

ISLAM
A N D
THE MUSLIM PRAYER

By

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ISLAM AND THE MUSLIM PRAYER

“...Prayer indeed has been enjoined on the believers at fixed times. (4 : 103) “.....keep up prayer from the declining of the sun till the darkness of the night, and the recital of the Qur’ān at dawn. Surely the recital of the Qur’ān at dawn is witnessed. (17 : 78) “keep up prayer. Surely prayer keeps (one) away from indecency and evil.” (29 : 45).

PREFACE TO THE FIRST EDITION

The Western mind has after all awakened to Islam ; it was to happen so one day. Liberal education has been probing its way here. Science, so fatal to Christianity as formulated by the Church, could not destroy the human craving for religion. It only killed credulity and left no room in the cultured heart for the religion which demanded immolation of the intellect. On the other hand, gross misrepresentation of Islam by its slanderers in the West could not escape exposure for long, falsehood had to give way, and we are gratified to find that the clouds have begun to disperse before the rising of the Sun of Truth. We are flooded now-a-days with enquiries about Islam : "What is Islam, what are its tenets, and what is the form of Muslim prayer !" — is a general demand. Though it is difficult to condense in a few pages what it is necessary to say of Islam, yet I think this book would suffice to satisfy all such genuine enquiries. Through the generosity of a Muslim friend, Bābū Muḥammad Ahmadī of Ludhiāna, India, we are enabled to distribute amongst such enquirers after truth—as wish to know of Islam—a few thousand copies of this book free of charge.

KHWAJA KAMĀL-UD-DĪN

THE MOSQUE, WOKING.

14th July. 1914.

PREFACE TO THE FOURTH EDITION

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

KHWĀJA KAMĀL-UD-DĪN

AZIZ MANZIL,
LAHORE.

13th June, 1930.

The Fifth Edition of this book saw the light of the day through the generosity and munificence of Sir ‘Abdul Ḥalīm Ghaznavī of Calcutta and the present Edition is being published at his instance and he has this time also contributed liberally towards its publication.

Jazāhul-lāhu khairā

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

KHWĀJA NAZĪR AḤMAD

LAHORE.

16th June, 1948.

PREFACE TO THE SIXTH EDITION

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

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

PREFACE TO THE SEVENTH EDITION

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

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

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

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

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

Aziz Manzil, Lahore.

25th Dec., 1960.

NASIR AHMAD

Secretary

TRANSLITERATION

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

<i>Hamzah</i>	sounding like <i>h</i> in <i>hour</i> or a sort of catch in the voice	...
ب <i>Bā</i> (<i>baa</i>)	same as <i>b</i>	... <i>b</i>
ت <i>tā</i> (<i>taa</i>)	softer than the English <i>t</i>	... <i>t</i>
ث <i>thā</i> (<i>ṣaa</i>)	pronounced like <i>th</i> in <i>thing</i>	... <i>th(s)</i>
ج <i>jīm</i> (<i>jeem</i>)	pronounced like <i>g</i> in <i>gem</i>	... <i>j</i>
ح <i>ḥā</i> (<i>ḥaa</i>)	very sharp but smooth guttural aspirate	... <i>ḥ</i>
خ <i>Khā</i> (<i>Khāa</i>)	as <i>ch</i> in scotish word <i>loch</i>	... <i>Kh</i>
د <i>dāl</i> (<i>daal</i>)	softer than the English <i>d</i>	... <i>d</i>
ذ <i>dhāl</i> (<i>ḏaal</i>)	the ninth letter sounds midway between <i>j</i> and <i>z</i>	... <i>dh</i> (<i>ḏ</i>)
ر <i>rā</i> (<i>aa</i>)	same as <i>r</i>	... <i>r</i>
ز <i>zā</i> (<i>zaa</i>)	same as <i>z</i>	... <i>z</i>
س <i>sīn</i> (<i>seen</i>)	as <i>s</i> in <i>surd</i>	... <i>s</i>

ش	<i>Shīn</i> (<i>sheen</i>)	as <i>sh</i> in <i>shut</i>	...	<i>sh</i>
ص	<i>ṣād</i> (<i>ṣaad</i>)	strongly articulated <i>s</i>	...	<i>ṣ</i>
ض	<i>ḍād</i> (<i>ḍaad</i>)	aspirated <i>d</i> sounding between <i>d</i> and <i>z</i>	...	<i>dz</i> (<i>ḍ</i>)
ط	<i>ṭā</i> (<i>ṭaa</i>)	strongly articulated palatal <i>t</i>	...	<i>ṭ</i>
ظ	<i>ẓā</i> (<i>ẓaa</i>)	strongly articulated palatal <i>z</i>	...	<i>ẓ</i>
ع	<i>a‘yn</i>	strong guttural <i>hamzah</i> , not a mere vowel		‘
غ	<i>Ghayn</i>	guttural <i>g</i>	...	<i>gh</i>
ف	<i>fā</i> (<i>faa</i>)	same as <i>f</i>	...	<i>f</i>
ق	<i>qāf</i> (<i>qaaf</i>)	strongly articulated guttural <i>q</i>	...	<i>q</i>
ك	<i>kāf</i> (<i>kaaf</i>)	same as <i>k</i>	...	<i>k</i>
ل	<i>lām</i> (<i>laam</i>)	same as <i>l</i>	...	<i>l</i>
م	<i>mīm</i> (<i>meem</i>)	same as <i>m</i>	...	<i>m</i>
ن	<i>nūn</i> (<i>noon</i>)	same as <i>n</i>	...	<i>n</i>
و	<i>wāw</i> (<i>wa-o</i>)	same as <i>w</i>	...	<i>w</i>
•	<i>hā</i> (<i>haa</i>)	sound as <i>h</i>	...	<i>h</i>
ي	<i>yā</i> (<i>yaa</i>)	same as <i>y</i>	...	<i>y</i>

() (*a*) *fatha* as *u* in *tub*

() (*i*) *kasrah* as *i* in *pin*

() (*u*) *dammah* as *u* in *should*

 (*aa*) as *a* in *father*

() (*ee*) as *ee* in *seen*

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

() (*oo*) as *oo* in *moot*.

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FOREWORD

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

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

FOREWORD

give here a free translation of it. Its original will be found on pages 84-86.

The free translation goes thus :

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

I remarked in the beginning that the whole religion of Islam came to give us a character. The Holy Book places before us a few Divine morals with which we have to equip our character. The Friday sermon draws our special attention to it. In its beginning the *Imām* admits on our behalf that we try to possess all the good qualities alluded to in the

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good Names. He then recites a verse from the Qur'ān which places before us the best code of life which, in fact, sums up the whole teachings of the Qur'ān. It speaks of three virtues and three evils, which include nearly all our actions of life.

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

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

CHAPTER I

ISLAM AND OTHER RELIGIONS OF THE WORLD

Islam—which means complete submission to Divine control in the mode and conduct of life, and implicit and unreserved obedience to laws revealed to man by God in preference to all our prepossessions, inclinations or judgments—is a religion which embraces all such religions that have been preached by teachers inspired by God in various ages and different countries. Thus the Qur'ān says in this respect : “Say : we believe in Allāh and in what has been revealed to us, as well as to Abrahāṃ, Ishmael, Isaac, Jacob and their descendants ; we (also believe in) what was given to Moses, Jesus and to all the prophets raised by the Creator of the Universe ; we accept all of them, without making any distinction among them.”¹

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

This disposition of exclusiveness, which is not peculiar to the Christian Church or the Israelites, but is shared by the

followers of almost all other religions, has engendered feelings of conceit, pride and contempt, and caused dissension and discord in various members of God's family. No one for a minute turned his thoughts to those Divine morals which we daily observe in the universal providence. Our God has not made any invidious distinction among different peoples. His sustenance is not limited to a particular age or a particular country. He is the Sustainer of all people, the Lord of all ages, the King of all places and countries, the Fountain-head of all grace, the Source of every power, physical and spiritual, the Nourisher of all that is created and the Supporter of all that exists. The grace of God encompasses the whole world and encircles all peoples and ages. The powers and faculties which He granted to the ancient people of India were also granted to the Arabs, the Japanese, the Europeans and the Americans. The Earth of God serves alike as a floor for all, and for the sake of all the Sun, the Moon and the Stars give their light and perform such other functions as God has charged them with. All people alike derive benefit from air, water, fire, earth and other things created by God, and all equally use the produce of the earth, its corn, its herbs, its flowers and its fruit. These are the broad Divine morals which give us a lesson that since no particular class of the human race has been denied the benefits of the water, the earth, the air and all other manifestations of Nature, why this equal and impartial providence has been disbelieved in matters of revelation, which in fact is the most important and essential factor in the development of human faculties. It was a misconception of the Divine providence and an error fatal to the establishment of universal brotherhood of man, under which nations laboured centuries after centuries, till the last word of God appeared which at the very outset falsified this wrong conception of partial dispensation. The

Qur'ān, our sacred book, commences with the words of glorification and thanksgiving to Allah, God, Who is not only the Maker and Provider of India or Arabia, of Persia or Syria, of Europe or America, but is the Creator of the whole universe. The words used here are so general that they include all the different peoples, different ages and different countries. The opening of the Holy Qur'ān with a verse which is so broad in its significance shows clearly that the Holy Qur'ān refutes the doctrine which sets limits to the vast and unlimited sustenance of God, reserving the manifestations of these Attributes for a single people to the exclusion of all others, as if the latter were not the creation of God or as if after creating them the Almighty God has utterly forgotten or thrown them away as useless and futile things. The opening verse of Al-Qur'ān teaches a Muslim to believe that if the Creator and Provider of the whole universe has given means of physical growth equally to all men on earth. He has also provided them with means of spiritual culture. This noble doctrine inculcated by the Qur'ān infused a spirit of equality and fraternity in mankind, destroying that narrowness of mind which has been disintegrating the whole fabric of human society and separating brother from brother under the universal fatherhood of God. This generous teaching of Al-Qur'ān prompts me to cherish feelings of love and reverence for Moses and Jesus, it enjoins upon me also to pay my respect and allegiance to Rāmchandra, Krishna and Buddha. If with Al-Qur'ān I accept authenticated portions of the Bible as the word of God, I regard the Gītā and other holy scriptures of India as my common property with other Hindū brethren. Hence in accordance with the teachings of Al-Qur'ān, Islam is the name of every religion, creed or faith, which has been preached from time to time in different countries and to various tribes by teachers inspired by God. They

came from one and the same Source and taught one and the same Truth. But the hand of time, combined with want of efficient means in olden days to preserve those teachings intact, afforded occasions and opportunities for human interpolations and wrong interpretations. On the other hand, languages which were originally the means of these ancient scriptures being liable to constant changes, became obsolete and set up insurmountable hindrances in the way of coming generations to reach the spirit of old letters. Moreover, the development of human faculties and complications of evils—a necessary sequel to earthly civilizations—called for a new order of things. This emergency brought forth prophet after prophet who came and restored truths already revealed, and necessary additions to meet the requirements of the age were made. As different races of mankind were distantly located and separated from each other by natural barriers, with very limited means of intercourse between them, each nation needed its own prophet, and so was it blessed; as Al-Qur'ān says: "There was no nation but had its teacher."² Again the Qur'ān says, "Every nation has had its guide,"³ and "a Divine messenger was sent to every class of men."⁴

If India had its Vedic Rishīs with Krishna, Rāmchandra and Buddha to follow them, China saw its teacher in the person of Confucius. If Zoroaster came to kindle the spiritual fire in Persia, the valley of the Jordan was fertilised by the Divine stream coming down from the Olive Mount. Thus, whenever and wherever evil prevailed and man became corrupt, chosen men were raised and inspired by God to teach and restore the same old Islam. Till a new state of things arose in the world, when laws of God began to be violated in all its corners, Divine limits and bounds were transgressed simultaneously on the whole surface of the earth. Clouds of darkness, ignorance, infidelity, dishonesty, un-

chastity and libertinism overhung the whole world. Every country and each nation saw complete depravity, and virtue became extinct, so much so that sin was not only not regarded as sin in many cases but even regarded as an act of merit.

