoon; kullun aama naa billaahi wa maalaikaatiheewa kutubhiheewaru-su-lih, laa nufarriqu baynaha ahdimmirrusuli; wa qaa-loosaminaawatatanaaghufnaaka Rabbanaa wa ilaykalmasheer.

Laa yuKalifulaahu
nafsanilaaawusatahaa, lahamaaka-sabatwaatahayahaamakta-sabat. Rabbanaa laatuakhiznaain
naaseenaawakhataanaa, Rabbanaa wa laatahimilatahaynaaisharanakaamaahamal
tahooalalazeenaamin
qablinaa, Rabbanaa wa
laatuhamamilnaamaalaataqaatalaanabih, waifu
an-naawaghfir-lanaawwar
hamanaaanattaawalaaanaf-sur-naaulturalaqwamil
kaafireen.

The Apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angles and His books and His apostles: (they say) we make no difference between any of His apostles; and say, we hear and obey, our Lord! Thy forgiveness (do we crave) and to Thee is the eventual course.

Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of what) it has earned; and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us; Our Lord! do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us. Thou art our Patron, so help us against the unbelieving people.

(2:284—286)

9. Our Lord! make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely, Thou art the most liberal Giver. Our Lord! surely Thou art the gatherer of men on a day about which there is no doubt; surely Allāh will not fail in (His) promise. (3:7-8)

10. Rab-bi ḥab-lee min la-dun-ka zur-rec-ya-tan ṭay-yi-ba, in-na-ka sa-mee-‘ud du-‘aa

10. My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer. (3:37)
11. Our Lord! We believe in what Thou hast revealed and we followed the Apostle, so write us down with those who bear witness. (3:52)

Too-li-jul lay-la fin na-haa-ri wa too-li-jun na-haa-ra fil layl, wa tukh-ri-jul ḥay-ya mi-nal may-yi-ti wa tukh-ri-

12. Say: O Allāh, Master of the Kingdom! Thou givest the Kingdom to whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest; in Thine hand is the good; surely, Thou hast power over all things. Thou makest night pass into day and Thou makest the day to pass into night, and Thou
bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou givest sustenance to whom Thou pleasest without measure. (3 : 25, 26.)

13. Our Lord! forgive us our faults and our extravagances in our affair, and make firm our feet and help us against the unbelieving people. (3 : 146)

14. Our Lord! We have heard a Preacher calling to the faith saying; Believe in your Lord; so we did believe; Our Lord! forgive us our faults and cover our evil deeds and make us die with the righteous; Our Lord! and grant us what Thou hast promised us by Thy messengers and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise. (3 : 192-193)

15. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the Worlds; No
associate has He; and this am I commanded and I am the first of those who submit.

(6: 163-164)

16. Our Lord! we have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers.

(7: 23)

17. Our Lord! place us not with the unjust people.

(7: 47)

18. Our Lord vouchsafe unto us steadfastness and cause us to die in submission (to Thee).

(7: 126)

19. Our Lord! cause us to go forth from this town whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper.

(4: 75)

20. Our Lord! decide between us and our people with truth; and Thou art the Best of deciders.

(7: 89)

21. I do not control any benefit or harm for my own soul except as Allah pleases.

(7: 188)
22. Allāh sufficeth us; Allāh will soon give us of His bounty, and (also) His messenger: Unto Allāh we are supplicants.

(9 : 59)

23. Allah is sufficient for me, there is no God but He; on Him do I rely, and He is the Lord of mighty Throne.

(9 : 129)

24. Our Lord! make us not a trial for the unjust people; And deliver us by Thy mercy from the unbelieving people.

(10 : 85-86)

25. Embark in it, in the name of Allāh be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful.

(11 : 41)

26. Originator of the heavens and the earth! Thou art my guardian in this world and in the hereafter; make me die in submission and join me with the righteous.

