"There is but the One God, He is my Lord and the Lord of the worlds"

The Muslim Girls’ & Boys’ Pocket Book on Islam, Prayers and The Last Prophet of God, Muhammad by Olive Toto

Girls’ and Boys’ Islamic Pocket Book Series No. 1

PRICE 28p

www.aaiil.org
I dedicate this little book to the first Prime Minister of Malaysia, Y. T. M. Tunku Abdul Rahman Putra, D.M.N., K.O.M., C.H., whose words were "I hope that this little book will find its way into the pocket of every boy and girl".

Tunku Abdul Rahman also has the unique distinction of being elected first Secretary General of the Permanent Secretariat of the Foreign Ministers’ Conference of the 25-Muslim Member States, with its temporary Headquarters at Jeddah, Saudi Arabia.
"God is Great"

Dear Girls and Boys,

Assalamu alaykum!

I am writing this little book for girls and boys because when I was a little girl, I know how much I wanted a book on Islam to show to my friends in the school. This was because so many people did not know what Islam really was.

This pocket book, I know, will be of use to those who have just accepted Islam as well as yourselves. I shall expect you, with the help of this book, to be able to tell your little friends all about Islam. I have tried to make the prayers very easy for you by giving photos of the positions needed for these prayers. May this little pocket book be of great use to you!

Please remember that there are 650 millions of Muslims in the world. This means that every sixth person on earth is a Muslim. Be proud of this and be a wonderful example to all by leading a true Muslim life.

Your fellow Muslim, Olive Toto.
A view of the Prophet Muhammad's Mosque at Medina, Saudi Arabia, showing details of the workmanship in the new stone pillars. In the background is the famous "Green Dome" of the Shrine of the Prophet Muhammad with one of the two new minarets for the call to prayer.
Dear Boys and Girls,

The first two lines below are called “Kalimah Shahadah” in Arabic, which in English means “The words of the declaration of the faith”

“I bear witness that there is no god but God and that Muhammad is His servant and His messenger.”

Islam is a belief in One God, not three in one.

A Muslim must respect all the prophets. To us Jesus is a prophet, the same as Muhammad, except that Muhammad was and always will be the Last Prophet. Both prophets came with a message, but I am sorry to have to say that Jesus’s message got misunderstood after he went from this earth. But Muhammad’s message of “One God, only one God”, remained the same and will do so forever. We believe that Jesus came with the same message, but that others coming after him altered it.

As I have said, we respect all the prophets. We do not believe anything against any of the Prophets. In the Old Testament some prophets seem to have done certain things which a prophet should not do. We do not believe that this was so. We do not believe that Jesus said to his mother, “Woman, what have I to do with thee?” We believe that all the prophets respected women.

We also believe in the facts as stated below: in all the prophets and messengers of God, including Adam, Noah, Abraham, Moses, David, Jesus and others; in all the revealed Books of God, of which the Holy Qur’án is the final revelation; in the angels who are the spiritual servants of God; in the statement that every human being is personally responsible for his or her own actions; and in the Day of Resurrection and of Judgment.

Further, a Muslim believes that he should pray five times daily, fast during the month of Ramadán. This fast takes the form of abstaining from all food and drink, also smoking, from dawn to sunset:
Of course, you know that a Muslim must never take alcoholic drinks of any kind. A Muslim is told to pay Zakáh, which is an obligatory tax on one’s savings at the rate of 2½% of anything over ten pounds if saved longer than a year, and also to perform the Hajj (Pilgrimage to Mecca in Saudi Arabia). This is to be performed if one can do so without causing any hardship to one’s family.

In Islam the Prophet Abraham is greatly respected. All Muslims remember Abraham’s willingness to obey God and sacrifice his son, Ishmael.

In fact, a Muslim sacrifices an animal in memory of that event at the time of the pilgrimage.

We Muslims also remember how Abraham and his son rebuilt the Ka‘bah in Mecca, a place which every Muslim must visit if he can. A place where all nationalities meet and are all brothers and sisters. A true League of Nations—black, yellow, brown and white, all stand together as equals proclaiming the truth that God is One and Muhammad is His Last Prophet.

Our religious book is called the Holy Qur‘án. It has instructions for every walk of life. Everything that one needs to make life complete is mentioned in this book, and if we all followed the instructions therein we would be perfect. The advice in this book is beyond compare; it is so perfect and straightforward.

In Islam, prayers are to be said at least five times a day. This I will tell you about on another page. You may ask how it was that the people knew when it was time to come to prayers during the time of the Prophet.

The Arabic word for the action of calling one to prayer is Adhán—this word Adhán means “the call”. This is a human call. I will give you the words of the Adhán in this book later on. These words came about through the Prophet Muhammad having a divine inspiration in which the words of the call were told to him. Strange to say,
two of Muhammad’s followers dreamt the very same words, and so this call became the means of calling the Muslims to prayers and has been the same ever since. It needs a man with a loud clear voice to sound this call, but, of course, all Muslims can sound the call for prayers.

One of Islam’s great advantages is its simplicity. No mathematical problems—three ones are three, not three ones are one. We believe in One God—not three in one.

Another advantage is the fact that we are not born sinful. Now, if a person is about to die, there is no need for us to run around looking for a priest to say a prayer over him; or to baptize a baby who, without this, would not be saved nor go to heaven.

We have no priesthood in Islam. Anyone can lead the prayers—but not to wash away our sins to make us ready for heaven because we are born sinful. No! We Muslims believe that no one is born sinful, especially an innocent babe. I am sure all mothers will agree on this point that their babies are not born sinful. Therefore, we do not start life with a load on our shoulders, feeling that we have the disadvantage of being born sinful. No! We believe we come into this world sinless. Of course, we can become sinful, but to start life sinful—no! God sends us into this world with a clean slate to start life.

Another advantage is in the very name of our religion brought to us by the Prophet Muhammad—that is, Islam. Islam means submission to the will of God. Another advantage which the Prophet Muhammad brought to us, through God’s grace, is brotherliness. I mean true brotherliness.

What a wonderful greeting Muslims give to each other! Assalamu alaykum! meaning “Peace be with you!” Much better than “Good morning!”, especially if it is a rotten morning. Even if this is short for “A good morning to you!”, it is not so beautiful as “Peace be with you!”
FIFTY QUESTIONS AND ANSWERS OF INTEREST ABOUT ISLAM

My dear Boys and Girls, I have a few questions and answers for you.

I am sure, by now, you know already that Islam is a belief in One and only One God, and that Muhammad is His Last Prophet. And also that Islam reveres all the prophets (the only religion that does this). Also that our Prophet was born in Arabia and his mother’s name was Aminah and his father’s ‘Abdulláh. But I have a few questions that might interest you. So, my dear Children, here they are. I know what it is like when one is at school; friends think all kinds of funny things about us Muslims, and therefore we must be ready to answer any questions whatever they are. Never get annoyed with anyone asking you any question, even if it seems silly to you. Always remember that for many centuries Islam has been misunderstood. Of course, not so much now. But even now some people do not understand Islam. And it is your job, young as you are, to make Islam understood by all.

Question 1. Name the religion which wants its followers to believe in only One God for Whom the word in Arabic is Alláh, and the word in English is God.
Answer 1. Islam is that religion.

Question 2. Name the religion that believes in all the prophets and also believes in the Prophet Muhammad as the Last Prophet.
Answer 2. Islam is the only religion that believes all that is said above.

Question 3. Which religion believes that Jesus is a prophet?
Answer 3. Islam is that religion.
Question 4. What are the followers of Islam called?
Answer 4. Muslims.

Question 5. Why cannot a Muslim call himself a Muhammadan?
Answer 5. Because, as you know, the Christians worship Jesus Christ or through him, therefore, they are called Christians. A Muslim does *not* worship Muhammad. So he must not be called a Muhammadan, because it gives a wrong impression.

Question 6. A little child asks this question with reference to the above Answer 5 (the child is a little girl), “But what if my teacher calls me a Muhammadan and I am too shy to correct her?”
Answer 6. Little Girl! If you let anyone call you a Muhammadan you are doing a lot of harm to all Muslims everywhere. Never be too shy to stand up for Islam, if there is any likelihood of Islam being misunderstood. As for your teacher, she will admire you if you put your hand up and politely give the reason why you must not be called a Muhammadan.

Question 7. Who gave the name of Islam to our religion?
Answer 7. God gave the name of Islam to this religion which was revealed to the Prophet Muhammad. A statement about this is in the Holy Qur’án (our Holy Book).

Question 8. Does a Muslim need anyone to wash away his or her sins or did anyone die on a cross to save us?
Answer 8. No, definitely no. A Muslim must wash away his own sins with prayers to God by being truly sorry. We Muslims believe that no man must die for us to wash away our sins, and that God could never want anyone to die for our sins.

Question 9. Does a Muslim need a priest to confess to? Does he make confession in a confession box?
Answer 9. Islam is against such things, and there are no confession boxes. A Muslim prays straight to God Himself.

Question 10. What is the meaning of the word Islam?
Answer 10. The word Islam means submission or to submit to God.

Question 11. In Islam we have five important things to believe in. These important things we call pillars. You can guess why they are called pillars. Because they hold Islam up. Islam rests on them. Please name these five pillars.

Answer 11. (1) Faith in One God and the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting during the month of fasting, called Ramadán; (4) The Zakáh. This is a kind of poor-rate and also a rate for the community’s benefit and a charity to help any good cause. This is a 2½ per cent tax on one’s yearly savings over £10 and (5) The Hajj, or the pilgrimage to Mecca at a certain stated time of the year. A visit to the Ka‘bah at Mecca at any other time is called ‘Umrah, which means “the minor pilgrimage”.

Question 12. What does Islam think of labour or, in other words, work?
Answer 12. Every kind of labour which enables a man to live honestly is respected by Islam.

Question 13. I have my Holy Qur’án to believe in and follow. But how must I think about the other holy books?

Answer 13. We must respect all holy books because all holy books were brought by a prophet and from God. But it is sad to say that these holy books have not remained intact.

Question 14. Why did we need the Last Prophet (the Prophet Muhammad), and the last Holy Book (the Holy Qur’án)?
Answer 14. We needed a last prophet, which is Muhammad, because the Divine message many other prophets brought had been altered and misunderstood. We needed a last book, because this, the Qur’án, is the only book which has not been altered and will not and cannot be, as millions of Muslims know it by heart. Other holy books have been altered. If all copies of the Qur’án were burnt (which God forbid!), the very next moment the Qur’án would spring to life again from the millions who know it by heart. So you can see there is no chance of this book, the Qur’án, being lost or altered.