This statement may be startling to many of us, but we have simply to refer to the facts of history, to study the conditions obtaining in the whole world some 500 years after the advent of Jesus, to establish that human society at that period of human evolution had sunk to its lowest ebb, spiritually as well as morally. And if prophets come only in times when wickedness was rampant, so the sacred history shows, as in Nature light always follows darkness, and rain comes after drought, this state of things called either for the appearance of several prophets in several countries, or the advent of one Masterly hand who should come to restore the old religion—Islam—in its perfect form. But the history of the world had then taken a new turn. Circumstances arose which facilitated means of mutual intercourse between various nations of the world. Different components of human society, so separated from each other by natural and artificial barriers, were about to come close to each other to make one united whole. The vast, wide world was destined to be reduced into a country, with countries as its cities, and cities as its streets. Men of various nations and denominations were on the threshold of coming into contact with each other. To give different teachings to different nations at such a juncture would have caused a further chaos. Hence the great Divine wisdom was pleased to raise the last of the prophets in a place which occupied a central position in the world and which possessed a language least susceptible to any change in form as well as meanings of its component word—a condition necessary for a language to become the vehicle for the last word of God. Languages come into existence and, being

subjected to constant change in form and signification of their words, meet with the fate of a dead language. This makes ancient literature unintelligible and difficult to understand. Every language spoken on the surface of the earth has met or will meet with this fate, and if an exception can be made to this general rule it is, as the European philologist, Professor Whitney and others admit, in favour of the language of Hedjāz, in which Al-Qur'ān was revealed. This peculiar conservative nature of Arabic which renders it least liable to change, makes it to be the most suitable language for the last word of God. There is another peculiarity of this language, the suggestive and meaningful nature of its words. Arabic words in themselves are eloquent. One word conveys that which, in other languages, we need pages to explain. They, therefore, are most suitable to convey theological conceptions. This is a very interesting subject in itself, and requires to be separately dealt with ; but it will sound here as a mere assertion on my part if I fail to quote one or two instances to substantiate my statement. For example, take the word *Sin*. Theologies of various religions and creeds differ in their conception of *Sin*. But, do the various words in different languages which stand equivalent to *Sin* convey its theological conception? Does the word *Sin* or any of its synonyms in any European language convey the church idea of *Sin*? Does the Persian word *Gunāh* convey the Zoroastrian conception of evil, or does the Sanskrit word *Pāp* mean what is understood by wickedness in Vedās ? I fail to read in these words the real meanings given to them by various creeds. But come to the Arabic language, and its equivalents for *Sin* in themselves convey what is taught in our religion about *Sin*. Nothing, under the teaching of the Qur'ān, is in itself right or wrong. Everything created by God has its own particular use ; keep it off from that use and it is *Sin* according to the Qur'ān. And

this is what the words *Junāh*, *Dhaab*, *Ithm*, *Jurm*, and others, literally mean. Anything turned away from its proper place is *Junāh*. Any abnormal growth is *Dhanb*, anything cut off from the main thing is *Jurm*. To strengthen my position I here cite the word *Tawbah*, which is an Arabic word for repentance. The word literally means to return to the point from which one has receded. Thus *Sin* in Islamic theology means to turn away from the point and repentance means to return to that point. This is what is literally meant by the words *Junāh* and *Tawbah*. There are various other abstract truths in theology. Conception of God, of revelation, of angels, of prophethood, of evil, of virtue, of hell, of heaven, and of many other things. In other languages you have to read books and treatises to understand various conceptions. To know the Islamic conceptions, you have simply to consider the meaning of Arabic words. They are sufficient clues. No other language within my knowledge claims this peculiar richness of meaning; and, therefore I say, if the coming together of the different parts of the world into one whole, demanded one cosmopolitan religion, if the old religion of obedience to God was to be revealed in its perfect form once for all, it could not but be through the medium of the 'Arabic language.

The Qur'ān was revealed and it taught the same old Islam which had been preached by others before, and brought a book which recapitulated old truths in their unalloyed form with requisite additions as Al-Qur'ān says: Al-Qur'ān is nothing but the old books purged of human alloy and contains transcendent truths embodied in all sacred scriptures with complete additions, necessary for the development of all human faculties. It repeats truths given in the Holy Vedās, in the Bible, in the words of the Gītā, in the sayings of Rāmcandra, Buddha and all other prophets, and adds what was not in

them, and gives new laws to meet the contingencies of the present time when the different members of God's family who lived apart from each other in the days of old revelations had drawn closer to one another. Al-Qur'ān gives us rules and regulations adopted to the various needs and requirements of life. It is not merely a collection of moral precepts, or a book of rituals. It gives us, on the one hand, true conception of the Godhood and enlightens us as to the great truths such as angels, revelations, prophethood, future life, heaven and hell. On the other hand, it supplies us with principles to guide us in political and social, economic and domestic affairs, so that the whole human society, by acting up to them, may attain to its perfection.

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

“Today the law is perfected unto you.”⁵

The space at my disposal hardly permits me to enter into any details, however brief, of what I have written above, but it would be gross injustice to Islam if I did not point out one important reason which is mentioned by the Qur'ān amongst

very many others which necessitated its revelation. "And We have not revealed to thee (O Muḥammad) this Book but to explain away the differences (into which various sects have fallen) and give them true guidance"⁶ are the words of God. And who can deny the terrible differences which exist in various sects of one and the same religion. I can understand differences of opinion arising from differences of temperament. They may lead to the existence of several schools of thought. They cannot affect religion so far as its cardinal principles are taught in their pure integrity, as is the case amongst the various schools of thought in Islam. Each and all of them do believe in the fundamental principles of Islam—their *inter se* minor differences have no bearing on the religion. But what about various sects in other religions? They do differ from each other in their cardinal principles and yet they count upon one book as their final authority. There can be only one true creed. Whatever is taught by the Roman and the Anglican Church cannot both be right. Only one of the two, if at all, can be the teaching of Christ. There are two great sects of Buddhists—those who believe in the existence of God and those who do not. Only one of the two must be in the right. Similarly other religions have given way to ramifications—and truth is after all one and not manifold. If God is the Original Source of all religions, if He has been gracious enough to reveal His mind from time to time, if He always chose one man to act as His mouthpiece, and if His ways and laws do not admit of change, conditions obtaining in every religion, after the advent of Christ, demanded a final decision—decision not between Christian and non-Christian, but between Christian and Christian. Before the appearance of the Holy Prophet of 'Arabia all these different sects did exist. It was necessary that some one should come and restore the old original form of religion. This was done through

Muḥammad, the *last* Messenger of God. For this reason the Qur'ān calls itself *Ḥakam*—"Judge," to decide between Christian and Christian, between Hindū and Hindū, between Buddhist and Buddhist, and so it did. Then who is a Muslim? He is an Israelite in following the Ten Commandments of God and the law of retribution with its legitimate bounds. He is a follower of Jesus doing away with all the ritual of the Pharisees and denouncing their hypocritical observance. He observes the law of mercy promulgated on the Mount of Clive, when it leads to reclamation. His object is reformation through mercy or retribution, as the case may be. He is an Arya Hindū in breaking images and a Sanatan Dharmist in paying respect to all the godly men of any nation and creed who have been called Avatārs—incarnations of God. He is a Buddhist in preaching Nirvāna, *i.e.*, self-effacement as the key of salvation. He is a Unitarian to establish the unity of God. In short he embraces—through the Qur'ān—every beauty in every religion and turns his face away from what has been added to the religion of God by man—and this is Islam.

1. The Holy Qur'ān, 3 : 83.
2. *Ibid.*, 35 : 24.
3. *Ibid.*, 13 : 7.
4. *Ibid.*, 10 : 47 ; 16 : 36.
5. *Ibid.*, 5 : 3.
6. *Ibid.*, 16 : 64.

CHAPTER II

MODERN CHRISTIANITY

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

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

7. Matthew, v : 5—9.

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

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

The Church story of the religion of Jesus is but a replica of Mithraism. Other countries from Persia to Britain followed

it under various names, but the story of the religion was everywhere the same, though the 'sons' of God had different names, Bacchus, Apollo, Adonis, Baal, Horus, etc., they were all virgin-born and their birth and death took place on the same popular dates as those of Jesus.

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

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

CHAPTER III

ISLAM

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

Prominent Features of Islam

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

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

8. The Holy Qur'ān, 42 : 13.

9. *Ibid.*, 98 : 2, 3.

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

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

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

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

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

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither

believes in Fatalism nor Predestination ; he believes in Pre-measurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

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

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

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

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

Capabilities of Man in Islam.—The Muslim believes in the inherent sinlessness of man's nature which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels and leading him to the border of Divinity.

The Position of Woman in Islam.—Men and women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual, and moral attainments. Islam places man and woman under like obligations, the one to the other.

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

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

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

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

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

The Divine Attributes

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

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

A.—Business, economic and other material things

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

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

Ar-Rahīm.—He Who makes every labour abundantly fruitful.

Mālik-i-Yawmi'd-Dīn.—He Who corrects errors and uses stern, nay, harsh measures to ensure amendments.