(12 : 101)

27. My Lord! Make me keep up the prayer and from my posterity (also); Our Lord! and accept my prayer.
lee wa-li-waa-li-day-ya wa lil-mu’-mi-nee-na yaw-ma ya-qoo-mul hī-saab.


O our Lord! grant me protection and my parents and the believers on the day when the reckoning shall come to pass. (14:40-41)

28. My Lord! make me to enter a goodly entering, and cause me to go forth, a goodly going forth, and grant me from near Thee a power to assist (me). (17:80)


29. Our Lord! grant us mercy from Thy presence, and provide for us a right course in our affair (18:10)


30. O my Lord! expand my breast for me; Aud ease my task for me; And loose the knot from my tongue; (That) they may understand my saying. (20:25-28)

31. Rab-bi zid-nee ‘il-maa.

31. O My Lord! increase me in knowledge.


32. Adversity has afflicted me, and Thou art most Merciful of all who show mercy. (21:83)

33. Laa i-łaa-ha il-laa an-ta sub-ḥaa-na-ka in-nee kun-tu mi-naz zaalī-meen.

33. There is no God but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss. (21:87)
34. Rab-bi laa ta-zar-neefar-dan-wa an-takhay-rulwaa-ri-seeen.

35. Rab-bin-sur-nee bimaakaz-zaaboon.


38. Rab-baanaa aamannaa fagh-fir-lanaawar-hamnawaan-takhay-rur Raa-himeen


40. In-na ma-i‘yaraab-eeesa-yahdeen.

41. Rab-bi in-nee zalam-tunaf-see fagh-fir-lee.

34. My Lord! leave me notchildless, and Thou art thebest of inheritors. (21:89)

35. O my Lord! help meagainst their calling me a liar.(23:39)

36. O my Lord! cause meto alight a blessed alighting, and Thou art the best to causealight. (23:29)

37. My Lord! I seek refugein Thee from suggestions of the evil ones. (23:97)

38. O our Lord! we believe so forgive us and mercy have on us and Thou art thebest of those who showmercy. (23:109)

39. O our Lord! grant us in ourwives and our offspring the joy of our eyes, and make us guides to those who guard(against evil). (25:74)

40. Surely my Lord is with me: He will guide me. (26:62)

41. Surely I have doneharm to myself, so do Thouprotect me. (28:16)
42. Rab-bi in-nee li-maa an-zal-ta i-lay-ya min khay-rin fa-queer.

42. My Lord! surely I stand in need of whatever good Thou mayest send down to me. (28 : 24)

43. Rab-bin-ṣur-nee ‘a-lal qaw-mil muf-si-deen.

43. My Lord! help me against the mischievous people. (29 : 30)

44. Wa u-faw-wi-du am-ree i-lal laah ; in-nal laa-ha ba-ṣee-run bil-i‘-baad.

44. I entrust my affair to Allāh: surely Allāh sees the servants. (40 : 44)


45. Our Lord! Thou embracest all things in mercy and knowledge, so grant protection to those who turn to Thee and follow Thy way and save them from the chastisement of the hell. (40 : 7)


46. Our Lord! and make them enter the Gardens of perpetuity which Thou hast promised to them and those who do good, of their fathers and their wives and their offspring; surely Thou art the Mighty, the Wise. (40 : 8)

47. Rab-bi aw-zi‘-nee an aḥ-kh-ku-ra ni‘-ma-ta kal-la-tee an-ʿam-ta ʿa-lay-ya wa a‘-laa waa-li-day-ya wa an a‘-ma-la ṣaa-li-ḥan tar-daa-hu wa aṣ-liḥ lee fee zur - ree-ya-tee,

47. My Lord! grant me that I may be grateful for Thy favour which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee
in-nee tub-tu i-lay-ka wa in-nee mi-nal mus-li-meen.