Question 15. We have spoken a lot about God, but who is He?

Answer 15. He is the Maker of everything. He made the worlds and all things in them. He tells us in the Holy Qur’án (which was revealed 1,400 years ago) about the worlds, not only this world. He is the Maker of everything. He is the power that watches over us and guides us. He has no family, sons or daughters. He is One, and only One, not three in one. He sees everything. He knows everything. He forgives everything, if one is truly repentant. He punishes those who do not repent or try to be good.

Question 16. If someone asked you, “Can Islam be understood by all?”, what would be the answer?

Answer 16. It is the simplicity and common sense of Islam that appeals to all who accept it. “Why,” one says, “I must have always been a Muslim because I always believed in One God and all the prophets. Of course, I did not know about Muhammad being the Last Prophet, but now I understand and see how sensible it is.” These remarks I have really heard often.
A PLACE OF GREAT IMPORTANCE TO MUSLIMS

The Aqsa Mosque at Jerusalem (The Dome of The Rock)
Question 17. Does Islam mention the poor and the orphans?
Answer 17. Yes, so much so that one can write a whole book about it.

Question 18. Can a Muslim gamble?
Answer 18. A simple NO!

Question 19. Can a Muslim drink alcohol?
Answer 19. Definitely NO, and one day all people will see the curse of drink.

Question 20. What would you call Islam?
Answer 20. A religion; a way of life which must be in use always, not just for prayer time on Fridays. Islam must always be with you in the home, in politics, in business, in marriage, in sleeping, eating, living and dying. It is what you, boys and girls, know by the common words—a must.

Question 21. Name some of the things that Islam says it is wrong to do.
Answer 21. It is wrong to hate, steal, lie, to be jealous, or kill, and to have such pride that it becomes haughtiness; also it is wrong to be cruel to animals, to eat pork, use bad language. It is wrong to rob in business or otherwise. Never sign a contract which you do not mean to keep. Never borrow and not pay back. It is a sin. Never incur debts which you will never be able to pay. Just ask your heart, “Is this right or wrong?” It will tell you if you are a Muslim. The Prophet once said, “Sin is that thing which hurts inside your chest”.

Question 22. Does a Muslim have any sacred animals as the Hindus have, such as for instance the cow?
Answer 22. No, none at all. “But all animals,” said our Prophet, “must be treated with kindness”.

Question 23. Does a Muslim think of any river as sacred and holy?
Answer 23. No.
Question 24. Must a preacher be ordained before he can lead the prayers or give a sermon in a mosque?

Answer 24. No. There are no priests in Islam. But there are men trained to lecture and lead prayers and to study every point of Islam. These persons are called Imams, but any good man can stand up and lead the prayers.

Question 25. Will another prophet ever come?

Answer 25. No. The Prophet Muhammad (may the peace and blessing of God be upon him!) is the Last Prophet. No more prophets will ever come.

Question 26. Does a prophet always bring a holy book or message?

Answer 26. We Muslims believe he always brings a book and a message.

Question 27. Are we born in sin? What does Islam say about this?

Answer 27. No. We are born sinless. But we can become sinful if we do not take God’s advice and pray for help. I ask you or anyone, “Can any mother honestly believe her baby is born sinful? Can she believe that her cuddle-some little bundle was born sinful and that some man must say a prayer before it can go to heaven, if God calls it?” A Muslim will never believe this. I doubt if any mother really would or does.

Question 28. Was the good woman Mary the Mother of God?

Answer 28. No. The good woman Mary was not the Mother of God. She was the mother of the Prophet Jesus. God has no mother or father.

Question 29. Does a Muslim believe that Jesus is God or a part of God and that he took the shape of a man and came down to die for our sins?

Answer 29. No. A Muslim must not believe in this.
Question 30. Does our Holy Book, the Qur’án, mention Jesus and his mother, Mary?
Answer 30. Yes. Always the mother of Jesus is mentioned with great respect, but only as a good woman, not as one to pray through or to; and Jesus as a good man and a prophet of God.

Question 31. If I pray to God, does He benefit by it?
Answer 31. God does not benefit by your prayer. It is you who benefit. But God is happy that you turn to Him and seek Him out in prayer, asking His help in daily life. But always remember that it is you who need God, and please do not forget this: God can and does exist without you, but you cannot exist without God and His help.

Question 32. How many times a day is a Muslim asked to worship God?
Answer 32. At least five times a day: (1) any time from daybreak to sunrise; (2) in the afternoon; (3) in the late afternoon; (4) at sunset; and (5) before retiring to bed.

Question 33. Does a Muslim say a prayer before and after meals?
Answer 33. Yes. A Muslim says a prayer before he starts anything and not only before meals. For instance, before he starts to drive his car or before he begins a journey or any job, he says: Bis mil-láh. This is an Arabic phrase and means in English “In the name of God”. A Muslim thanks God at the end of his job with the words Al ham du lillah, which means in English “God be thanked.”

Question 34. Are there any statues or figures of marble or of any other kind of stone and wood made for the Muslims as for the Catholics?
Answer 34. Not at all.

Question 35. Are Muslims called to worship by bell-ringing?
Answer 35. No. A human cry brings the followers to prayers. This cry is much better than a bell. A man calls out to his fellow men to come to prayers in the name of God. Any man can do this, but a special man, who has a good voice, does it, and is called a Muezzin. You may wonder why I say that a human call is better than a bell. Think for yourself a minute. This man has a heart; he feels happy to be going to call others to come and praise God. But that bell is just a piece of metal. It has no emotion. No heart throbs to spur one on. The call to prayers is heard from the mosques and Muslim places of worship all over the world.

Question 36. Does an Imam put on a certain kind of robe like a clergyman in England?

Answer 36. No. There is NO special dress as worn by a clergyman, and no laces and embroidered robes as in the High Church for an Imam to wear.

Question 37. Are there any nuns in Islam?

Answer 37. No. We believe in Islam that a woman should marry and have children and she can still say all the prayers that a good person should. But we think it is not God’s wish for a woman to become a nun.

Question 38. Are there monks in Islam?

Answer 38. No.

Question 39. Does a baby have to be christened in Islam?

Answer 39. No. But we do cry the call to prayers softly in a baby’s ear when it is born, as it is the first best thing for a baby to hear. But if anything should happen to the baby, the cry has not paved its way to heaven. As I said before, a baby is sinless and always goes to heaven, prayer or no prayer. But we like to let the sound of the call to prayers reach a baby’s ear.

Question 40. What does a Muslim do before he says his prayers?
Answer 40. A Muslim washes himself in a specified manner. The Arabic word for this washing process is \textit{Wudhú}.

Question 41. Does a Muslim say his prayers standing?

Answer 41. Yes, some part of it. But if he is ill, he can say his prayers in any position best suitable to himself. But if he is strong and healthy, then he has to follow a set form of postures. A Muslim starts his prayers standing, then he kneels, bows down and places his forehead right on to the ground so that the nose also touches it. No position is too humble when one is before God. In our prayers we stand, kneel, and place our foreheads touching the ground many times. I have given elsewhere a detailed description of how to pray.

Question 42. Can a Muslim say his prayers anywhere or only in a mosque?

Answer 42. A Muslim can say his prayers anywhere, in a church, in a park or in a train; in fact, as I have said, everywhere. Any clean place can be a place of prayer. Our Prophet once said, “The whole earth has been made a mosque for me”.

Question 43. Does a Muslim keep Sunday as his holy day?

Answer 43. Every day is holy to a Muslim. We do meet on a Friday for congregational prayers soon after mid-day, when we have a short sermon and then prayers. A Muslim does not believe that God rested on the seventh day, because our Holy Book says, “God is He besides whom there is no god . . . sleep does not overtake Him . . . His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not . . .”

Question 44. Are women mentioned in the Muslim’s Holy Book (the Qur’an)?
**Answer 44.** Women are mentioned in the Muslim’s Holy Book (the Qur’án). A woman is mentioned every time a man is mentioned. Here is one example: The fasting men and the fasting women, the patient men and the patient women, etc. Never is the woman left out.

**Question 45.** In Islam can a woman have her own property or did she have to wait, as in England, until recently to get her rights by a law passed in the British Parliament?

**Answer 45.** Woman was given her rights in the time of our Prophet 1,400 year ago. Her property did not become her husband’s when she married. It is true a woman does not inherit the same as her brother from her parents. But it is argued that a male has more responsibilities and has generally to keep a family, whereas what a woman inherits she can keep for herself even after her marriage.

**Question 46.** Which is better—prayers, fasting or good deeds?

**Answer 46.** We do not like to make comparisons, because prayer and fasting are the duties a Muslim has to perform as ordained by God. The Qur’án, however, says that prayers without good deeds are of no use.

**Question 47.** Does one need a rosary to say prayers?

**Answer 47.** No.

**Question 48.** What is the Hadith?

**Answer 48.** It is a record of the sayings of the Prophet Muhammad. There are many collections of our Prophet’s sayings.

**Question 49.** Is the Prophet Muhammad an historical figure?

**Answer 49.** Yes.

**Question 50.** What did our Prophet say about mothers?

**Answer 50.** He said, “Paradise lies at the feet of the mother”.
A Chinese Imam delivering a sermon in the oldest mosque of Peking

Yes, dear Girls and Boys, there are twenty thousand Muslims in Peking, China, alone and in the whole of China there are more than twelve million. Of course, there are many mosques in China, and daily one can hear the call to prayers echoing from the minarets.
Ablutions

Dear Children,

A Muslim must wash before prayers, or, as we grown-ups would say, “make ablutions”. Little Haroun Khan is showing you in the photos here exactly what to do.

Action 1
Start washing with the right hand first up to the wrist three times and then do the same action to the left hand three times. Always use running water if you can. If not, pour water out of a jug or can. Do not place hands, feet or face into a bowl of water.

Actions 2 and 2a
Rinse the mouth three times after cleaning the teeth.
Wudhu is the Arabic word for Ablutions

Action 3
Clean your nose inside and outside. The best way is to sniff water up three times and then wash the tip of the nose three times.

Little Haroun Ali Khan, the little boy in these photos, lives in London and is getting ready to lead the prayers at home because he has enough brothers and sisters to lead in prayers.

Action 4
Wash the face three times.
Islam makes cleanliness its great cry and there are many sayings from our Prophet about cleanliness

**Actions 5, 5a and 5b**
Wash the arms from the wrist up to the elbow. Washing the right arm first three times and then the left arm from the wrist up to the elbow three times. In the photos I show the right arm. I know that you will know by these photos how to wash the left arm.