Al-Hafīz.—The Protector.

Al-Bāqī.—The Preserver.

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

Al-Ḥasīb.—The Reckoner.

Al-Fāṭir.—The Originator.

Al Ḥādī.—The Guide.

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

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

Al-Badī'.—The Inventor of new things.

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

Az-Zāhir.—He Who reveals these properties.

Al-Bāsīt—He Who opens or expands things.

Al-Qābid.—He Who contracts things.

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

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

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

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

Al-Awwal—The First.

Al-Ākhir.—The Last.

Al-Bāri'.—The Maker.

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

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

Al-Māni'.—He Who keeps things separate.

Al-Fattāh.—The Opener of hidden qualities.

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

Al-Mu'īd.—He who knows how to repeat the Creation.

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

B.—Knowledge

‘Ālimu’l-Ghayb.—He Who knows hidden and unseen things.

Al-‘Alīm.—All-knowing.

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

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

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

As-Samī‘.—The All-hearing.

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

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

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

C.—Power and Greatness

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

Al-A‘lā, *Al-Muta‘ālī*.—Highest in eminence, so much so that there remains no other degree of greatness.

The following names also signify the same thing, with different shades of meaning.

Al-'Azīm — *Al-Kabīr*.—Both mean Great. They come next to *Al-A'lā* in intensity, but *'Azīm* is He, Who is held Great in the estimation of others and *Kabīr*, He, Whose greatness is established in comparison with others.

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

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

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

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

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

Al-Qādir.—The Almighty and Powerful.

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

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

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

D.—Liberality of mind, mercy and kindness.

Rabbu'l Ā'lamīn.—He, Whose blessings, in maintaining others, are open to all, and Who is not partial in His bounties.

Al-Bārr.—He, Who is Benign to His Servants and Boundless in Goodness.

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

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

Al-Wadūd.—He, Who is All-Love.

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

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

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

An-Nūr.—He, Who enlightens others.

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

Al-Ḥayy.—He, Who makes others live.

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

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

Al-Mu'tī.—The Giver of gifts.

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

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

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

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

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

Al-Gḥafūr—Al-Gḥaffār.—The Great Forgiver.

Al-'Afuww.—The Pardoner.

At-Tawwāb.—The Acceptor of Repentance.

As-Sattār.—The Concealer of others' defects.

E.—Morals necessary for character

Al-Halīm.—He, Who shows forbearance or clemency even when wronged by others. Moderate: Gentle, Leisurely in His dealings, Grave and Calm.

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

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

Al-Ḥaqq.—He, Who is right and adept. He Who meets the demands of Justice, Wisdom and Righteousness.

Al-Ḥasīb.—The Giver of what suffices.

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

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

Al-Maʿīn.—The Firm ; the Strong.

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

Al-Ḥayy.—He Who is Ever-living.

An-Nūr.—The Light.

Al-Wālī.—He, Who owns. The Protector.

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

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

Al-Ghanīy, Al-Mughnī.—He, Who is rich.

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

Dhu'l-Jalāliwa'l-Ikrām.—He, Who possesses Greatness and Bounty.

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

Al-ʿĀdil.—The Just.

Al-Muqsit.—He, Who acts rightly and justly.

Al-Muntaqim.—He, Who avenges Himself upon others in righting a wrong.

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

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

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

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

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

Al-Mu'min.—The Maintainer of peace.

Al-Malik.—The King.

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

Ar-Raqīb.—He, Who watches keenly.

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

Branches of the Faith

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

- (1) *Sense of shame, prudence, modesty ; a shrinking of the soul from foul deeds through fear of blame or out of self-respect.*

- (2) *Fear, especially of God, out of love for Him.*
- (3) *Repentance.*
- (4) *Married life.*
- (5) *Physical cleanliness.*
- (6) *Abstinence from absurd things.*
- (7) *Abstinence from idle and undesirable talk.*
- (8) *Indecency.*
- (9) *Abstinence from pride.*
- (10) *Abstinence from vanity.*
- (11) *Abstinence from hypocrisy.*
- (12) *Abstinence from avarice.*
- (13) *Abstinence from mischief and ill-will to others.*
- (14) *Abstinence from anger.*
- (15) *Abstinence from malice.*
- (16) *Abstinence from dishonesty.*
- (17) *Abstinence from envy or jealousy.*
- (18) *Abstinence from conceit.*
- (19) *Abstinence from extravagance and niggardliness.*
- (20) *Abstinence from exposing certain parts of the body.*
- (21) *Learning.*
- (22) *Hopefulness.*
- (23) *Trust in God.*
- (24) *Resignation to Him.*
- (25) *Sincerity.*
- (26) *Flight (from places of sinful misery even in insurmountable troubles).*

- (27) *Patience and perseverance.*
- (28) *To serve parents.*
- (29) *Charity to relatives, friends, and other people in general.*
- (30) *Charity, beneficence, mercy and compassion.*
- (31) *Meekness, humility and courtesy.*
- (32) *Almsgiving and benevolence to others.*
- (33) *Teaching and imparting knowledge to others.*
- (34) *Fair dealing in business.*
- (35) *Bearing true witness.*
- (36) *Justice and equity.*
- (37) *Trustworthiness.*
- (38) *Acts of reform.*
- (39) *Helping in good works.*
- (40) *Giving good advice.*
- (41) *Forbidding wrong.*
- (42) *Fulfilment of promises.*
- (43) *Payment of debts.*
- (44) *Regard of limits.*
- (45) *Abstinence from injuring others.*
- (46) *Speaking good and kind words.*
- (47) *Return of greetings.*
- (48) *To be just and equitable in our profession.*
- (49) *The giving of loans to those in poverty.*
- (50) *Charity to neighbours.*
- (51) *Co-operation.*
- (52) *Obedience to the master.*
- (53) *Obedience to the ruler.*

- (54) *The removal of injurious things from the ways.*
- (55) *Accompanying the general gratefulness.*
- (56) *Love of God.*
- (57) *Love of the Prophet.*
- (58) *The reading of the Qur'ān.*
- (59) *Law—(Divine measures of good and evil).*
- (60) *God, as the Source of Law.*
- (61) *Angels—the functionaries of Law.*
- (62) *The Books—the record of Law.*
- (63) *The Prophets—the intermediate persons who receive the first message from the Lord.*
- (64) *The Hereafter.*
- (65) *The Day of Judgment.*

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

CHAPTER IV

A TRUE MEANS OF HUMAN EXALTATION

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

those things which usually delight our physical senses. Places of worship are elaborately and profusely adorned. There is music and singing, incense, with the perfume of the smoke arising from the burning of sweet incenses,—all this is to please divine taste, which is also supposed to love the blood of sacrifices, especially when the sacrifice is burnt. Thus the real object of worship becomes lost, and one of the best instincts in us grossly abused.

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

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

10. *Exodus* : 21 : 24-25.

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

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

In Leviticus we read of various offerings, mostly burnt offerings and sacrifices. What a misconception of Revelation? Could not God be adored without these sacred absurdities? Could we not give Him for a tabernacle a better house than that, which has its canopy of the heavens decked with stars for its lamps? Could odour of sweetened oil and other spices, the things necessary in Jewish worship, vie with the fascinating odours and scents from Nature's own flowers? I was confounded when I read of these things in the third or fourth Revelation of Moses; and I would have lost all respect for Moses had not the Qur'ān come to my rescue. If, on the one hand, the Holy Book speaks highly of Moses as a prophet, it also speaks repeatedly of the corruption which the followers of Moses caused in the Scriptures. Ordinary common-sense would induce us to believe all that the Holy Qur'ān says concerning Jewish interpolations. If it is stated in the Exodus in the clearest terms that in building the altar of God no tool should be used, that things must be used in their natural condition, and all this at the command of the Lord, how is it possible that the same Deity should be the Author of this book which gives

us the elaborate tabernacle details ? No wonder, the spirit of worship became subdued and ritualism took its place. Exodus and Leviticus are not only responsible for ceremonialism, but also for sacrificialism. We read of various kinds of offerings to expiate sin. These consisted in the killing of various beasts and birds, differing in their value according to the nature of the sin or the worldly position of the sinner. It has also been repeatedly said, especially in Leviticus, that these offerings act as an atonement for sin and pacify the Divine anger. The ancient sacrifices were bound, in time, to ripen into human sacrifices, and we come upon a long vista of sacrifices. Taboo came into vogue. Young men were fed and fattened for the purpose of sacrifice in the primitive days of civilization to atone for sins.

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

The Muslim conception of worship must not be confused with what is in vogue among other religions. Allāh, the God of the Qur'ān, needs no worship, nor does He require any praise or thanksgiving (17 : 15 : 31 : 12). If we worship Him, we do so for our own good (17 : 7).

This Qur'ānic statement may seem to a freethinker a mere dogmatic assertion on the part of the Qur'ān ; but this freethinker will appreciate its significance if he will apply himself to study human psychology in the case of a person who adores something. Such adoration results in imitation of what appears to the adorer as good, beautiful and sublime in the thing adored. If we consider our own moral code and such knowledge as we possess, with which we were not born (Qur'ān 16 : 78), but took them from others by a process of imitation, they attracted our fancy and we admired them. Then we came to love them and extol them, and our admiration became converted into adoration and worship. If character is the first requisite of good citizenship, then we need two things to the shaping of it. First, it must be brought home to us that true worship lies in imitating the ways of our Deity ; secondly, that the object of our worship, *i.e.*, our Deity, must possess Attributes which go to make the best form of character.