52. Yaa-ay-yu-hal la-zee- na aama-noo it-ta-ql-laa-

and do good to me in respect of my offspring. Truly I turn to Thee, and truly I am of those who submit. (46 : 15)

48. I am overcome, so do Thou help. (54 : 10)

49. Our Lord! forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe. Our Lord! surely Thou art Kind, Merciful. (59 : 10)

50. Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming. Our Lord! do not make us a trial for those who disbelieve, and forgive us, our Lord. Surely Thou art the Mighty, the Wise. (60 : 4-5)

51. My Lord! forgive me and my parents and him who enters my house believing, and the believing men and the believing women. (71 : 28)

52. O you who believe! be careful of your duty to Allāh
ha wal-tan-zur naf-sum maa qad-da-mat li-ghad, wat-taqul-laah, in-nal laa-ha Kha-bee-run bi-maa ta'-ma-loon.¹


and let every soul consider what it has sent on for the morrow, and be careful of your duty to Allāh. Surely Allāh is aware of what you do.

And be not like those who forget Allāh, so He made them forget their own souls. These it is that are transgressors.

Not alike are the inmates of the fire and the dwellers of the Garden. The dwellers of the Garden are they that are the achievers.

Had We sent down this Qurān on a mountain, you would certainly have seen it falling down splitting asunder because of the fear of Allāh, and We set forth these parables to men that they may reflect.

He is Allāh besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful.

¹ This is also recited in the sermon of Nikāh—Solemnization of marriage.
He is Allāh, besides Whom there is no god; the King, the Holy, the Author of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness; Glory be to Allāh from what they set up (with Him)!

He is Allāh, the Creator, the Maker, the Fashioner; His are the most excellent Names; whatever is in the heavens and the earth declares His Glory; and He is the Mighty, the Wise.

(59:18—24.)
TRANSLITERATION
Bis-mil-laa-hir Raḥ-maa-nir Ra-ḥeem.
Wat-tee-ni waz-zay-too-ni,
Wa ṭoo-ri see-nee-na,
Wa ha-zal ba-la-dil a-meen.
La-qad kha-laq-nal in-saa-na fee aḥ-sa-ni taq-weem.
Sum-ma ra-dad-naa-hu as-fā-la saa-fi-leen.

TRANSLATION
In the name of Allāh, the Beneficent, the Merciful.

(1) Consider the fig and the olive,
(2) And Mount Sinai,
(3) And this City made secure,
(4) Certainly We created man in the best make.
(5) Then We render him the lowest of the low.
(6) Except those who believe and do good, so they shall have a reward never to be cut off.
(7) Then who can give you the lie after (this) about the judgment?
(8) Is not Allāh the best of the Judges?
TRANSLITERATION

Bis-mil-laa-hir Raḥ-maa-nir Raḥeem.

In-naa an-zal-naa-hu fee lay-la-til qadr.

Wa maa ad-raa-ka maa lay-la-tul qadr.

Lay-la-tul qad-ri khay-rum min al fi shahr.

Ta-naz-za-lul ma-laa-i-ka-tu war-roo-ḥu fee-haa bi-iz-ni Rab-bi-him min kul-li am-rin,

Sa-laam, hi-ya ḥat-taa maṭ-la-‘il fajr.

TRANSLATION

In the name of Allāh, the Beneficent, the Merciful.

1. Surely We revealed it on the Grand night.

2. And what will make you comprehend what the grand night is?

3. The grand night is better than a thousand months.

4. The angels and the inspiration descend in it by the permission of their Lord for every affair.

5. Peace! it is till the break of the morning.

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CHAPTER ciii

THE TIME

(Al-‘Aṣr)

TRANSLITERATION

Bis-mil-laah-hir Raḥ-maa-nir Raḥeem.

Wal ‘aṣr,

TRANSLATION

In the name of Allāh, the Beneficent, the Merciful.

(1) Consider the Time.
In-nal in-saa-na la-fee **khus-rin**,  

(2) Most surely man is in loss.  
(3) Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience.