Once the Prophet was asked, “What is faith?” His answer was “Cleanliness is a part of faith”.

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Wudhu is performed only when the whole of the body is clean otherwise a bath must be taken before ablutions
Actions 6, 6a and 6b

6 Pass your wet hands over your head, starting from the top of the forehead, using the inside of the hands.
**Action 7**
Pass the hands right over the back of the head to the neck, ending up by the ears.

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**Action 7a**
Put the forefingers into the ears and work around all the grooves of the ears and the ear holes as well. Work on both ears at the same time.
**Action 8**
Go around all the back of the ears with your thumbs and work upwards, then carry on with the next action.

**Action 9**
Turn your hands over and with the back of the hands wipe all round the back of the neck, ending up by the ears.

**Action 10**
Wash the feet up to the ankles three times, the right foot first. Having washed that three times, wash the left foot three times.
**ADHAN — The call to prayers**

1. *Allah Akbar.* — "God is the Greatest." (Repeate four times.)

2. *Ash-ha-du an là il-la-ha-il-lah.*
   "I bear witness that nothing deserves to be worshipped but God." (Repeate twice.)

   "I bear witness that Muhammad is the Messenger of God" (Repeate twice.)

4. *Hay-ya ‘a-las sa-lah.* — "Come to prayer." (Repeate twice, turning to the right side.)

5. *Hay-ya ‘a-lal fa-lah.* — "Come to success." (Repeate twice, turning to the left side.)

6. *Allah Akbar.* — "God is the Greatest." (Repeate twice.)

7. *Lá-il-la-ha il-lal lah.* — "There is no god but God." (Once.)

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

*As-sa-la-tu khay-run mi-nan nawm.* — "Prayer is better than sleep." (Repeate twice.)

Always face Mecca when giving this call.
A Muezzin in Egypt sounding the call to prayers

All over the Muslim world, the call is recited in Arabic

It is not compulsory to put both hands to the ears, although this is done in some countries such as India and Pakistan.
"The Prophet's Mosque" at Medina, Saudi Arabia

27
**PRAYER OR THE WORSHIP OF GOD**

Prayer benefits you, not God. It helps you to feel God is near you, watching over you and helping you to use the sense of right and wrong which He has given you. You must really want to be good, or else your prayer is no good. Do not blame God if things go wrong. Search yourself and work things out. God has given you things all around you to help you in your daily life.

Now look at the prayers I am going to describe to you. Note how each action all the way through means something: the way one starts a prayer with the hands to the ears, letting the whole world know that here is a wonderful proclamation — God is One; also, the way one goes on to the knees, humble before God, and even still more humble with the forehead touching the ground. Search for yourself and you will see a reason for all the actions in prayer — all adding up to submission to the will of God. These prayers are made up of Rak'ahs. Some prayers are optional (the Arabic word for optional is Sunnah), and some are compulsory (the Arabic word for compulsory is Fardh). Although we call the Sunnah Rak'ahs optional, no one leaves them out from his or her prayers because the Prophet always performed them. Of course, we can say, and should say, as many voluntary prayers as we can, if possible. The word for voluntary in Arabic is Nafl. I am going to tell you in a little while how many Rak'ahs to perform each time for each particular prayer. You will also get to know what a Rak'ah is and the actions and prayers which go to form a Rak'ah. I will also give you some photos in the following pages to illustrate the prayers.

First of all, I will give the time of these prayers, naming them in Arabic as all Muslims do.

1. **The Fajr Prayer**

   Fajr is an Arabic word meaning daybreak.
This prayer consists of two optional (Sunnah) Rak‘ahs followed by two compulsory (Fardh) Rak‘ahs, and is said between daybreak and sunrise.

2. The Zuhr Prayer

Zuhr is an Arabic word meaning early afternoon. This early afternoon prayer is said after midday.

It consists of four optional (Sunnah) Rak‘ahs followed by four compulsory (Fardh) Rak‘ahs. Then come two more optional (Sunnah) Rak‘ahs and two voluntary (Nafl) Rak‘ahs except on Fridays in the Jumu‘ah congregational Prayer, when the four compulsory Fardh Rak‘ahs are reduced to two (Fardh) compulsory Rak‘ahs.

The Arabic word Jumu‘ah means Friday.

3. The Asr Prayer

Asr is an Arabic word meaning late afternoon. This prayer is said near tea time, and consists of four (Fardh) compulsory Rak‘ahs only.

4. The Maghrib Prayer

Maghrib is an Arabic word and means sunset. This prayer is said at sunset. It consists of three compulsory (Fardh) Rak‘ahs followed by two optional (Sunnah) Rak‘ahs, and then two voluntary (Nafl) Rak‘ahs.

5. The Isha Prayer

Isha in Arabic means nightfall. This prayer is said at bedtime and consists of four compulsory (Fardh) Rak‘ahs, then two optional (Sunnah) Rak‘ahs, followed by three optional Rak‘ahs known as Witr. This Witr prayer is always said the last thing at night.

Please remember that the Fardh prayers are meant to be said in congregation with an Imam leading. If this is impossible, then two or three persons with a leader can say prayers together. If this is also impossible, then one person can perform the Fardh prayer alone.

I am going to give you a prayer chart on the next page, and also I will describe how to perform the prayer.
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<th>Name of Prayer</th>
<th>Times of Prayer</th>
<th>Sunnah (Optional)</th>
<th>Sunnah (Regular)</th>
<th>Fardh (Obligatory)</th>
<th>Sunnah (Regular)</th>
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<th>Witr (Obligatory)</th>
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</thead>
<tbody>
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<td>1 The Fajr</td>
<td>Between dawn and sunrise.</td>
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<td>2 The Zuhr</td>
<td>After midday.</td>
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<td>2</td>
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<tr>
<td>3 The Asr</td>
<td>Between Zuhr and Maghrib, sometime before sunset.</td>
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<tr>
<td>4 The Maghrib</td>
<td>Soon after sunset.</td>
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<td>3</td>
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<td>2</td>
<td>...</td>
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<tr>
<td>5 The Isha</td>
<td>Before retiring at night.</td>
<td>...</td>
<td>...</td>
<td>4</td>
<td>2</td>
<td>...</td>
<td>3</td>
</tr>
</tbody>
</table>

The four *Rak‘ahs* marked * are replaced by two *Rak‘ahs* on a Friday at Jumu‘ah Prayers. I have already told you that the Arabic word Jumu‘ah means in English—Friday. On this day a sermon is given and then the prayers are performed. After this one can go about one’s daily work, and also before the Jumu‘ah Prayers if one so desires. This prayer is held after midday.
Little Malaysian boys and girls at prayers with a young Malaysian leading them

THE IQAMAH OR STANDING UP FOR PRAYERS

Now that the congregation has assembled, one of the little boys, usually in the front row, announces the start of the prayers. This is done by sounding the words of the Igáma, which are the same as those of the Adhán. But in the Igáma each sentence is sounded once with the exception of numbers 1 and 7 which are repeated twice. Another difference is that the sentence Qad gámat al-Saláh (repeated twice) is added after number 5. These words mean: the prayers are ready to start. After this the Imam begins the prayers by sounding the words Alláhu Akbar.
PRAYERS—SALAH

(Salah is the Arabic word for prayer)

The positions for prayers have been numbered and photos are included in the instructions on the next pages.

Please always remember that at the end of every second Rak‘ah, and to end each prayer, one always goes back again into position 8, having already done positions 6 and 7.

Positions for a two-Rak‘ah Prayer:
1st Rak‘ah: Use positions 1, 2, 3, 4, 5, 6 and 7.
2nd Rak‘ah: Use positions 1, 2, 3, 4, 5, 6, 7 and 8. In position 8 invoke the blessings of God on the Prophet Muhammad. Then, still in position 8, perform the actions and the prayers of A, B and C. This is the end of the two-Rak‘ah prayer.

Positions for a three-Rak‘ah Prayer:
Positions 1, 2, 3, 4, 5, 6 and 7 — first Rak‘ah.
Positions 1, 2, 3, 4, 5, 6, 7 and 8 — second Rak‘ah.
Positions 1, 2, 3, 4, 5, 6, 7 and 8 — third Rak‘ah. Remain in the last position 8 and invoke the blessings of God on the Prophet Muhammad; also perform the actions and prayers of A, B and C. This ends a three-Rak‘ah prayer.

Positions for a four-Rak‘ah Prayer:
Positions 1, 2, 3, 4, 5, 6 and 7 — first Rak‘ah.
Positions 1, 2, 3, 4, 5, 6, 7 and 8 — second Rak‘ah.
Positions 1, 2, 3, 4, 5, 6 and 7 — third Rak‘ah.
Positions 1, 2, 3, 4, 5, 6, 7 and 8 — fourth Rak‘ah. Remain in the last position 8 and invoke the blessings of God on the Prophet Muhammad; also perform the action and prayers of A, B, C. This is the end of a four-Rak‘ah prayer.
SALAH OR PRAYERS

Now I will describe the positions and prayers.

ALWAYS FACE MECCA WHEN PRAYING

POSITION 1

Stand upright and recite these words:

"I intend to dedicate this prayer to God with so many Rak'ahs".

Then place the hands to the ears and recite "Alláhu Akbar" (God is the Greatest). By the words so many Rak'ahs I mean that you should state the number of Rak'ahs you intend to do for the certain time you are going to say the prayers, whether it be at daybreak, lunch time, tea time, sunset or bedtime.

In all other Rak'ahs (except when beginning a prayer) position 1 is used only for a split second without placing the hands to the ears, positions 1 and 2 being almost combined.

POSITION 1

Whilst in the standing position 2, recite only the first chapter of the Qur'án in the third and fourth Rak'ahs, if it is a Fardh prayer.
POSITION 2

Take hands from the ears and place them on the chest or a little below. Place the right hand over the left. Then recite these words (in the first Rak'ah only):

"O God, glorified, praise-worthy and blessed is Thy name!

There is no god except Thee.
I seek refuge with God from the rejected Satan."

Then recite always in every Rak'ah the first chapter of the Qur'án, which is:

"In the name of God, the Beneficent, the Merciful. Praise be to God, Lord of the worlds, the Beneficent, the Merciful, Master of the Day of Judgment. Thee alone do we worship and to Thee alone do we turn for help. Guide us in the straight path — the path of those upon whom be Thy blessings, not of those upon whom be Thy wrath, nor of those who go astray. Amen!"