It should not be forgotten that anything that merely pleases our senses cannot edify or induce real morality. Æsthetic tastes may commend such things, but they do not make up a character. It is the mind and not the body which needs that elevation which can only be attained through meditation. Therefore, anything that hinders us from true contemplation, must be excluded from our worship. For this purpose all Muslim mosques are bare of decorations. They are erected after the model of the House of God at Makka—four homely walls of earth (Exodus 20 : 24), with an unhewn piece of rock (Ex. 20 : 26) as its corner-stone. For the same reason Muslim worship is never accompanied by singing or other forms of music or the burning of incense. These, doubtless, create a sort of rapture in the mind, but they also tend to intoxicate

the spirit. Besides, we experience the same feelings when we attend any place where music is performed or look on any cheerful scene. These things in a measure may assist our meditations in our worship, but they mislead us as well. We must listen rather to the music of our own minds and create in ourselves a sort of mental symphony which may in its inception no doubt resemble that given by ceremonial adjuncts above mentioned. But we have to soar higher than this. In order to free us from any deception, our adoration should be stripped of all the "paraphernalia" of worship loved by other religions. It should consist purely of meditation. We need recital and gesticulations to a certain extent, the latter to relieve monotony, the former to furnish subjects for contemplation. Besides, different postures for meditation suit different persons. But the movements in prayer should refer to those Divine characters with which we must imbue ourselves. We have only to contemplate the beauties of the object of our adoration to obtain inspiration for deeds. But God is transcendental and stands beyond the perception of our senses (6 : 104). It would be absurd to say that He is "knowable," yet it cannot be denied that we feel His presence by reason of certain manifestations of Himself. Most Buddhists of the present day evince atheistic tendencies, but they should not forget that Lord Buddha believed in the existence of Intellect, Compassion and Liberality in the working of Nature. How then could we disbelieve in the existence of the Great Mind, if these were the conditions of mentality? We must have some conception of God for our meditation. We need not bother about dogmatized theology, for Nature itself and in itself is the best revealer of its

Maker. If the Universe presents the highest type of civilization and is the work of the Mind that seems to possess the best qualities, we must discover the object of our adoration by the aid of Natural Theology. This is a very difficult task, and wrong data are bound to lead us to erroneous conclusions. How gracious, then, was the Revealer of the Qur'ān, Who saved us the incalculable labour of this sacred research work in the pages of Nature ! If the Universe refers to certain qualities of its Maker, they are no other than the Attributes of Aliah given in the Qur'ān. The Holy Book does not claim to furnish us with an exhaustive list of the Divine Attributes. It speaks only of such excellent Names as can come within our comprehension and the scope of our imitation. It shows us how to inspire ourselves with all that they require. If the Holy Prophet summarized all our religion in one sentence when he said, "Imbue yourself with the Divine character," the Qur'ān expounded that dictum. The Qur'ān gives us one hundred Attributes of God, and it is our contemplation of these Names in order to clothe our character with them which has been called *worship* in the Qur'ān (7 : 180). If we, therefore, glorify God, when the God of the Qur'ān clearly says that He needs no worship (31 : 12), we are, in fact, glorifying the coming man who has to be evolved from our inner selves, equipped as already stated. In reciting certain Holy Names in our prayer we keep before us, as it were, a sacred cast in which we have to mould our character. Why should we look for Christ, when each one of us possesses the Christos, in himself ? All of us are Christs, Krishnās and Ramchandrās potentially. It is ours to seek to actualize those high capacities. They may come to the surface in the course of our earthly career or in the Hereafter. Our

Holy Prophet assures us of this when he says that through implicit obedience to our Lord, He becomes our limbs and joints.

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

THE FIVE PILLARS OF ISLAM

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

Lāilāha illa'l-Lāhu Muḥammadu'n-Rasūlu'l-Lāh

(There is no other Deity or object for adoration but Allāh, and Muḥammad is His Messenger.) His message has given us the features of God ; and in this formula we affirm the existence of Allāh and deny that there is any other beside Him. We know of Allāh, through the Hundred Names which I have mentioned, and we therefore express our belief in them and absolutely deny all that is opposed to them. A further study of these Names will show that they signify one hundred different virtues which

comprise all that is good and noble, and that anything that goes against their significance is evil. In his declaration of faith a Muslim, therefore, *affirms one hundred virtues and repudiates one hundred evils. The Christian scientists of today might well realize that their cult is but a replica of the Islamic formula.* The Qur'ān has defined virtue as well as evil, while Christian science has still to discover which is which. Muḥammad has very rightly said that one who makes the declaration of Faith goes to Heaven, for the possessor of the hundred virtues is decidedly entitled to the life of Paradise.

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

III. *Almsgiving or Zakāt*—Prayers and almsgiving are the two chief themes of the Qur'ān. They may actually be regarded as the basis for any and every movement for the betterment of society. The first and the second pillar, as I will show later on, require from a believer that he should reform his character as a member of society. He must strive after everything that is good and shun the evil in every form. The third pillar teaches that he must part with a certain portion of his wealth for the benefit of his poorer fellow men. Almsgiving has been classified in the Qur'ān under two headings—compulsory and optional—they are called, respectively, *Zakāt* and *Khairāt*. Under *Zakāt* a Muslim must pay 2½ per cent of his income for the help of the poor and the needy and in other charitable works among which the Qur'ān includes the propagation of Islam as the chief. Three items out of the eight things mentioned in the Qur'ān¹¹ for the spending of *Zakāt* have to do with the spread of Islam. Muḥammad, when asked

11. The Holy Qur'ān, 9 : 60.

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

Is not this the very object which Socialism aims at ? The Holy Prophet has, in fact, preached Socialism in its best and only practicable form. *Khairāt* or other optional charities, though not compulsory, are spoken of in the Qur'ān as matters of merit. A Muslim's charity, as the Qur'ān clearly says, should not be confined to his own people or co-religionists, but it should extend even to those who are outside the pale of Islam.¹² Charity is one of world's most ancient institutions, but Islam by systematising it has given it permanence.

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

12. The Holy Qur'ān, 4: 36

These are the things that we are constantly striving to possess, and it is lawful for us to do. On the other hand, such things are the chief source of crime; for when we try to acquire them by unlawful means, they become evil, though to gain them lawfully is a virtue. Islam first teaches us to shun all evil, then it asks us to give up some of our own lawful gains for higher ends. The reason for this is quite clear. If we are in the habit of parting with things lawfully obtained, how can we dream of trying to possess them unlawfully? The Holy Qur'ān sums up this principle most properly when it says: "You will not attain unto righteousness unless you give away the possessions which you love."¹³

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

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

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

13. The Holy Qur'ān, 3 : 91.

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

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

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

On our reaching a certain place, a few miles away from the sacred House, we have to give up all our clothes and ornaments. We are not allowed to carry money about our person, and we have to wrap ourselves in two sheets of cloth—called *Ihrām*.

So clad in the guise of a beggar, we enter the sacred House. Thus we exemplify the verse which says that "God only is rich and we are beggars before Him"¹⁴ We undergo the necessary shaving and run seven times between the two above-mentioned hillocks, as Hagar did when she reached there. It is called *Sa'y*. After that we go into the shrine and walk around the *Ka'ba* as a lover would linger about the house of his beloved. We make seven rounds. It finishes the first part of the pilgrimage. We have to make *Sa'y* every morning and evening for several days till we finish all rites of pilgrimage¹⁵. On the eighth of Dh'ul-Hijja, the last month of the Muslim year, we leave the sacred House and assemble in *Minā*, a place at a distance of seven miles from Makka, where Abraham came to sacrifice his son Ishmael at the altar of God but was commanded by the Almighty to kill an animal instead of offering a human sacrifice.¹⁶ We pass the night at *Minā*, leaving it early in the morning for 'Arafāt, a rocky plain fourteen miles from Makka, where we pray to God and proclaim aloud that *we are in His presence*. About afternoon the *Imām* appears and reads the Sermon of Pilgrimage to the congregation. Then we leave 'Arafāt in the evening of the 9th of the month. We rest a few hours of the night at *Muzdalifah* a place between 'Arafāt and *Minā*—and reach the latter place early in the morning of the 10th and hasten to the place where the Great Patriarch performed sacrifice. When he was going to the place to sacrifice Ishmael he was dissuaded by the evil spirit from doing so three times at different places, but his resolute sacrificial spirit made him firm in carrying out his purpose. These three places have been memorized by the erection of three big stones.

14 *The Holy Qur'ān*, 47 : 38.

15. *Ibid.*, 35 : 15.

16. *Ibid.*, 37 : 102—110.

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

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

PRAYER

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

(1) Cleanliness is next to godliness, and Islam teaches us to cleanse various parts of our body five times a day before

the hour of prayer, and these parts of the body are those which we have to use if a sin is committed. This cleansing of the body also hints that we must wash our hands, mouth and feet clean of all things unclean

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

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

17. The Holy Qur'ān, 96 : 1—3.

whole prayer speaks of our greatness and refers to the various means that we must adopt in order to reach our goal. In the beginning of the prayer we say *Allāhu Akbar*—"God is Great." This reminds us that the object of our life is to be great also, since we have to represent our Lord as His vicegerents on earth.¹⁸ This phrase accompanies almost all the movements in our prayers, and reminds us that the main object of these sacred gesticulations is to heighten our self-respect. We, of course, repeat another phrase *Samia' l-Lāhu liman ḥamidah*, "Allāh listens to him who gives praise to Him," which tells us that we are addressing the Lord Who can alone give heed to the suppliant who in all sincerity strives after goodness.

When we stand in prayer, we make three¹⁹ recitals. The first is called *tasbīḥ*, which unfortunately has no equivalent (in a word) in other languages. It means that we declare that our God is free from all imperfections and defects, and is above all evil. The second is *ḥamd*, and this signifies that God possesses all good qualities. The third consists of a portion of the Qur'ān.

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

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

18. The Holy Qur'ān, 2 : 30.

19. See pages 55—57.

First Chapter of the Qur'ān

In performing *Ḥamd*, the second of our recitals, standing, we read the first chapter of the Qur'ān, which is the whole of the Qur'ān in a miniature. It is at once an outpouring of the human soul and a prayer that excels all other prayers in other religions. Not only does it beseech the Lord for certain blessings, but also it brings before us the best code of conduct to adopt in our life and shows us how to become great. At the very outset we say that we submit ourselves to the ways of the Lord Who works in Nature with certain qualities, four of which are comprehended in the 100 Holy Names already mentioned by me. We can lead the best conceivable life if we follow these four Names, in their material, moral and spiritual aspects. They are *Rabb*, *Rahmān*, *Rahīm* and *Mālik-i Yaumid-Dīn* and their meanings in brief I have already given. It is for us to translate them into actions. The first Attribute assures us that the world is full of resources for our advantage, and that they are open to all of us equally. Every kind of material needed for every kind of work has been created by *Rahmān*, which means He, Who creates what is needful before we need it." "The quality of *Rahīm*—He, Who rewards good actions manifold"—assures us of two things—first, that our activities will bear a rich harvest, but that we shall gain nothing if we give way to inactivity and sloth. Elsewhere, the Qur'ān assures us that the blessings of God are beyond our comprehension but that they want us to act, before they manifest themselves. The last Attribute of God puts us on our guard, for it tells us that every wrong action on our part will at some time or other receive punishment, though that punishment be intended for our own good. Thus, the recital of these four Names urges us on to a life of activity. If we need material where-with to work, there is abundance of it. If we are in doubt

as to the reward, we are assured of it, but we are also warned that laziness will bring us no gain, and that wrong doing invites punishment. I can derive no such inspiration for material success from any prayer suggested by any other religion in the world.