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**Chapter cv**

**The Elephant**

*(Al-Feel)*

**TRANSLITERATION**

Bis-mil-laa-hir Raḥ-maa-nir Ra-ḥeeem.  
A-lam ta-ra kay-fa fa-a‘-la Rab-bu-ka bi-aṣ-ḥaa-bil feel.  
A-lam yaj-‘al kay-da-hum fee taq-lee-lin-w,  
Wa ar-sa-la ‘a-lay-him ṭay-ran a-baa-beel.  
Tar-mee-him bi-ḥi-jaa-ra-tim min sij-jeel  
Fa-ja-‘a-la-hum ka-‘aṣ-fim ma’kool.

**TRANSLATION**

In the name of Allāh, the Beneficent, the Merciful.  
(1) Have you not considered how your Lord dealt with the possessors of the elephant?  
(2) Did he not cause their war to end in confusion?  
(3) And send down (to prey) upon them birds in flocks.  
(4) Casting at them hard stones.  
(5) So He rendered them like straw eaten up (by cattle).
TRANSLITERATION
Bis-nil-laa-hir Rah-maa-nir Ra-heem.
Li-ee-laa-fi qu-ray-shin.
Ee-laa-fi-him riḥ-la-tish taa-i’ waṣ-ṣayf.
Fal-ya‘-bu-doo Rab-ba haazal bay-til la-zee
Aṯ-‘a-ma-hum min joo-i’n-wa aa-ma-na-hum min khawf.

TRANSLATION
In the name of Allāh, the Beneficent, the Merciful.

(1) For the protection of the Quraysh.
(2) Their protection during their journey in the winter and in the summer.
(3) So let them serve the Lord of this House.
(4) Who feeds them against hunger and gives them security against fear.

CHAPTER CVII
THE ALMS
(Al-maa-‘oon)

TRANSLITERATION
Bis-nil-laa-hir Rah-maa-nir Ra-heem.

TRANSLATION
In the name of Allāh, the Beneficent, the Merciful.

(1) Have you considered him who belies the religion?
Chapter CVIII

The Abundance of Good

(Al-Kaw-sar)

TRANSLITERATION

Bis-mil-laa-hir Raḥ-maa-nir Ra-ḥeem.

In-naa aʿ-ṭay-naa kal kaw-ṣar.

Fa-ṣal-li li-Rab-bi-ka wan-ḥar.

In-na ʿsha-ni-a-ka hu-wal ab-tar.

TRANSLATION

In the name of Allāh, the Beneficent, the Merciful.

(1) Surely We have given you abundance of good,

(2) Therefore pray to your Lord and make a sacrifice.

(3) Surely your enemy is the one cut off (from good).


Chapter cix

The Unbelievers

(Al-Kaa-fi-roon)

Transliteration

Bis-mi-laa-hir Raḥ-maa-nir Ra-ḥeeem.
Qul yaa-ay-yu-hal kaa-fi-roon.
Laa a'-bu-du maa ta'-bu-doon.
Wa laa an-tum 'aa-bi-doo-na maa a'-bud.
Wa laa a-naa 'aa-bi-dum maa 'a-bad-tum.
Wa laa an-tum 'aa-bi-doo-na maa a'-bud.
La-kum dee-nu-kum wa li-ya-deen.

Translation

In the name of Allah, the Beneficient, the Merciful.
(1) Say : O unbelievers!
(2) I do not serve that which you serve,
(3) Nor do you serve Him Whom I serve,
(4) Nor am I going to serve that which you serve,
(5) Nor are you going to serve Him Whom I serve.
(6) You shall have your recompense and I shall have my recompense.

Chapter cx

The Help

(Al-Naṣr)

Transliteration

Bis-mi-laa-hir Raḥ-maa-nir Ra-ḥeeem.

Translation

In the name of Allah, the Beneficient, the Merciful.