Then recite a short chapter of the Qur’án. The one, for instance, that is usually recited is:

"In the name of God, the Beneficent, the Merciful. Say: He, God is one. God is He upon whom all depend. He begets not, nor is He begotten; and none is equal to Him."
POSITION 3

Bow down, placing hands on knees, keeping the knees stiff, and recite the words as stated below:
“Glory to God, the Greatest!” (To be repeated three times.)

POSITION 4

Now stand upright and recite the words “Our Lord has heard the one who has praised Him. Our Lord, praise be to Thee!”
POSITION 5

From the standing position drop straight to the ground on the knees, placing the forehead on the ground, the nose and palms of the hands also touching the ground, and recite the words as stated below:

“Glory to God, the Most High!”
(Repeat this sentence three times.)

Always remember: whenever you change a position in the prayer, say “Alláhu Akbar (God is the Greatest)”.

POSITION 6

Sit upright, sitting on the left foot, keeping knees still on the ground. The right foot remains as in the kneeling position, that is, the toe touching the ground and hands placed on the knees. Recite the words as stated below:

“God is the Greatest.”

POSITION 6
POSITION 7
Recite:
“God is the Greatest. Glory to God the Most High!” (Repeat this sentence three times.)

POSITION 8
This position is used to connect the second and third Rak‘ahs in a three-or-four Rak‘ah prayer. It is not used to connect the first to the second nor the third to the fourth Rak‘ah in any prayer. I will give you the prayers which are to be recited whilst in position 8 elsewhere. At the end of any prayer you must finish up in position 8.
**Action A:** Still in position 8, turn the head to the right and say "Assalamu 'Alaykum wa Rahmatullah", meaning "Peace be with you and the mercy of God"!

**Action B:** Still in the same position, turn the head to the left and again say "Assalamu 'Alaykum wa Rahmatullah".

**Action C:** Turn your head back to its normal position. Raise your hands and give praise to God.

Whether it be a two-Rak'ah, three-Rak'ah or four-Rak'ah prayer, always end in position 8 and seek the blessings of God as given on page 39 for the Prophet Muhammad. Then actions A B and C follow, and this ends the prayer.
All prayers consist of more than one Rak'ah. One always starts a Rak'ah in a standing position.

The second Rak'ah also starts with position 1 (combined with position 2). But do not raise the hands to the ears. Just put the hands on the chest. Recite the prayers stated for position 2, that is, the first chapter of the Qur'án followed by another chapter of the Qur'án. Then carry on with the positions and prayers as in the first Rak'ah, that is, positions 3, 4, 5, 6 and 7; but after position 7 go into position 8, and recite the following words:

“All prayers and worship given through words, action and wealth are due to God.

Peace be on you, O Prophet, and the mercy of God and His blessings!

Peace be on us and the righteous servants of God!

I bear witness that none deserves to be served but God, and I bear witness that Muhammad is His servant and Messenger.”

After these wonderful words addressed to God, one rises up and continues on with the third and fourth Rak'ahs according to the time of prayer and Rak'ahs required; but if a prayer consists only of two Rak'ahs, at the end of the second Rak'ah whilst seated on the left foot (having already completed prayers and positions 6, 7, 8, and still in the last position 8, invoke the blessings of God upon the Last Prophet, Muhammad (May peace and blessings of God be upon him!).

The words are:

“O God, exalt Muhammad and his followers as Thou didst exalt Abraham and his followers!

Thou art Praised and Glorified.”

“O God, bless Muhammad and his followers as Thou didst bless Abraham and his followers!

Thou art Praised and Glorified.”
Don’t forget, dear Children, that you always ask for the blessings on our dear Prophet when you end a prayer just before Actions A, B and C.

Please also remember that if the prayer has more than two Rak‘ahs, then rise up after having done the second Rak‘ah with its positions 1, 2, 3, 4, 5, 6, 7 and 8. Stand for positions 1 and 2 and recite the first chapter of the Qur’án only, and then continue on with all prayers and positions 3, 4, 5, 6, 7 and 8, and after the blessings of the Prophet Muhammad add Actions A, B and C. This would be for a three-Rak‘ah prayer. If the prayer has four Rak‘ahs, complete the third Rak‘ah up to position 7. From position 7 rise straight up and start the fourth Rak‘ah, doing positions 2, 3, 4, 5, 6, 7 and 8, ending in the same way as the prayer with two or three Rak‘ahs, that is, ending with Actions A, B and C on the last position 8 after the prayers and the asking for the blessings on the Prophet Muhammad.

When on the point of retiring one performs a prayer of 4 Rak‘ahs, 2 Rak‘ahs and then 3 Rak‘ahs. Now in the last Rak‘ah of the 3-Rak‘ah prayer when in position 4, recite the words as given below:

O God, we beseech Thy help, and ask Thy protection and believe in Thee and trust in Thee and we praise Thee in the best manner and we thank Thee, and we are not ungrateful! We cast off and forsake him who disobeys Thee. O God! Thee do we serve and to Thee do we pray and make obeisance and to Thee do we flee and we are quick and we hope for Thy mercy and we fear Thy chastisement; for surely Thy chastisement overtakes the unbelievers.

Dear Children,

Some instructions I have repeated many times, this is because I want to make everything very clear to you.
Dear Boys and Girls,

I hope this page will help you. I will try below to help you. I feel certain no Arabic student will like this, but this is how it sounds to my English ear.

This may be an unusual way of transliteration of the prayers in Arabic, but you will be able to pronounce the Arabic words if you follow the sounds from the words I have shown you below.

a as in allow, another.
á as in car, bar.
u as in put, cushion, cushy.
ú as in fluke, flute, jute.
ai as in Bairam, Jain, maiden.
i as in listen, list, lit, lick.
í as in Biafra, justify, justification.
ou as in hound, house, found, pound.

' on any of these letters, e.g. á, ú, í, means that the vowels are long.

' before or after a letter means that sound is gutteral.

In the next few pages I have given you the Arabic text of the prayers and the transliteration.
PLEASE REMEMBER

Whilst in the standing position 2 in the third and fourth Rak‘ahs, only recite the first chapter of the Qur‘án in a Fardh prayer.

Position 1.

Alláhu Akbar.

Position 2.

Sub há na kal-láhum ma wa bi ha m di ka wa tabára kasmuka wa ta‘á lá jad du ka wa lá ilá ha ghairu ka.

A‘ú zu bil lá hi minash shaitánir rajím.

Bis mil lá hir Rah ma nir Rahím.

Bis mil lá hir Rah má nir Rahím.

Qul huwal láhu Ahad.
Al-láh hus sa mad. Lam yalid wa lam yú lad wa lam ya kul la hú kufu wan ahd.

Then say:

Alláhu Akbar, and bend down.

Sub há na rab bi yal azím
(repeat three times).

Sami‘ Alláhu li man hamidah. Rab ba ná la kal hamd.

Alláhu Akbar.
Sub há na rab bi yal a‘lá
(repeat three times).
Alláhu Akbar.

Sub há na rab bi yal a‘lá.
(Repeat three times.)

Alláhu Akbar (and bend down)

At ta hiy yá tu lil láhí was sala wátu wat tay yi bá tu. As sa lá mu ‘alaika ay yu han na biy yu wa rah ma tul láhi wa bara ká tu hú. As salámu ‘alainá wa ‘álá ‘ibá dil láhis sáli hín. Ash ha du al lá ilá ha il-lal láhu wa ash ha du an na muhámadan ‘áb du hú wa ra sú luh.

On the next page you will find the Arabic and transliteration for the blessings on the Prophet Muhammad to be said in Position 8.
If it is the final position, whether in a prayer of two, three, or four Rak'ahs, the following prayer of blessings on the Prophet Muhammad, called Darúd or al-Saláh 'ala al-Nabíyy, is always recited:


Action A and Action B

Assálámu 'Alaykum wa Rahmatulláh.

Action C

Give your own praises to God.

These Actions A, B and C, are always completed at the end of “the blessings” and when one is still in the last position.
Please remember that when on the point of going to bed one performs a prayer of 4 Rak‘ahs, 2 Rak‘ahs and then 3 Rak‘ahs. Now in the last Rak‘ah of the 3 Rak‘ahs when in position 4, recite the prayer given below in Arabic with its transliteration:

Al láá-hum-ma inná-nas ta ‘ínu ka wa nas tagh fí ru ka wa nu‘ minu bi ka wa na ta wak kalu ‘alai ka wa nuth ní ‘alai kal khair wa nash kuru ka wa lá nak fu ru ka wa nakh la‘u wa nat ru ku man yaf ju ru ka. Al la-hum-ma iyyá ka na‘ budu wa la ka nu sal lí wa nas ju du wa ilai ka nas‘á wa nah fidu wa nar jú rah ma taka wa nakh shá ‘azá bak. Inna ‘azá baká bil kuf fárí mul hiq.

Whenever a verse from the Holy Qur‘án is read, or a prayer, one always begins with the words:

Bis-mil-lá hir Rah-má-nir Rahim (In the name of God the Beneficent, the Merciful).
Behind these beautiful doors inlaid with mother of pearl in the Topkapi Palace Museum at Istanbul, Turkey, lie some relics of the Prophet Muhammad.
AN APPRECIATION OF MUHAMMAD

Muhammad, God's servant, the strong in faith,
Came he from the tribe of Quraysh.
An orphan, a parent, a leader was he.
Muhammad the master so good and kind,
His like is very hard to find.
As a partner in marriage none better than he,
O God, help us like him to be!
Muhammad the helpful in the time of need,
Mended many a broken reed of mankind so much in need,
Full of pity, love and power,
God was with him every hour.
Muhammad, the conqueror in the days of yore,
Would enter a city, on his captives have pity.
War, he said, was forced on me,
But my captives must go free, and until such times they can be,
See you heed them, clothe and feed them.

Muhammad a leader was he as all politicians should be,
   upright, honest to the core.
Learn ye much from this man of yore.
Women he uplifted from their low degree.
Paradise, said he, lies at the feet of mother.
And of the new-born babes, said he,
Born in sin they cannot be.
Pagans around him everywhere,
Listened to his daily prayer.
Slay not your baby girls, said he.
And also let your slaves go free.
For this, he said, is God's decree.
I beg ye, harken unto me.
The day did come the fight was done.  
They heard his cry, O God is One!  
And lowly too they knelt in prayer,  
Saying God is everywhere.  
Muhammad all prophets did surpass,  
Because God willed him to be the last.  
And so to him a book was given.  
It is a book so rich and rare,  
Where man can find a precious share  
Of advice so freely given,  
Which for centuries was hidden,  
By man's misunderstanding all,  
And not listening to God's call.  
So through this book it shall be,  
Once again God speaks to thee.