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

Moreover, these four Names contribute in a marvellous way to our spirituality which can only be gained at the expense of our physical nature. I have just said that the first three Names inspire us to be unstintedly generous to others, but no generosity can be shown unless we part with something that is ours—something that we have earned to provide for our own physical needs. Thus every act of generosity is an act of sacrifice in which we deprive ourselves of some of the physical benefits in the interest of others. We can follow these Names only when we try to live for others and leave the proceeds of our labour for the benefit of others. Such a course will surely tend to kill the physical nature and thereby engender the spiritual. After repeating these four

Holy Names, we say that we will observe and obey their demands and then we ask Divine help to enable us to do so. The sixth verse is a prayer for knowledge—knowledge of the right path which we must tread if we are to receive the Blessings of God. *Ni'mat*, the equivalent of blessing in the text, includes in its significance everything that is good and desirable. The concluding verse is also a prayer in which we beseech the Lord to keep us from the company of those whose actions have brought them under His displeasure. We also pray to be kept from association with those who have been misled, or have wandered from the right path.

CHAPTER V

SALĀT : THE PRAYER

I. Times of Daily Prayers

Prayer is said five times a day :—

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

2. *Ṣalātu'z-Zuhr*²⁰—the early afternoon prayer, is said when the sun begins to decline, and its time extends till the next prayer, *i.e.*, *Salātu'l-'Aṣr*.

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

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

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

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

20. On Fridays this prayer is substituted by *Ṣalātu'l-Jumu'ah*—the Friday prayers.

Besides these five *obligatory* prayers, there are some *optional* prayers: two only need be mentioned here. *Ṣalātu 'l-Lail* or as it is commonly known the *Tahajjud*—the late night prayer is said after midnight and before dawn. In the month of *Ramadzān*, this prayer is generally said in congregation after the *Ṣalātu 'l-'Ishā'* and is followed by three *rak'ats* of *Witr*, and in that case it receives the name of *Ṣalātu 'l-Tarāwih*. The other optional prayer is called *Ṣalātu 'z-Zuḥā*—the early forenoon prayer, and it is said between the sunrise and midday. This is the time at which two 'Īd prayers are said.

II. *Wudzū*—Ablution

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

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

21. The Holy Qur'ān enjoins: "O you who believe when you rise for prayer, wash your faces and your hands as far as the elbows and (wash) your feet to the ankles" ;.....Ch. V : 6,

their outer sides with thumbs. The neck is then wiped with the back of the fingers of both hands, ends of the fingers meeting behind the neck, and then drawing them forward (once)—this is called *Mas-h*.

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

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

A fresh ablution is necessary only when a man has answered a call of nature or has been fast asleep.²²

A *Ghusl* (bath) should be taken in case of sexual intercourse or a wet dream.²³

While performing wudzū, one may read the following prayer :

<p>اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ ○</p>	<p><i>Al-laa-hum-maj-'al-nee mi-nat taw-waa-bee-na waj-'al-nee mi- nal mu-ta-tah-hi-reen.</i></p>
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“O Allāh, make me one of the repenters and make me one of the purified ones.”

III. TAYAMMUM

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

22. The Holy Qur'ān, v: 6.

23. *Ibid.*

will do in place of *wudzū* or *ghusl*. *Tayammum* is performed by striking both hands on pure earth, or anything containing pure dust, and then passing the hand over the face and the backs of the hands (once).²⁴

IV. *ADHĀN*—THE CALL TO PRAYER

Every congregational regular service must be preceded by an *Adhān*²⁵ or call to prayer, said in a sufficiently loud voice, standing with face to the *Qiblah*, *i.e.*, towards Makka, with both hands raised to the ears, *i.e.*, touching the lobes of the ears. The *Adhān* consists, of the following sentences :—

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

2. *Ash-ha-du an laa i-laa-ha il-lal laah*.—
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

“I bear witness that nothing deserves to be worshipped but Allāh.” (Repeated twice.)

3. *Ash-ha-du an-na Mu-ḥam-ma-dar Ra-soo-lul laah*.
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

“I bear witness that Muḥammad is the Apostle of Allāh.” (Repeated twice.)

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

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

25. The crier of the *Adhān* is called *Mu’adhḍhin*, who adopts the position as illustrated elsewhere.

حَيَّ عَلَى الْفَلَاحِ 5. *Hay-ya 'a-lal fa-laah.*—"Come to success." (Repeated twice, turning to the left side).

اللَّهُ أَكْبَرُ 6. *Al-laa-hu ak-bar.*—"Allāh is the Greatest." (Repeated twice.)

لَا إِلَهَ إِلَّا اللَّهُ 7. *Laa i-laa-ha il-lal laah.*—"There is no God but Allāh." (Once).

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

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ *Aṣ-ṣa-laa-tu khay-rum mi-nan nawm.*—"Prayer is better than sleep." (Repeated twice)

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

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ ائْتِ مُحَمَّدًا بِالسَّلَامِ وَالرِّفْعَةِ وَالرَّفِيعَةِ وَأَبْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَنِي وَأَرْزُقْنَا شِفَاعَتَهُ يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تَخْلِفُ الْوَعْدَ
Al-laa-hum-ma Rab-ba haa-zi-hid da'-wa-tit taam-ma-ti waṣ-ṣa-laa-til qaa-i-ma-ti aa-ti Mu-ḥam-ma-da nil wa-see-la-ta wal-fa-'ee-la-ta wad-da-ra-ja-tar ra-fee-a'-ta wab-'aṣ-hu ma-qaa-mam mah-moo-da nil la-zee wa-'at-ta-hoo war-zuq-naa sha-faa-a'-ta-hoo yaw-mal qi-yaa-mah, in-na-ka laa tukh-li-ful mee-'aad.—

"Allāh, the Lord of this perfect call and the ever-

living prayer, grant to Muḥammad nearness and excellence and raise him to the position of glory which Thou hast promised him, and grant us his intercession on the day of Requital ; surely Thou never failest in (Thy) promise.

Note.—In the Friday service there are two calls, the second being given when the *Imām* is about to deliver the sermon.

V. IQĀMA—STANDING UP FOR PRAYERS

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

قَدْ قَامَتِ الصَّلَاةُ *Qad qaa-ma-tiṣ ṣa-laah.*—“The prayer has indeed begun” (Repeated twice after No. 5.)

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

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

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

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

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

27. The Prophet is reported to have said that the whole of the earth had been made a mosque for him, indicating not only that no place stood in need of being consecrated but also that the Muslims would spread throughout the world.

The Muslim congregational service may be led by any Muslim who knows the Holy Qur'ān best among the congregation and excels the others in righteousness, and in the discharge of his duties towards Allāh and His creatures.

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

VI. THE SERVICE

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

Each part of *fardz* and *sunnah* consists of a certain number of *rak'āt* which will be described later on.

The *Fajr*, or morning-prayer, consists of two *rak'āt sunnah* said alone, followed by two *rak'āt fardz*, said in congregation.

The *Zuhr*, or early afternoon prayer, is a longer service consisting of four *rak'āt sunnah* said alone, followed by four *rak'āt fardz*, said in congregation, and followed again by two *rak'āt sunnah*, said alone.

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

28. *Fardz* means : "What is obligatory."

29. *Sunnah* means : "The Holy Prophet's practice."

The four *rak'āt fardz*, said in congregation, are reduced to two *rak'āt* and preceded by a sermon (*khutba*) exhorting the audience to goodness and showing them the means of their moral elevation and dwelling upon their national and communal welfare. The sermon should be delivered in a language which the audience understands. There is a very light break in the middle of the sermon when the *Imām* sits down.

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

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

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

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

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

30. See Page 80 *infra*.

Name of Prayer	Time of Prayer	Sunnat-ul-ghair Mu'akkadah (Optional).	Sunnah (Regular)	Fardz (Obligatory)	Sunnah (Regular)	Nafal (Optional)	Witr (Obligatory)
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THE OBLIGATORY PRAYERS

1. The <i>Fajr</i>	Between dawn and sunrise (4-30 a.m. to 7 a.m.)	...	2	2
2. The <i>Zuhr</i>	After midday (between 1-30 p.m. and 3-30 p.m.)	...	4	4	2	2	...
3. The ' <i>Asr</i>	Midday between <i>Zuhr</i> and <i>Maghrib</i> (between 4 p.m. and 6. p.m.)	4	...	4	...	...	...
4. The <i>Maghrib</i>	Soon after sunset.	...	...	3	2	2	...
5. The ' <i>Islā'</i>	Early night (between 8-30 p.m. and midnight).	4	...	4	2	2	3

THE OPTIONAL PRAYERS

1. The <i>Dzuhā</i>	Early forenoon (between 9 a.m. and 11 a.m.)	...	...	...	...	4	...
2. The <i>Tahajjud</i> .*	Between midnight and dawn (3 a.m. to 4 a.m.)	...	...	...	...	8	...

* This prayer though optional and called so by the Qur'ān (17 : 79) is nevertheless the only one strongly recommended by the Qur'ān. According to this Book this is a prayer that enables a man to rise to a spiritual eminence and equips him as a leader of people in spirituality.

When a person, is journeying, even the necessary *sunnah rak'at* is dropped in every one of the prayers except the morning prayer, and the four *rak'āt fardz*, in each of the *Zuhr*, *'Asr* and the *'Ishā* prayers are reduced to two. But if the stay at a particular place in the journey is known to be four days or more, the complete service must be performed

1. IQĀMA

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

2. TAKBĪR TAḤRĪMA

Takbir Taḥrīma is then said in the same position except that both hands are raised up to the ears, the lobes of the ears, while the words *Allāhu Akbar*, "Allāh is the greatest of all," are said.³²

3. QIYĀM

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

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ
اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ
غَيْرُكَ

Sub-ḥaa-na-kal laa-hum-
ma wa bi-ḥam-di-ka wa ta-baa
-ra-kas-mu-ka wa ta-'aa-la jad
-du-ka wa laa i-laa-ha ghay-
ruk.