So gather these jewels so rich and rare,  
With the likeness of which none can compare.  
Jewels for all nations, God is so fair,  
Race or colour, knoweth not He,  
And that is how we all should be,  
If we want world unity.  
Muhammad, he would wish us all to listen,  
When we hear God's call.  
Unity and brotherhood has not yet been understood:  
We are not yet out of the wood;  
Islam is still misunderstood.  
Here is your job to be done,  
For the whole world must be won and one.
GLIMPSES INTO THE LIFE OF MUHAMMAD,
THE LAST PROPHET OF GOD

Dear Boys and Girls,

Here is a short history of our Prophet Muhammad. He was born in the land of Arabia in the year 571 C.E. This place is now known as Saudi Arabia. He was born after his father had died in a land where it was the custom to worship idols.

The people of this country would drink and behave quite badly, as most of them knew no better in those times.

Into this kind of place our Prophet was born; he was a very good boy always, and people spoke of him as The Truthful One and to be called this in those days was something to be proud of. Whilst he was a youth he

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travelled with his uncle and always made himself useful to everybody. At the age of twenty-five he married a widow of forty years of age. She was a rich woman, but he never used any of her wealth for himself. His wife would have liked this, but he always gave to the poor whatever he had, and she did likewise. Khadijah was his wife's name. She was the first person to embrace Islam. Little Girls, please remember that it was a woman who first became a Muslim.

The Prophet was a fine statesman, leader and a very good husband. What more could one wish for?

The most important thing is that he brought to us a most wonderful message from God in the form of that most holy book — the Holy Qur’án.

This was revealed to our Prophet at different times. It was revealed in parts, and whenever this happened there were the scribes whose job it was to write down what had been revealed to the Prophet. Many of the followers of the Prophet learnt these revelations by heart. Today we have hundreds of thousands of Muslims who know the Qur’án by heart.

So you see that this book can never perish as it is written in the hearts of so many Muslims. This fact makes us very happy.

Now, we have a great advantage in being able to read a great deal about the founder of our religion — Muhammad—the man, the prophet. We can read of him in the Qur’án. We can also read of Jesus—the man and the prophet. The Qur’án is the Muslim’s holy book, just as the Bible is the Christian’s. Today, one could follow all the advice given in the Qur’án and have the advantage of being quite up to date—not behind the times at all. There is political advice, marital advice, financial advice, legal advice, in fact, all kinds of advice, and even on war (by that
I mean the defensive, not offensive).

The Prophet Muhammad married, as most men do, had children and looked after his family, being indeed an example to us all. Muhammad gave us many words of wisdom. Of course, for this we have God to thank. What better words than “Paradise lies at the feet of the mother”? If a man or woman believed in this, it would make humanity thoughtful and tender — caring for each other.

Now, another thing which Muhammad laid great stress on was manners. In the Qur’án it reads, “Do not say so much as ‘ough!’ to your parents.” Also, “Seek permission,” says the Qur’án, “before entering anyone’s abode.” Now, these may seem little things — but it’s the little things in life that count, and make life worth living and manners perfect. That is why I say Islam, if practised, leaves nothing wanting. It has a code for everyday life.

All through his life, the Prophet had known hardships. He had never known what it was to have a father to talk to and love, because his father had died before he was born. It is true that he came from a family of high rank, but it was not rich. The Prophet had always to do his share of work. He had looked after the animals when he was quite young. When he was older, he went on trade missions along with the trade caravans to Syria. He had never led an idle life. But never did he boast about his ancestors or say that he was descended from a noble family. No, that would not have been our Prophet. God had given him brains. He used them properly.

He always gave good advice. He himself was a shining example in all things. As I said before, he never boasted. He could have done so, because the Prophet’s grandfather had been the Chief of Mecca and was held in great esteem by the Meccans. But never did the Prophet dwell on this. He never once said in a haughty manner, “My grandfather
was so-and-so”. All through his life he was humble. This
endeared him to people. It is true that he married a rich
woman, but as I have already said he still remained poor.
He took into his home his nephew, ‘Alí, who became a
hero of Islam.

All through his life Muhammad was generous.

Many of our Prophet’s friends tried to get him to have
more of the comforts of life, but they never seemed to
succeed. He just would not bother about them.

I want to tell you a little story about the simple life
our Prophet led. Here is an example of his plain and
simple living.

One day the Prophet lay sleeping on a mat. He had
had a very tiring day and was in a deep sleep. The
Prophet’s friend and follower called Ibn Mas‘úd came
into the room and saw the Prophet sleeping in a very un-
comfortable position on a very rough mat. Just then the
Prophet woke up and when he sat up, Ibn Mas‘úd saw
that there were deep marks on the Prophet’s back, which
had been caused by the rough mat. Ibn Mas‘úd said, “I
beg of you to tell me or one of the others whenever you
want to sleep, and a proper bed will be made up for
you.” With kindness in his appealing eyes, the Prophet
looked at Ibn Mas‘úd and said softly, “These worldly
comforts are not for me. I am like a traveller who takes
a rest under a tree in the shade and then goes on his way.”

This was quite true. The worldly comforts did not
worry him. Our Prophet was always clean and tidy, but
he would never worry if his bed was hard.

The Prophet Muhammad would not allow his servants
to be scolded, even if they were awkward or made
mistakes. He was so very kind to children. He would
always pat their cheeks when he met them, whether they
were rich or poor. Do you know that he never struck
anyone in his life? When asked to curse someone, he said, "I have not been sent to curse but to be a mercy to mankind." He never forgot to visit the sick. He went to every funeral he could. No job was too low for him. He milked his own goats, mended his clothes and boots. Whenever he spoke, it was to the point and with great expression. Those who listened to him were filled with love and reverence. And yet with all his seriousness he could laugh and play with the children and tell them fairy-stories. All children loved him.

After his first wife died (although he never forgot her), he married again. As was the custom in those days, he married this time more than one wife. He built a row of rooms for them, not as you would imagine, but something much more humble. Each room was separated by palm branches cemented together with mud. This formed the walls to each place. He would clean his own abode.

To all of us, Muhammad gave this advice: "Pay the workman before the sweat is off his brow," meaning, "have no bad debts". The man who does not mean to pay his debts is a thief. No one can be a good Muslim, if he does not mean to pay what he owes. Muhammad would not say prayers over a dead man, if, in his life, he had not paid his debts. Muhammad was known to have paid a dead man's debts and then said prayers over him. Hygiene was also a great thing with the Prophet Muhammad, e.g., the five times washing for prayers and many other clean habits. Muhammad was known never to drink out of a cracked vessel. Even today I have heard people called "fussy" because they would not drink out of a cracked cup. During the war a great drive against cracks in cups, etc., was started. Soldiers were told of the dangers involved. But Muhammad knew this nearly 1,400 years ago.
The Mihrab (Niche) in the Mosque of the Prophet Muhammad at Medina.

Muslims who have the good fortune of visiting this second most sacred Mosque make it a point to prostrate before God where the Prophet Muhammad used to pray.
A page from the Holy Qur’an transcribed in the Nasta’liq characters in the 11th century C.E. The page has floral decorations executed in green, red, white and gold colours.
THE HOLY QUR’AN

The Holy Qur’án was revealed and written in Arabic. The Prophet’s mother tongue was Arabic. Today the Holy Qur’án is printed in many languages of the world. But even so all Muslims like to learn Arabic so that they can read the Holy Qur’án in Arabic. This is because the beauty of the Book shines out more in its original language. I am sure you must have seen the Qur’án printed in all shapes and sizes, down to the smallest one, which can be placed in a locket which is on a chain to hang around the neck. This little locket has a small magnifying glass to read with. There are some very valuable illuminated Qur’áns, that is to say, written in gold-leaf and fine colour inks. They are to be seen in museums and private libraries. I mean valuable in money, because, as you know, all Qur’áns are valuable in terms of sentiment. In every mosque one will find a Qur’án, valuable in sentiment, although perhaps not in money.

Students studying Arabic always read the Qur’án, and some are so pleased and struck by its contents and wisdom that they become Muslims. This is happening all over the world today. The Holy Qur’án is considered to be the best written book that there is in Arabic. This fact is also accepted by non-Muslim scholars.

The Holy Qur’án is divided into 114 chapters, which in Arabic are called Surahs. Every chapter of the Qur’án but one begins with these words:

“In the name of God, the Beneficent, the Merciful.”

The first chapter of the Holy Qur’án is repeated in our daily prayers several times. As you know, prayers are said five times a day. The constant cry of the Qur’án is “there is no god but God; there is nothing worthy of worship but God.” (The Arabic word for God is Alláh.)
The Qur’án emphasises this in these words: “God, there is no god but He, the Living, the Self-Subsisting, the Eternal.” The word eternal means one who lives for ever.

It is also repeated many times in the Qur’án that those who worship idols are condemned. By that it means to say that if one still prays to any idol after one has been told of the One God, then one must be punished.

In the Qur’án God says to the Prophet Muhammad:

“O thou! In thy mantle, arise and warn.”

This was because God wanted the Prophet to talk to mankind, warn it and give His message, because at the time of the Prophet many people worshipped idols and they had to be corrected.

Eighteen other prophets are mentioned by name in the Qur’án. Many of these names are to be found also in the Old Testament. Amongst them is the name of Abraham, whose name is greatly respected by the Muslims, who hold an annual festival to commemorate his willingness to sacrifice his son, Ishmael. This festival is called ‘Id al-Adha.

An outstanding figure amongst the prophets mentioned in the Qur’án is that of Jesus, who is described as the “Messiah”, “the prophet” and “the son of Mary”. The Qur’án says Jesus was a “servant of God”. He has been mentioned 27 times in the Qur’án with honour and respect, because the Jews always believed that Jesus was a false prophet. But the Qur’án absolutely denies this. Also it does not accept that Jesus died on the cross and strongly and emphatically rejects the Holy Trinity. The Qur’án seeks to honour Mary, the mother of Jesus, with kind words about her. It states that she was a virtuous woman, because at that time many talked of her with disrespect.

In the schools, especially in England, they have a prayer
called The Lord’s Prayer. It is the Christian daily prayer. Whilst that prayer is being said, you can always say the first chapter of the Qur’án, which is:

“In the name of God, the Beneficent, the Merciful. Praise be to God, Lord of the worlds, the Beneficent, the Merciful, Master of the Day of Judgment. Thee alone do we worship and to Thee alone do we turn for help. Guide us in the straight path—the path of those upon whom be Thy blessings, not of those upon whom be Thy wrath, nor of those who go astray. Amen!”

If you are at school, you must be five years old or more, and there cannot be many words in the above-quoted prayer that you are too small to understand. You may not understand the word “Compassionate”. It means “being sorry for those who suffer, pitying them with a view to helping them”. Similarly, the word “Merciful” means “showing kindness to one, especially if someone is in your power and to forgive any harm that is being done whether in thought, words or actions”. The phrase “Master of the day of Judgment” means “the day when our sins are brought up before us and God is the judge”. I am sure your parents will explain any other word which is difficult for you to understand. Let us thank God once again that the Qur’án has remained the same as it was 1,400 years ago, when revealed to the Prophet Muhammad. I cannot say this too often.

Now, you can understand why we are all so happy. It is because the Qur’án has existed in its pure, original state for 1,400 years, with its soul-inspiring words and prayers for all times.

The Qur’án is the only revealed Book that tens of thousands of people know by heart. For instance, in a small country like Turkey, with a population of about 30 million, there are 100,000 people who can recite by heart the Qur’án from cover to cover without a mistake.
The famous Mosque of Sultan Ahmad (1608-14 C.E.) at Istanbul, Turkey
THE RELIGION MUHAMMAD BROUGHT US

Muhammad the Prophet, God's servant was he,
Brought us a religion that had to be.
Islam's that religion that had to be.
It's just the religion for you and me.
It is so simple and has so great charm.
Belief in one God can bring you no harm.

We have no belief in the blood of the lamb
To wash away our sins;
For what man does man has himself to blame.
He can rise to fame or sink in shame.
We need no one but God alone.
To Him we turn, when we wish to atone.
We are not born sinners, Muhammad did say,
And for your sins no one did pay.
'Tis you alone who must atone.

Now Islam is just common sense.
It never leaves you in suspense.
It has advantages a hundred and one.
Obedience is taught.
Alcohol is nought,
But a dreadful curse that must be fought.
It is a curse which brings one shame
And blots out many a man's fair name.

Muhammad believed in these words so fine:
"Cleanliness is next to godliness".
Cleanliness of self and cleanliness of heart —
If we had these, from God we ne'er should part.
Muhammad taught us to be meek,
But not to turn the other cheek.
We have to fight sometimes, 'tis true,
Be sure it's on the defensive; for then you ne'er will rue.
Only on the defensive did Muhammad ever fight.
Now in a war there still some prisoners must be. 
Muhammad said, "Take care to treat them well till they're set free. 
"When you're the victor, treat your prisoners with chivalry."
Islam knows no distinction of colour or of race. 
God judges no man by his face. 
To God we all are but one race. 
Black, Yellow, Brown or White — These are all equal in God's sight. 
So let us fight with all our might — 
For peace and unity. 
How many wars would never have been fought, 
If the world had learn'd as Muhammad taught: 
"Brotherliness to all mankind"?
Islam is not new — that is quite true. 
Christianity with its doctrines came. 
Religion did not keep the same. 
Muhammad this harm had to see undone. 
Never did Jesus say a God was he. 
Nor that he belonged to one of three called The Holy Trinity. 
As a Muslim, Christianity I cannot decry; 
But Islam had to come this message to bring: 
"God is One. We revere all faiths 
And in our hearts give all prophets a place."
Believing God is always near 
Will help us never to have fear. 

No prophet but Muhammad e'er did say: 
"Paradise lies at the feet of the mother". 
What wonderful words! We need no others 
To teach us how to treat our mothers. 
Islam lifts women to a high degree; 
Gives them their full rights legally.
By Islam's law a woman's property
Whether single or married she be
Is still her own right lawfully.

Now Muhammad the Prophet was known to declare
Widows and orphans must have a share —
Not just of something that is to spare,
But of all you can give; so let it be theirs.
Far better this than many a prayer.
With never a deed what use is prayer?

In all walks of life we must practise Islam
And thus keep the world from the brink of harm.
We have wander'd, it's true,
But we need not feel blue.
With good men and true
The faith will renew.
Let our actions be worthy of that religion we hold!
Let us make it our task that the world should be told,
As the flag of Islam we see unfold
With this message upon it aloft unroll'd:
"God is One. We revere all faiths
And in our hearts give all prophets a place."

So must we practise what we preach.
Very easy just to teach;
But it's actions that will reach
To the utmost top.
Let the world know that the true Islam
Will keep mankind from mortal harm
And give prosperity.
SAYINGS OF MUHAMMAD AND HIS COMPANIONS

“There is polish for everything and the polish for the heart is the remembrance of God.”

“A word of wisdom is the lost property of a Muslim; he is entitled to have it whenever he may come by it.”

“A Muslim who mixes with others and shares their burdens is better than one who lives a life of seclusion and contemplation.”

“Conduct yourself in this world as if you were here to stay for ever; prepare for the beyond as if you have to die tomorrow.”

“Do you know what is better than prayers, fasting and charity? It is keeping peace and good relations between men and men as quarrels and bad feelings destroy mankind.”

“Do unto others what you would have them do to you and reject for others what you would reject for yourself.”

“The Holy Qur’án is undoubtedly the ‘cable’ of the Lord. It is a clear light. It is a remedy and a thing of use. It is a refuge of one who seeks it and anyone who follows it will be redeemed.”

“Seeking knowledge is obligatory upon every Muslim man and woman.”

“Seek knowledge even though it is as far as China.”

FAITH AND ACTION

Faith without action is no good. Faith is not enough by itself unless translated into action. A Muslim believes in his own accountability for his actions in this life and the Hereafter. Each must bear his own burden and none can expiate for another’s sin.
MY FAVOURITE VERSE OF THE QUR’AN

Dear Children,

This verse from the Holy Qur’án is my favourite:

God is the Light
Of the Heavens and earth.
The parable of His Light
Is as if there were a Niche
And within it a Lamp;
The Lamp enclosed in Glass:
The glass as if it were
A brilliant star:
Lit from a blessed Tree,
An Olive, neither of the East.
Nor of the West,
Whose Oil is well-nigh luminous,
Though fire scarce touched it;
Light upon Light:
God doth guide,
Whom He will
To His Light:
God doth set forth Parables for men: and God
Doth know all things. (The Qur’án, chapter 24, verse 35.)

CHARITY

Charity is incumbent on every Muslim. He should work with his own hands and give away in charity. If he has nothing, he should help the distressed in need, and if he is unable to do this, he should do good deeds and refrain from doing evil — this is charity on his part.

On every bone of the fingers charity is incumbent every day: you can assist a man in riding his beast or in lifting his provisions to the back of the animal — this is charity, and a good word and every step which you take in walking to the place of prayer is charity; and showing the way to another is charity.
WOMEN IN ISLAM

Many people say that Islam does not look after its womenfolk. They are quite wrong. Islam does look after the women’s rights. Women had their own property rights given to them in the time of our Prophet 1,400 years ago, whereas not so long ago, and especially in France, married women had no say in their property. Their husbands could do what they liked with it.

In the Holy Qur’án women are mentioned often. We read such words as “the believing women and the believing men”, “the fasting women and the fasting men”. There are many more phrases like this in the Qur’án.

Some people say that Islam compels the women to keep themselves covered right over with a veil. They say it is the Islamic Law. These people I would request to read the Qur’án. There they would find that a man is told not to stare at a woman. These are not the exact words of the Qur’án, but they emphasize that a man should lower his eyes when speaking to a woman.

Now, would this advice be needed if a woman was covered from head to foot with a veil? It may be done to please her husband, but not because Islam compels her.

Please remember that a woman is not allowed to go around the Ka‘bah with her face covered up with a veil. Of course, she will be dressed decently in sober clothes, and her head covered as a sign of respect for the holy places.

Islam gives a woman her rights. If she does not use these rights, that is her fault — not the fault of Islam.
GAMBLING

One must not gamble if one is a Muslim. Gambling is a sin and a terrible curse, I have seen homes ruined through this. Islam forbids any kind of gambling, whether it be horses or cards, etc. If you want to keep your senses, just do not gamble, please.

"Verily for man there is nothing but what he strives for" (The Qur'an 53:39)

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ALCOHOL IS NOT A FOOD
BARLEY TO BEER

THE CONTENTS OF A BARREL OF BEER

WATER 80%
FOOD VALUE 20%
GRAPE JUICE

WATER 78%
ALCOHOL 17.5%
Food Value 4.5%
WINE

WATER 58%
ALCOHOL 42%
BRANDY

WATER 90.2%
ALCOHOL 3.8%
Total Solids 7.3%
MUNICIPAL KAFFIR BEER

WATER 68%
ALCOHOL 19%
Food Value 13%
MEDICATED WINE

CONTENTS OF SOME COMMON BEVERAGES AND MEDICATED WINES

"I Don't Belong to that Class"

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DRINK AND CRIME

"Do not drink and drive" are the words we hear today, but Islam says, "Do not drink at all".

Why cannot people recognise the great evil of alcohol? Islam knew this 1,400 years ago and laid down the law that no alcohol whatsoever must be taken. I have heard many people say that one cannot get on in this or that country if one does not drink. This is entirely untrue. There are many non-drinking people who are famous in these countries. Everyone admires a person who sticks to his religious laws whatever his religion may be.

One day at a party someone may say to you, "Come on; be a sport; have a drink". If you do, you are not being a sport. You are being a fool, because when one has had a drink, one does not know what one is doing. "Oh," many a person will say, "I can hold my drink". But how many times has it been proved that many a person who says that he or she can hold his or her drink has been guilty of a crime that they do not even remember? Just read what Sir Donald Finnemore said about drink. Sir Donald Finnemore, retired High Court Judge and a Vice-President of the United Kingdom Alliance, spoke in forthright terms of the relationship between alcoholic indulgence and crime at an annual meeting of the Temperance Council of the Christian Churches in London on 30 October 1964. "Is drinking just a harmless social habit, attended by relatively few excesses, or is it enemy No. 1 in our national life, especially where young people are concerned? Judges come face to face with this problem day by day. Over and over again there is one reason only why the man before us is there in the dock charged with some serious crime." In England one person out of every hundred is an alcoholic. This is a very sad state of affairs.
WAR

When speaking of war, I think of Muhammad’s last sermon, when he said, “Treat your prisoners as you would like to be treated yourselves.”

Islam stresses the importance of brotherliness, as this could stop many a war.