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

31. See illustration No. I.

32. See illustration No. II.

33. See illustration No. III.

This is followed by the words :—

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ	A-'oo-zu bil-laa-hi mi-
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	nash shay-ṭaa-nir ra-jeem.
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	Bis-mil-laa-hir Raḥ-maa-nir
الرَّحْمَنِ الرَّحِيمِ	Ra-ḥeem. Al-ḥam-du lil-laa-hi
أَيُّكَ يَوْمَ الدِّينِ	Rab-bil 'aa-la-meen. Ar-Raḥ-
تَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	maa-nir Ra-ḥeem. Maa-li-ki
الصِّرَاطِ الْمُسْتَقِيمِ	yaw-mid-deen. Ee-yaa-ka na'-
أَنْعَمْتَ عَلَيْهِمْ	bu-du wa ee-yaa-ka nas-ta-
غَيْرِ الْمَغْضُوبِ	'een. Ih-di naṣ ṣi-raa-ṭal mus-
عَلَيْهِمْ وَلَا الضَّالِّينَ	ta-qeem. Ṣi-raa-ṭal la-zee-
	na an-'am-ta 'a-lay-him.
	Ghay-ril magh-ḍoo-bi 'a-lay-
	him wa-lad-ḍaal-leen.—

“I seek the refuge of Allāh against the accursed devil.

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

(When the *Imām* comes to the end of the prayer the congregation is to say *Āmīn* i.e. “Be it so.”)

Note : The *Iqāma*, the *takbīr taḥrīmah* and the recitation of the verses mentioned above are peculiar to the first *rak'at* of all *fardz*, *sunnah*, *witr* or *naḥal* prayers to be said at different times of the day.

The same position is maintained. The worshipper recites the *Fātiḥa*, or the Opening Chapter of the Holy Qur'ān,

which holds the same position with Muslims as the Lord's prayer does with Christians.

If the *rak'at* be the first one or the second, the *Fātiḥa* is followed by reciting any portion¹ of the Holy Qur'ān which the worshipper has learnt by heart. Generally one of the shorter chapters at the close of the Holy Qur'ān is repeated, and the chapter 112, "*Al-Ikhlās*" or "The Unity" is the one recommended for those who are not acquainted with the Qur'ān.

It reads as follows :

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝	<i>Qul hu-wal laa-hu A-</i>
لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ	<i>ḥad. Al-laa-huṣ Ṣa-mad.</i>
كُفُوًا أَحَدٌ ۝	<i>Lam ya-lid wa lam yoo-lad.</i>
	<i>Wa lam ya-kul la-hoo ku-fu-</i>
	<i>wan A-ḥad.</i>

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

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

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

34. For Qur'ānic portions and shorter chapters see pages 100 and 115 *infra*.

4. RUKŪ'

Then, saying *Allāhu Akbar*, the worshipper lowers down his head in a manner that the palms of his hands reach the knees. This is called *Rukū'*³⁵, at which the following words, expressive of Divine Glory and Majesty, are repeated at least three times :—

سُبْحَانَ رَبِّيَ الْعَظِيمِ *Sub-ḥaa-na rab-bi-yal a'-ẓeem.*—
(Glory to my Lord the Great).

5. QAUMAH

After this the standing posture³⁶ is resumed as in *Iqāmah* while the followed words are recited—

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ *Sa-mi-'al-laa-hu li-man ḥa-mi-*
dah.

“Allāh accepts him who gives praise to Him.”

رَبَّنَا لَكَ الْحَمْدُ 16. *Rab-ba-naa la-kal ḥamd.*—“O
Lord ! Thine is the praise.”

حَمْدًا كَثِيرًا طَيِّبًا وَ مُبَارَكًا *Ḥam-dan ka-see-ran tay-*
ban wa mu-baa-ra-kan feeh
Praises be (to Allāh)
فيه abundance, in purity, and wit
blessings (for us).

6. SAJDAH

Then, saying *Allāhu Akbar*, the worshipper prostrates himself so that the toes of both feet, both knees, both hands and the forehead and the nose touch the ground,³⁷ and the words :—

35. See illustration No. IV.

36. See illustration No. V.

37. See illustration No. VI.

سُبْحَانَ رَبِّيَ الْأَعْلَى Sub-ḥaa-na rab-bi-yaḥ a'-laa.—
 “Glory to my Lord the Most High”

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

This is the first *sajdah*.

7. JALSA

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

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي
 وَعَافِنِي وَارْزُقْنِي وَارْفَعْ بِي وَأَجْبِرْ بِي
 Al-laa-hum-magh-fir-lee war-
 ham-nee wah-di-nee wa-'aa-
 fi-nee war-zuq-nee war-fa'-nee
 waj-bur-nee.—“O Allāh ! grant

me protection and have mercy on me and guide me and grant me security and grant me sustenance and exalt me and set right my affairs.”

8. SECOND SAJDAH

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

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

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

38. See illustration No. VII.

39. See illustration No. VIII.

After this the worshipper says *Allāhu Akbar* and rises and assumes the standing position of *qiyām*⁴⁰ for the *second rak'at* which is begun and is completed in the same manner as the first *rak'at*.

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

<p>سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي</p>	<p><i>Sub-ḥaa-na-kal-laa-hum-ma Rab-ba-naa wa bi-ḥam-di-ka al- laa-hum-magh-fir-lee.</i></p>
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“O Allāh, You are the Pure, Our Lord ! O Allāh, with Thy praise, grant me protection.”

9. QA'DAH

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

<p>التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ۝ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۝</p>	<p><i>At-ta-hiy-yaa-tu lil-laa- hi waṣ-ṣa-la-waa-tu waṭ- ṭay-yi-baa-tu as-sa-laa-mu 'a-lay-ka ay-yu-han Na-bee- yu wa rah-ma-tul laa-hi wa ba-ra-kaa-tu-hoo, as-sa-laa- mu 'a-lay-naa wa 'a-laa 'i- baa-dil laa-hiṣ ṣaa-li-heen. Ash-ha-du an laa i-laa-ha il- lal Laa-hu wa ash-ha-du an- na Mu-ḥam-ma-dan 'ab-du- hoo wa ra-soo-luh.</i></p>
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40. See page 72 *supra*.

41. See illustration No. IX.

“All prayers and worship rendered through words, actions and wealth are due to Allāh. Peace be on thee, O Prophet and the mercy of Allāh and His blessings. Peace be upon us and the righteous servants of Allāh. I bear witness that none deserves to be worshipped but Allāh, and I bear witness that Muḥammad is His servant and apostle.”

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ ۝ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَجِيدٌ ۝

Al-laa-hum-ma ṣal-li 'a-laa Mu-ḥam-ma-din-w wa 'a-laa aa-li Mu-ḥam-ma-din ka-maa ṣal-lay-ta 'a-laa Ib-raa-hee-ma wa 'a-laa aa-li Ib-raa-hee-ma in-na-ka Ḥa-mee-dum Ma-jeed. Al-laa-hum-ma baa-rik 'a-laa Mu-ḥam-ma-din-w wa 'a-laa a -li Mu-ḥam-ma-din ka-maa baa-rak-ta 'a-laa Ib-raa-hee-ma wa 'a-laa aa-li Ib-raa-hee-ma in-na-ka Ḥa-mee-dum Ma-jeed.

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

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

The following prayer may also be added to this :

<p>رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَنَا اَعْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ</p>	<p>Rab-bij-'al-nze mu-qee-maṣ ṣa-laa-ti wa min zur-ree- ya-tee Rab-ba-naa wa ta-qab- bal du-'aa. Rab-ba-na ḡhī-fir- lee wa-li-waa-li-day-ya wa lil-mu'mi-nee-na yaw-ma ya- qoo-mul ḡi-saab.</p>
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“My Lord ! make me keep up prayer, and my offspring too ; our Lord accept the prayer ; our Lord ! grant protection to me and to my parents and to the faithful on the day when the reckoning will be taken.”

This may be followed by any other prayer⁴² which the worshipper may desire.

10. TAsLĪM

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

<p>السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ</p>	<p>As-sa-laa-mu 'a-lay-kum wa rah-ma-tul-laah.</p>
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“Peace be with you and Mercy of Allāh.”

This brings the service to a close.⁴⁴

42. See pages 102—114 *infra*.

43. See illustration No. X.

44. If a *muqtadī* joins the congregation when the service is in progress, he, after saying *takbīr tahrīmah*, adopts the position at which the congregation may be at that time. For such purposes *rak'at* is considered to be complete up to the position of *rukū'*. If he joins at any point before the congregation rises from the *rukū'* of the first *rak'at*, he finishes the service with the congregation but if he joins after *rukū'* of the first or any subsequent *rak'at* the worshipper rises after the *Imām* has said the finishing *Salām* and then completes the number of *rak'at* he has missed.

When the prayer is said in congregation the *muqtadī* or those who follow the *Imām*, repeat similarly all the prayers etc., except that when the *Imām* rising from the bowing posture⁴⁵ says *Sami'-Allāhu li-man ḥamidah*, the *muqtadī* say *Rabbanā la-ka'l-ḥamd*.

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

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

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ
وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي
عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ
وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ ط
اللَّهُمَّ إِنَّا نَعْبُدُكَ وَنُصَلِّي
وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ
وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ
إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ط

Al-laa-hum-ma in-naa nas-ta-ee-nu-ka wa nas-tagh-fi-ru-ka wa nu'mi-nu-bi-ka wa na-ta-wak-ka-lu 'a-lay-ka wa nus-nee 'a-lay-kal khay-ra wa nash-ku-ru-ka wa laa nak-fu-ru-ka wa nakh-la-u' wa nat-ru-ku man-y yaf-ju-ruk, Al-laa-hum-ma ee-yaa-ka na'-bu-du wa la-ka nu-ṣal-lee wa nas-ju-du wa i-lay-ka nas-'aa wa nah-fi-du wa nar-joo rah-ma-ta-ka wa nakh-shaa 'a-zaa-ba-ka in-na 'a-zaa-ba-ka bil-kuf-faa-ri mul-ḥiq.

45. See page 75 *supra*.

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

If this prayer is said before going to *rukū‘* it should be preceded by an additional *Takbīr* and raising of hands upto the ears.

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

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

11. DU‘Ā OR DHIKR AFTER PRAYER

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

46. Prayers with hands raised are reported of the Holy Prophet for special individual or national needs and difficulties at times other than the ritual prayers. The manner of such invocations is shown in illustration No. XI.

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ
وَأَتُوبُ إِلَيْهِ ط

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

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ
وَإِلَيْكَ يَرْجِعُ السَّلَامُ حِينَ رَبَّنَا
بِالسَّلَامِ وَأَدْخِلْنَا دَارَ السَّلَامِ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا
ذَا الْجَلَالِ وَالْإِكْرَامِ ط

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

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

CHAPTER VI

SPECIAL PRAYERS

I. *ṢALĀTU'L TAHAJJUD AND TARĀWĪḤ*

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

Both the *Tahajjud* and the *Tarāwīḥ* are said successively in two *rak'āt* at a time.