“War is only permissible in self-defence, and under well-defined limits. When undertaken, it must be pushed with vigour, but not relentlessly, and only to restore peace and freedom for the worship of God. In any case strict limits must not be transgressed: women, children, old and infirm men should not be molested, nor trees and crops cut down, nor peace withheld when the enemy comes to terms.

“Fight in the Cause of God those who fight you, but do not transgress limits; for God loveth not a transgressor” (The Qur’án 2:65.)

Ever since I was a child I have been hearing the stupid sentence that Islam was spread by the sword. This remark is made by our enemies.

You, dear Children, must tell them that Islam was not spread by the sword. The Prophet Muhammad brought Islam into the world, but he brought it with the Holy Qur’án, the word of God.

No one was ever compelled to become a Muslim. History itself proves this. Look at the fact that the Muslims ruled Spain for seven centuries. This speaks for itself as we have no Muslims in Spain today.

The heritage that we gave to Spain can be seen there today. It exists in the fine buildings and Moorish art. One of the fine buildings is the Palace of Alhambra at Granada. High up on the Alhambra’s walls one can read in Arabic the words, “There is no conqueror but God”. Again, I must say this also speaks for itself.
Please remember, dear Children, that the Muslims never went into any country to impose Islam upon the people living there. No thumbscrew, stake or sword was used to spread Islam. The Muslims went as far as Sicily, Rumania and Greece, including Switzerland, as shown in the map above. Did you know this?

Now, Children, tell the world that Muslims will fight if they have to, because we do not believe in turning the other cheek. Who does? But we will never fight with the sword to spread Islam.

Fight for Islam with all your might, and show to the world the wisdom of the Qur’án and Islam. But never with a sword. Only with kind words.
The Muslims gave this building to Spain and many more. A view of the Mihrab in the Great Mosque of Cordova, Spain, now turned into a cathedral

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Gibraltar, named after General Tariq (Jabal Tariq in Arabic means the Rock of Tariq. Yes! The Muslims were here).
MUHAMMAD'S ENTRY INTO MECCA (628 C.E.)

It was in the year 628 C.E.
The Hudaybiyyah truce came to be.
In this the Muslims were quite free
To worship in Mecca, and the Ka'bah to see,
And worship as Abraham did before.

Now a certain tribe, the Khuza‘ahs by name,
Had this freedom just the same,
And each did worship in his own way.

The truce was kept for two whole years,
And in that time Islam
Grew strong in the land of Abraham
And peace did reign supreme.

Now the tribe of Banu Bakr this peace could not stand.
So to the tribe of the Quraysh they went.
The tribe that twenty years had spent
In fighting Muhammad’s men.
The Banu Bakrs knew this tribe would be glad
To see the Muslims very sad.

First, they must the Khuza‘ahs slay,
And then they’d make the Muslims pay.
So the tribe of Banu Bakr and the Quraysh, too,
Planned just what they should do.
They swooped down at dead of night,
And gave the Khuza‘ahs a terrible fright.
Awakened by this sudden blow,
The Khuza‘ahs seemed just not to know
How to fight back against the foe.
So to the Ka‘bah’s shelter they fled,
Hoping to hide from the enemy’s wrath.
For in the tradition it was said,
“Within the Ka‘bah’s walls no blood there must be shed.”
But alas, how sad!
The enemy turned mad.
They killed some Khuza‘ahs, and so blood was shed,
And surely the streets of Mecca turned red.

Away in Medina, Muhammad stayed.
In a message to him the Khuza‘ahs prayed,
“Save us! And come to our aid,
Or we must perish by the hand of the foe!
Oh! How great is our cry of woe!”

Muhammad their cry did heed
And quickly rallied round them in their need.
First, to the Qurayshites an order he sent, and it was worded so:
“Pay blood-money for the Khuza‘ahs you have slain.
Also no more with the tribe of Banu Bakr shall you mix.
The Truce of Hudaybiyyah must be destroyed,
Because of your actions it is null and void.”

To pay blood-money the Qurayshites refused.
To give up Banu Bakr relations they did not choose.
As for the truce of Hudaybiyyah, they agreed
That should be null and void.

But Abu Sufyan, an enemy leader was he,
Tried hard for the truce to continue to be.
For into the future he could see,
He foresaw the Qurayshites would have to flee.
But, no notice of this man was taken,
And so the truce of Hudaybiyyah was forsaken.
The blood of the Khuza‘ahs, the Qurayshites had spilled,  
They with remorse were not filled.  
Pay, they would not. With blood-money. No!  
They still hoped to see the Muslims’ blood flow.

Now the time had come,  
Muhammad must strive,  
To see Mecca City once more free,  
And peace again reign supreme.  
At last, compelled for freedom’s sake,  
Muhammad plans did have to make.  
He called his followers one and all.  
And they did answer to his call.

Plans were made for Mecca City to take,  
But bloodless it must be.  
This Muhammad wished to see.  
Now one of Muhammad’s followers,  
Hatib by name,  
Sent a letter to his kin,  
Saying Muhammad was coming in.  
For in Mecca his kin did stay.  
He feared the foe might make them pay.

Muhammad’s followers this found out,  
And so the letter did not reach.  
They sought him— a lesson to teach.  
Hatib, Muhammad did forgive,  
But the followers thought he should not live.  
To try and deliver such a letter,  
At least put him in fetters.
Muhammad said, “No! Hatib has repented. His relatives live in Mecca, you see, He only thought of seeing them free. But, if God gives victory unto me, Everyone there shall be free”.

Muhammad moved towards Mecca that day, The 10th of Ramadán, 630 C.E. And with him ten thousand bold Hoped Mecca City to hold.

They camped some miles outside that night, And hoped the Qurayshites to put to flight. Great fires were started all around, The fires grew high, seemed to reach the sky. “Alláhu Akbar!” the followers cried, And that, too, seemed to reach the sky. The Qurayshites looked out, and with awe they saw The fires that lit the very sky. And thought twenty thousand foes were nigh; And so at once they all gave in.

To Muhammad an enemy of long standing came, He hung his head in shame. Muhammad’s worst enemy he had been for twenty years or more, Yet Muhammad forgave him all. The man was so touched that in the end, He to the will of God did bend.

The followers started out to enter the city. Unto his followers Muhammad said, “You must all have pity, When you enter this fair City”
Now this request they meant to keep,
But one of the generals, Khalid by name,
Entered the city, his heart full of pity.
The greeting he got was of arrows and stones.

Khalid, Muhammad’s orders forgot.
To save all around his heart was filled.
So he fought back,
Twenty-eight were killed.

When Muhammad heard this he was with sorrow filled
To hear that enemy blood had been spilled.
But on hearing the story he realized,
Khalid to do this had been obliged.

And so the path of peace was paved,
And Mecca City truly saved.
Some became Muslims, others did not,
But the kindness of Muhammad they never forgot.

Now, listen, my friends, unto this day some people say,
Muhammad used the sword to get his way.
This is not true, as you can see,
For all those non-Muslims
Were just set free.

And so, dear Children, Mecca became forever free for
you and all to go and worship freely the One and Only God.
THE HOUSE OF GOD (THE KA'BAH)

The Ka'bah is like a large cube to look at, and is very high. Our Prophet knew that to have idols lodged there was a great mistake. Perhaps he had heard how it was built or rather rebuilt by his ancestors Abraham and Ishmael. I say heard, because Muhammad could not read or write. I have heard it said that the better class families did not think it right to toil at learning to read and write. It was left to the lower classes and they were hired out to read or write for others. Yes, Abraham wanted the Ka'bah for praying to the true God. He and his son had mixed the mortar for rebuilding this building, mixing chalk and mud to form mortar.

The Ka'bah is a wonderful building. It stands upon a base two feet high which seems to present a sharp inclined plane, and it is because of this, and the flat roof, that the building from a distance looks like a cube. Abraham did not place a roof on this building, but the family of Qusayy were the people who put the flat roof on, and also the first to build dwelling-houses round the Ka'bah.

The Ka'bah stands in the centre of the Great Mosque at Mecca. It has only one door, about seven feet above the ground, at the south-east corner of this ancient building. Near this door is the famous Black Stone, which forms part of a sharp angle of the building at four or five feet above the ground. This Black Stone, or in Arabic, al-Hajar al-Aswad, is an irregular oval stone only seven inches in diameter. It has not such a large diameter as perhaps you thought it had. It once cracked into about a dozen or so pieces but was joined together, and that is why the surface is not flat but wavy. Around these pieces, which are joined, is a border of reddish-brown cement, and around this reddish-brown border is a border forming a massive arch of gold or sliver gilt, the aperture of the stone being about eleven to twelve inches broad.

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On one side of the Ka‘bah is a circular wall the extremities of which are in line with the sides of the Ka‘bah, being about six feet away. This wall is called al-Hatím. So now we know that the Ka‘bah is a building constructed of grey Meccan stone joined together with an excellent mortar (like Roman cement) and all different sizes of stones, cube-like to look at. On the top and about halfway down the Ka‘bah is a covering of bright black silk and cotton material with a band of real gold thread around it, and upon this is worked, in threads of gold, a chapter of the Holy Qur‘án.

In the corner facing the south there is another stone about five feet from the ground. This is made of fine Meccan stone and is sometimes called the Yamání Pillar (in Arabic al-Ru‘kn ’l-Yamání), which is often touched by the right hand of pilgrims. Just by the door of the Ka‘bah, close to the wall, is a slight hollow in the ground, lined with marble and just large enough for three persons to sit in. This is called al-Mi‘jan. I mentioned before about Abraham and Ishmael making the mortar. History says this is the spot where they made it. Here one likes to pray, but I will tell you about what people of today like to do another time.

On the north-west side of the Ka‘bah is a water-spout of gold, which is called the Water-Spout of Mercy, or in Arabic Miyyáh al-Rahmah. Around here people say Ishmael was buried. In the year 855 C.E. Cairo sent two green slabs of beautiful marble to mark the graves of Hagar and Ishmael. Hagar, as you know, was Ishmael’s mother. The water-spout of gold was sent in the year 1573 C.E. from Constantinople. Around the Ka‘bah is a most clever piece of workmanship. It is a pavement of mosaic, most wonderful to look at. It is said it was laid down in the year 1422 C.E.
The Ka'bah at Mecca, Saudi Arabia.

The Ka'bah is the first house ever built for the worship of One God; therefore it is the oldest.