II. *ṢALĀTU'L JUMU'A* : THE FRIDAY PRAYERS

There is no Sabbath in Islam ; but the specially ordained Friday service takes the place of the *Zuhr* prayers. It is the greater congregation of the Muslims in which the people of a place must gather together as its very name *Yaumu'l-Jumu'a* (the day of gathering) indicates. Though all prayers are equally obligatory and should

be, as far as possible, said in a congregation, yet the Holy Qur'ān has laid special stress on the Friday prayers :

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

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

After the first *Adhān* is called, those gathered say the *Sunnah* prayers, while the *Imām* is sitting and about to deliver the *Khutba*⁴⁸ (the sermon), the *Mu'adh dhīn* calls the second *Adhān*. Then the *Imām* stands up facing the congregation and delivers the *Khutba*.⁴⁹ He begins with the *Kalima shahāda* in the following words :—

<p>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط</p>	<p><i>Ash-ha-du an laa i-laa- ha il-lal laa-hu wa ash-ha-du an-na Mu-ham-ma-dan 'ab-du- hoo wa ra-soo-luh, am-maa ba'- du fa-a-'oo-zu bil-laa-hi mi- nash shay-taa-nir ra-jeem. Bis-mil-laa-hir Rah-maa-nir Ra-heem.</i></p>
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“I bear witness that nothing deserves to be worshipped but Allāh, and that Muḥammad is His servant and apostel.

47. The Holy Qur'ān, 62 : 9-10.

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

49. See illustration No. XII.

I betake me for refuge to Allāh against the accursed devil. I begin in the name of Allāh, the Beneficent, the Merciful.

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

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَ
 نَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ
 عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ
 أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ
 يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ
 يُضِلَّهُ فَلَا هَادِيَ لَهُ اللَّهُمَّ أَنْصِرْ
 مَنْ أَنْصَرَ دِينَ مُحَمَّدٍ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ وَاجْعَلْنَا مِنْهُمْ
 اخْذِلْ مَنْ خَذَلَ دِينَ مُحَمَّدٍ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا تَجْعَلْنَا مِنْهُمْ

Al-ḥam-du lil-laa-hi nah-
ma-du-hoo wa nas-ta-'ee-nu-hoo
wa nas-tagħ-fi-ru-hoo wa nu'mi-
nu bi-hee wa na-ta-wak-ka-lu
'a-lay-hi wa na-'oo-zu bil-laa-
hi min shu-roo-ri an-fu-si-naa
wa min say-yi-aa-ti a'-maa-li-
naa man-y yah-di-hil laa-hu
fa-laa mu-dil-la la-hoo, wa
man-y yud-lil-hu fa-laa haa-di-
ya lah, al-laa-hum-man-ṣur man
na-ṣa-ra dee-na Mu-ḥam-ma-
din ṣal-lal laa-hu 'a-lay-hi wa
ṣal-la-ma waj-'al-naa min-hum,
al-laa-hum-makh-zul man kha-
za-la dee-na Mu-ḥam-ma-din
ṣal-lal laa-hu 'a-lay-hi wa-sal-
lam, wa laa ta:'a'l-naa min-hum.

“All praise is due to Allāh. We praise Him and seek His assistance and His protection and believe in Him and trust in Him, and betake us to refuge to Allāh against the evils of our minds and against the unsuccessfulness of our actions. And whomsoever He guides there is no one to lead

him astray and whomsoever He causes to err (as a result of his actions) there is no one to lead him aright. O Allāh ! help those who help the religion of Muḥammad (the grace and blessings of Allāh be upon him !) and count us among them. O Allāh disappoint those who try to disgrace the religion of Muḥammad (peace and blessings of Allāh be upon him) and do not make us of those.”

The *Imām* then recites the *Darūd*,⁵⁰ and then the following Qur’ānic verse :—

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ
وَأَيُّتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ ○

*In-nal laa-ha ya'mu-ru
bil-'ad-li wal-ih-saa-ni wa ee-
taa-i'-zil qur-baa wa yan-haa
'a-nil fah-shaa-i' wal-mun-ka-
ri wal-bagh-yi ya-i'-zu-kum la-
'al-la-kum ta-zak-ka-roon.*

عِبَادَ اللَّهِ أَذْكُرُوا اللَّهَ يَذْكُرْكُمْ
وَأَدْعُوهُ يُسْتَجِيبُ لَكُمْ وَلَذِكْرُ
اللَّهِ أَكْبَرُ ط

*'I-baa-dal laa-hi uz-ku-rul
laa-ha yaz-ku-rum wad-'oo-hu
yas-ta-jib la-kum wa-la-zik-rul
laa-hi ak-bar.*

“Surely *Allāh* enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion. He admonishes that you may be mindful.⁵¹

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

50. See page 78 *supra*.

51. The Holy Qur’ān, 16 : 90.

This is followed by the *Iqāma* and two *rak'āt fard* instead of four prescribed for the *Zuhr* led by the *Imām*.

The Friday service is wound up by two *rak'āt sunnah*.

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

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

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

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

in delivering it in Arabic to an audience which does not know that language. Divine service is quite a different thing from the sermon. The sermon is meant to exhort the people, to give them information as to what to do or refrain from doing under certain circumstances ; it is meant, in fact, to throw light on all questions of life ; and to understand a sermon in a foreign language requires an extensive, almost an exhaustive, knowledge of that language. But this is not so in the case of Divine service, which consists of a few sentences and the meaning of which can be fully understood even by a child, in one month. Moreover, in Divine service the different postures of the body are in themselves expressive of Divine praise and glory, if the worshipper does not understand the significance of the words. It is, therefore, of the utmost importance that the masses should know what the preacher is saying. In fact, the Friday sermon is the best means of education for the masses and for maintaining the vitality of the Muslim community as a whole.

III. *ṢALĀTU'L-ĪD* : THE ĪD PRAYERS

There are two festivals in Islam which go under the name of *Īd*. The one is called *Īd al-Fitr* following *Ramadzān*, the month of fasts, according to the Islamic Law, and occurs on the 1st of *Shawwāl*. The other *Īd*, called *Īd al-Adzhā* follows the performance of the pilgrimage to Makka and occurs on the 10th of the month of *Dhu'l-Hijja*. On both occasions, the whole Muslim population, male as well as female, gather together in some convenient place, which may or may not be a mosque, to offer prayers to God and two *rak'āt* (*sunnah*) of prayer are said in congregation. The *Īd* prayer is not preceded by *Adhān* or *Iqāma* but the *takbir*, i.e., *Allāh-u-Akbar* is repeated seven times in the first *rak'at* and five times in the second, before the *Fātiha* is recited. The

takbirs are said aloud by the *Imām* one after another and while doing so he each time raises his hands touching the ears and then lets them fall to the natural position. The *muqtadī* raise and lower their hands similarly.

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

KHUTBA OF ‘ĪD AL-FITR

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

<p>بَارَكَ اللهُ لَنَا وَلكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنَا وَإِيَّاكُمْ بِالْآيَاتِ وَالذِّكْرِ الْحَكِيمِ إِنَّهُ تَعَالَى جَوَادٌ كَرِيمٌ مَلِكٌ بَرٌّ رَءُوفٌ سَرِيمٌ</p>	<p><i>Ba-ra-kal laa-hu la-naa wa la-kum fil qur-aa-nil ‘A- zeem, wa na-fa-a’-naa wa ee- yaa-kum bil-aa-yaa-ti waḥ-ḥik- ril Ha-keem, in-na-hoo ta-‘aa-laa Ja-waa-dun Ka-ree-mun Ma-li- kun Bar-rur Ra-oo-fur Ra-heem.</i></p>
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“May Allāh bless us all in the Glorious Qurā’n and may He let us benefit by the Signs and the wise remembrance. Verily, Allāh the Almighty is Generous, Affectionate, King, Benign, Compassionate and Merciful.”

The second part of the sermon is exactly the same as the one in Friday Sermon but it is not necessary to break it up into two parts by assuming the sitting position in the middle of it.

KHUTBA OF 'ĪD AL-ADZHĀ

The arrangement of the *khutba* on the 'Īd al Adzhā is exactly the same as above except that it opens with the following :—

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ	<i>Al-laa-hu ak-bar, al-laa-hu ak-bar, laa i-laa-ha</i>
وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ	<i>il-lal laa-hu wal-laa-hu ak-bar, al-laa-hu ak-ba-ru wa lil-</i>
الْحَمْدُ	<i>laa-hil hamd</i>

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

The second part of *khutba* is the same as in the case of 'Īd al-Fitr.

IX ṢĀLATU'L-JANĀZAH : THE FUNERAL PRAYER

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

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

53. The Holy Prophet stood up when he saw the bier of a Jew passing by. This he did to show respect to the dead, and then enjoined his followers to stand up as a mark of respect when a bier passed by, whether it was that of a Muslim or a non-Muslim.

Divine service is called *fardz kifāya*, which means that it is sufficient that some Muslims should take part in it. The service may be held anywhere, in a mosque or in an open space or even in the graveyard if sufficient ground be available there. All those who take part in the service must perform *wudzū*.

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

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

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا
وَعَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا
وَأُنْتِنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ
عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا
تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنْنَا بَعْدَهُ

Al-laa-hum-magh-fir li-hay
yi-naa wa may-yi-ti-naa
wa shaa-hi-di-naa wa ghaa-i-
bi-naa wa sha-gh-ee-ri-naa wa
ka-bee-ri-naa wa za-ka-ri-naa
wa un-saa-naa, al-laa-hum-ma
man ah-yay-ta-hoo min-naa
fa-ah-yi-hee 'a-lal is-laam,
wa man ta-waf-fay-ta-hoo
min-naa fa-ta-waf-fa-hoo 'a-
lal ee-maan, al-laa-hum-ma
laa tah-rim-naa aj-ra-hoo wa
laa taf-ti-naa ba'-da-hoo.

54. The Funeral prayers are also said, on hearing the death news, in other places, without the dead body. (*Janāza Ghaibāna*)

“O Allāh ! forgive our living and our dead and those of us who are present and those who are absent and our little ones and our full-grown ones and our men and women. O Allāh ! whom Thou keepest alive from amongst us, keep him alive in Islam, and whom Thou causest to die from amongst us, make him die in faith (in Thee). O Allāh! do not deprive us of his reward and do not put us in trial after him.”

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

اللَّهُمَّ اجْعَلْهُ لَنَا ذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا	<i>Al-laa-hum-maj-'al-hu la-naa fa ra-tan-w waj-'al-hu la-naa zukh-ran-w waj-'al-hu-la-naa shaa-fi-'an-w wa mu-shaf- fa-'an.</i>
--	--

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

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

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

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ	<i>Bis-mil-laa-hi wa bil-laa- hi wa 'a-laa sun-na-ti ra- soo-lil laah.</i>
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“In the name of Allāh and with Allāh and in accordance with the *Sunnah* of the Messenger of Allāh.”