The Prophet Muhammad said, “No journey but for the three Mosques—The Ka'bah; this, my Mosque, and the Mosque of Jerusalem.” The pilgrims make it a great point to visit these places.
PILGRIMS AT MECCA FOR THE HAJJ
IN 1389 A.H. (1970 C.E.)

ARAB COUNTRIES
Jordan 1,389, Algeria 6,376, The Sudan 8,537, Iraq 20,495, Kuwait 24,902, Morocco 6,935, Yemen 10,943, Tunisia 54,608, Syria 2,016, Palestine 2,383, The Lebanon 496, Libya 4,570, Egypt 13,547, South Arabian Gulf States 10,310, Abū Dhábí 672, Umm al-Qawín 2, Al-Sharjah 42, Bahrain 1,940, Fujayrah 10, Duba’í 207, Ras al-Khaymah 37, ‘Ajman 32, Oman 1,826.

AFRICAN COUNTRIES
Ethiopia 2,349, Niger 2,810, Senegal 2,097, Somalia 1,457, The Congo 7, The Cameroons 1,244, Tanzania 309, Togo 94, Chad 4,271, Central African Republic 262, Zambia 379, Dahomey 356, Sierra Leone 284, Ivory Coast 683, Ghana 518, Guinea 786, Upper Volta 630, Kenya 333, Liberia 126, Mali 998 Mauretania 316, Malagasy 20, Mauritius 59, Nigeria 24,185, Uganda 408, South Africa 1,426, Other places in Africa 137.

ASIAN COUNTRIES
Malaysia 8,353, Afghanistan 9,125, Nationalist China 8, The Philippines 1,765, India 16,057, Indonesia 10,610, Iran 15,132, Pakistan 28,535, Ceylon 476, Singapore 391, Cambodia 80, Turkey 56,578, Thailand 4,263, Nepal 94, South Vietnam 1, Other places in Asia 428.

WESTERN COUNTRIES
Portugal 51, Britain 696, France 341, Greece 147, Yugoslavia 1,517, Other parts of Europe 38, America 52, Other parts of the globe 970.

Total 406,295 compared to 374,784 in the year 1969 C.E. (1388 A.H.).

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THE HAJJ
(PILGRIMAGE TO MECCA)

"Muhammad is not the father of any of your men, but he is the Messenger of God and the last of the Prophets. And God has full knowledge of all things" (The Qur'án, 33:40)

Dear Children,

The number of pilgrims is getting larger and larger every year. By the time you are grown up the number will be terrific. But, thank goodness, whatever happens the ruler of Saudi Arabia will always make sure that the pilgrims are well cared for. Already many of the places visited by the pilgrims have been enlarged more than once, and I am sure that if need be this will be done again and again, no matter what the cost may be. We can never be too thankful to all in Saudi Arabia for looking after the places so holy to us and, of course, to them also. May God bless them!

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King Faisal thinks so much about the comfort of the Pilgrims who owe so much to the Saudi Royal Family, and most of all to His Majesty’s father, King Ibn Sa‘ud, who made it safe for the pilgrims to visit Mecca and Medina. King Ibn Sa‘ud was the first man to have united the whole of Central Arabia since the days of Caliph ‘Umar the Great.
The Prophet Muhammad once said, “Look at your parents with affection. Every time you do this it has the reward of one pilgrimage to Mecca.” He also said, “The pleasure of the parents is the pleasure of God.” If you are lucky enough to go to Mecca for the Hajj you should thank God for giving you the great opportunity of feeling and seeing for yourself this great occasion, when humanity becomes one large family of all colours and all nationalities, all speaking different languages. Here the king and the beggar stand by the side of each other. They all gather together with one object only — to glorify God. They all repeat again and again, and wherever an opportunity occurs, these words, which are, “I am here at Thy service, O God!” A pilgrim can be heard repeating these words at all times of the day, even when he is walking along, because he really feels so near to God at that time. The pilgrim wears two sheets without any seams. One sheet goes around him like a skirt, the other over one shoulder and the upper part of the body, just like a beggar, and the head uncovered. For are we not beggars before God? He also wears sandals or some other kind of shoe which does not cover the back of the foot.

Women pilgrims are not compelled to wear white, but many of them do. They can wear what they like and it is usually quite sober clothes that they wear, but their faces must not be covered.

The first thing that one does when one goes to Mecca is to go to the Ka‘bah to perform the Tawáf. I have already explained to you all about the Ka‘bah but not about the Tawáf. This is an Arabic word and it means “going around”. All pilgrims go around the Ka‘bah seven times. After having done this, the pilgrims face the Ka‘bah and say prayers of two Rak‘ahs only. The pilgrims then run seven times between the two mounts called Safá
and Marwah. These small hills are just by the side of the Ka'bah.

There are two kinds of pilgrimage: the Lesser Pilgrimage (the 'umrah, or the hajj asghar), and the Greater Pilgrimage (the hajj akbar). The former consists of a personal visit to Mecca, which can be made at any time of the year, but this visit does not carry a dispensation from the ritual duty of the Greater Pilgrimage (the hajj akbar), which is performed collectively at a definite period during the lunar year. The Greater Pilgrimage involves a greater number of rites and ceremonies, and for this a longer stay in Mecca is necessary.

In both cases the male pilgrim no longer wears his usual clothing, but puts on "ihram" (two white sheets).

The "ihram" may be put on as soon as one leaves one's home but, at the latest, as soon as one arrives at the "outer circuit" of the sacred territory (see the accompanying sketch-map). Those who normally live at Mecca put on the "ihram" in the city itself, at the moment when they leave it to visit Minâ-'Arafât. For those who reside at Mecca or in its suburbs, the "inner circuit" marks the limit where they must put on the "ihram" for the Lesser Pilgrimage, and when they make the Greater Pilgrimage they go outside of this circuit in order to dedicate themselves to God by putting on the "ihram" and then they return to Mecca to perform the prescribed rites.

In the Lesser Pilgrimage the essentials of the Pilgrimage are: a visit to the House of God, going around the Ka'bah seven times, and the seven symbolic journeys between Mount Safâ and Mount Marwah.

At the eastern end of the open air mosque is the route followed by pilgrims when making the journey between the Mounts Safâ and Marwah. This route is called Mas'â ("the place of running between the two Mounts").
You will ask, Why do they run up and down? This action of running up and down brings back to the pilgrim the memory of Hagar, who ran at this spot hopelessly looking for water for her tiny baby son; and also how at last when all seemed hopeless, God showed her a well of water. This well is still there to this day and is called the Zemzem. Most pilgrims bring back some of its water with them. By running up and down between the mounts or large rocks the pilgrim would, I am sure, feel hot and thirsty and would get to know a little of what Hagar felt when she was searching for water, knowing her child would die of thirst. The Bible (Genesis 21 verses 13-19) tells of how God showed her this well of water for her child. Muslim tradition also has it.

After this the pilgrim cuts his hair. In the Greater Pilgrimage the extra rites consist of the following: the pilgrims assemble at ‘Arafát on the 9th day of Dhú al-Hijjah; they spend the night at Muzdalifah, and on the 10th day they go to Miná, where animals are sacrificed and the “Pillars of Satan” (Jimár) are stoned. They then go on to Mecca for the sole purpose of making the seven times journey around the Ka‘bah and the journeys between Safá and Marwah. They return immediately to Miná where they should stay for two or three days. This completes the ritual of the Greater Pilgrimage. This rite of stoning the Pillars of Satan as mentioned above is the throwing of small stones at three short pillars at Miná. These pillars are a little distance from each other. What are these three short pillars? The story goes back to the time of the Prophet Abraham, who had been commanded by God to sacrifice his son. Whilst on his way it was in these three places that the devil (Satan) tempted him to disobey God. He picked up some stones and threw them at the devil. The devil moved a little further away. Again he tried to tempt Abraham, but the Prophet Abraham
stoned him again. He moved away and appeared again a few paces further away. The Prophet Abraham stoned him and he disappeared altogether. Each of these pillars marks the place where the devil had appeared to tempt Abraham. You see, the devil, or Satan, is the evil one who likes us to do wrong.

Many people ask, “What happens to the animals which are sacrificed?” The meat is given to the poor, and whatever is over is now canned in Saudi Arabia.

The Qur’an (27:37) says that it is not the meat of the animals that reaches God. But it is the good intention and the action of the pilgrim that reach Him. The sacrifice is only a symbol of devotion and obedience to God.

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فَمَنْ عمِّلَ سَحْرًا فَيُدْمَجُونَ مِنْهُ حَتَّى يُشْتَهِرَ

Then anyone who has done an atom’s weight of good shall see it: And anyone who has done an atom’s weight of good shall see it” (The Qur’an, 99:7-8).
This map describes territorial limits where the intending pilgrims must discard their usual clothes and put on instead the pilgrim's regulation dress — the Ihrám.
The Masjid al-Harâm with the Ka'bah in the centre. The covered part of the Mosque has been demolished and replaced by a much grander and more spacious building. The Mas'á is now also covered.
The Pilgrims’ Regulation garb called the Ihrám. Our picture illustrates the manner in which men and women pilgrims at Mecca must dress for the pilgrimage rites.
The Pilgrims' route to 'Arafát

Dear Children,

This is a most interesting map. At the top of this page an arrow is pointing to a ring with these words above: The Cave of Hirá. This cave is in a mount called Jabal al-Núr, which in English means the Mount of Light. It was here that our Prophet had the first verses of the Holy Qur’án
revealed to him from God. In the left hand corner you will see Mount Thawr marked; it was here that the Prophet Muhammad took refuge when on his way to Medina. Many interesting facts are on this map. It is worth your while to study it.
The Cave in Mount Thawr, where the Prophet Muhammad with his friend, Abu Bakr, hid himself for five days during his famous Flight to Medina. Our picture does not represent the original size of the mouth of the Cave, it having been widened by dynamite some years ago.
A view of the mount known as Jabal al-Nūr — the Mount of Light — situated near Mecca.

The cave of Hirā lies in this mount. It was here that the Prophet Muhammad received his first revelation, which forms the first five verses of the 94th Chapter of the Holy Qur'ān.
A view of the magnificent Interior of the Prophet's Mosque at Medina
The National Mosque of Malaysia at Kuala Lumpur
Boys and Girls! Look at this artistic ceiling in this wonderful mosque
Muslims offering prayers in Badshahi Mosque at Lahore
West Pakistan

In these pages I am showing you just a few mosques.
I wish I had enough room to show you many more.

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The Kejáwah Mosque at Algiers, Algeria
A view of the mosque at Iperu, Nigeria

101
First mosque in Japan built in 1905.