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

CHAPTER VII

MARRIAGE AND BIRTH

The Holy Qur'ān looks upon the marriage state as the normal state and enjoins that so far as possible those who are single should be married.⁵⁵ As a religion Islam is against celibacy. Marriage thus becomes an obligatory institution in Islam. Except for the prohibited degrees mentioned in the Holy Qur'ān⁵⁶ a Muslim can marry any Muslim woman or even woman from among the people who have been given the Book "*such as Christians and Jews*" but not a polytheist.⁵⁷

Marriage, according to the Holy Qur'ān, is a covenant⁵⁸, a sacred contract, which must be reduced to writing,⁵⁹ made between the husband and the wife. Such a contract can only be made by consent of the contracting parties and it is necessary that they should "agree among themselves in a lawful manner."⁶⁰ It is clear, therefore, that the first condition of marriage is that both the contracting parties should be satisfied that the intended partner in life is a suitable, and good selection. The second requisite for an Islamic marriage is that the husband, by mutual consent, should settle the *Mahr* (dowry) on the wife. The Holy Qur'ān enjoins

55. The Holy Qur'ān, 24 : 32.

56. *Ibid.*, 4 : 23.

57. *Ibid.*, 2 : 221.

58. *Ibid.*, 4 : 21.

59. *Ibid.*, 2 : 282.

60. *Ibid.*, 2 : 232.

husbands to "give women their dowries as a free gift" ⁶¹ at the time of Marriage. Such dowry can be in kind (property) or cash. In case of cash it can be *Mu'ajjal* (prompt) or *ghair Mu'ajjal* deferred or, what is usual, a moiety prompt and the other moiety deferred in payment.

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

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

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَ
 نَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ
 أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا وَ
 مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَ
 مَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ أَشْهَدُ
 أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
 عَبْدُهُ وَرَسُولُهُ

*Al-ham-du lil-laa-hi nah-
 ma-du-hoo wa nas-ta-ee-nu-hoo
 wa nas-tagh-fi-ru-hoo wa na-
 'oo-zu-bil laa-hi min shu-roo-
 ri an-fu-si-naa wa min say-yi-
 aa-ti a'-maa-li-naa wa man-y-
 yah-di-hil laa-hu fa-laa mu-dil-
 la la-hoo wa man-y yud-lil-hu
 fa-laa haa-di-ya lah, ash-ha-du
 an laa i-laa-ha il-lal laa-hu
 wa ash-ha-du an-na Mu-ham-ma-
 -dan 'ab-du-hoo wa ra-soo-luh.*

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

61. The Holy Qur'an, 4 : 4.

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

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ
تَقَاتِهِ وَلَا تَسُونَنَّ إِلَّا وَآنْتُمْ
مُسْلِمُونَ

*Yaa-ay-yu-hal la-zee-na aa-
ma-nut ta-qul-laa-ha ḥaq-qa
tu-qaa-ti-hee wa laa ta-moo-tun-
na il-laa wa-an-tum mus-li-moon.*

“O you who believe ! be careful of your duty to Allāh with the care which is due to Him and do not die unless you are Muslims.”⁶²

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ
مِّنْ نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

*Yaa ay-yu-han-naa-sut-ta-
qoo Rab-ba-kul-mul la-zee
kha-la-qa-kum min naf-sin-w
waa-hi-da-tin-w wa kha-la-qa
min-haa zaw-ja-haa wa bas-si
min-hu-maa ri-jaa-lan ka-see-
ran-w wa ni-saa-a', wat-ta-qul
laa-hal la-zee ta-saa-a'-loo-na
bi-hee wal-ar-haam, in-nal laa-
ha kaa-na 'a-lay-kum ra-qee-
baa.*

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

you demand one of another (your rights), and (to) the ties of relationship ; surely Allāh ever watches over you.”⁶³

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَتَقُولُوا قَوْلًا
سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فَازَرَ فَوْزًا عَظِيمًا ۝

Yaa-ay-yu-hal la-zee-na
aa-ma-nut-ta-qul laa-hā wa
qoo-loo qaw-lan sa-dee-dan-y
yuṣ-lih la-kum a'-maa-la-
kum wa yagh-fir-la-kum zu-
noo-ba-kum, wa man-y yu-ti-
'il laa-ha wa ra-soo-la-hoo
fa-qad faa-za faw-zan 'a-ḡee-
maa.

“O you who believe ! be careful of your duty to Allāh and speak the right word : He would put your deeds into a right state for you, and forgive you your faults ; and whoever obeys Allāh and His Apostle, he indeed achieves a mighty success.”⁶⁴

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

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

بَارَكَ اللَّهُ وَبَارَكَ عَلَيْكَ وَجَمَعَ
بَيْنَكُمَا بِالْخَيْرِ ۖ

Baa-ra-kal laa-hu wa baa-
ra-ka 'a-lay-ka wa ja-ma-a'
bay-na-ku-maa bil-khayr.

63. *The Holy Qur'ān*, 4 : 1

64. *Ibid.*, 33 : 70-71.

“May Allāh shower His blessings and may He bless you and unite you two in goodness.”

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

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

BIRTH RITES

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

Circumcision of male child is made at an early age.

65. See page 66 *supra*.

66. See page 68 *supra*.

CHAPTER VIII

PHRASES OF DAILY USE

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

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

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

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

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

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

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

سُبْحَانَ اللَّهِ *Sub-haa-nal laah.*—“Glory to Allāh.”

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

أَسْتَغْفِرُ اللَّهَ *As-tagh-i-fi-rul laah.*—“I seek the protection of Allāh.”

This is a prayer to which resort should be made very often, and the words are also used when one sees a thing which he should avoid. It is known as *Istighfār* which means the seeking of Divine protection from the commission of sin as well as from the punishment of sin when it has been committed. The fuller form of *Istighfār* is as follows:—

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ
وَأَتُوبُ إِلَيْهِ ط

*As-tagh-fi-rul laa-ha Rab-
bee min kul-li zam-bin-w
wa a-too-bu i-layh.*—“I seek
the protection of Allāh from
every fault and I do turn to
Him”

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ط

*Laa ḥaw-la wa laa quw-wa-
ta il-laa bil-laah.*—“There is no
strength nor power but in Allāh.”

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

إِنْ شَاءَ اللَّهُ

In shāa-al laah.—“If it please Allāh.”

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

مَا شَاءَ اللَّهُ

Maa shāa-al laah.—“It is as Allāh has
pleased.”

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

حَسْبِيَ اللَّهُ

Has-bi-yal laah.—“May Allāh suffice me!”

حَسْبُنَا اللَّهُ *Has-bu-nal laah.*—"May Allāh suffice us."
 The words are used to show that it is God alone Who can save a man from stumbling and from all kinds of error and afflictions.

حَسْبُكَ اللَّهُ *Has-bu-kal laah.*—"May Allāh suffice thee!"

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

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ *In-naa lil-laa-hi wa in-naa i-lay-hi raa-ji-'oon.*—"Surely we are Allāh's and to Him we shall return."

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

السَّلَامُ عَلَيْكُمْ *As-sa-laa-mu 'a-lay-kum.*—"Peace be on you!"

وَعَلَيْكُمْ السَّلَامُ *Wa a'-lay-kum as-sa-laam.*—"And on you be peace."

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

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ *As-sa-laa-mu a'-lay-kum wa rah-ma-tul-laa-hi wa ba-ra-kaa-tuh.*—"Peace be on you and the mercy of Allāh and His blessings."

وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ Wa 'a-lay-ku-mus sa-laa-mu wa rah-ma-tul-laa-hi wa ba-ra-kaa-tuh.

“And on you be peace, and the mercy of Allāh and His blessings.”

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

بَارَكَكَ اللَّهُ Baa-ra-kal laah.—“May Allāh bless (you)!”

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

يَرْحَمِكَ اللَّهُ Yar-ha-mu-kal laah.—“May Allāh have mercy on thee.”

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

While keeping the fast one way read the following prayer :

وَيَصُومُ غَدًا نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ Wa bi-ṣaw-mi gha-din na-way-tu min shah-ri ra-ma-ḍaa-na.

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

While breaking the fast one way read the following prayer:

اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ Al-laa-hum-ma in-nee la-ka ṣum-tu wa bi-ka aa-man-tu wa 'a-lay-ka ta-wak-kal-tu wa 'a-laa riz-qi-ka af-ṭar-tu.

“O Allāh I keep fast (to seek) Your (pleasure) and believe in You and trust in You and break the fast with what You have provided.”

CHAPTER IX

SOME QUR'ĀNIC PRAYERS

TRANSLITERATION

TRANSLATION

1. Naḥ-nu nu-sab-bi-ḥu
bi-ḥam-di-ka wa nu-qad-di-su
la-ka. 1. We celebrate Thy praise
and extol Thy holiness.
(2 : 30)
2. Rab-ba-naa ta-qab-bal
min-naa in-na-ka an-tas sa-
mee-'ul 'A-leem. 2. Our Lord ! accept from
us ; surely Thou art the Hear-
ing, the Knowing. (2 : 127)
3. As-lam-tu li-rab-bil 'Aa-
la-meen. 3. I submit myself to the
Lord of the Worlds. (2 : 131)
4. Laa i-laa-ha il-laa hu-
war Raḥ-maa-nur Ra-ḥeem. 4. There is no God but He;
He is the Beneficent, the
Merciful. (2 : 163)
5. Rab-ba-naa aa-ti-naa
fid dun-yaa ḥa-sa-na-tan-w
wa fil aa-khi-ra-ti ḥa-sa-na-
tan-w wa-qi-naa 'a-zaa-ban
naar. 5. Our Lord ! grant us
good in this world and good
in the hereafter, and save us
from the chastisement of the
fire. (2 : 201)
6. Rab-ba-naa af-righ 'a-
lay-naa sab-bit aq-daa-ma-
naa wan-ṣur-naa 'a-lal qaw-
mil kaa-fi-reen. 6. Our Lord ! pour down
upon us patience, and make
our steps firm and assist us
against the unbelieving people.
(2 : 250)

7. Al-laa-hu laa i-laa-ha il-aa hoo, Al-ḥay-yul Qay-yoom, laa ta'khu-zu-hoo sina-tan-w wa laa nawm, la-hoo maa fis-sa-maa-waa-ti wa maa fil ar-ḍi, man zal-la-zee yash-fa-u' 'in-da-hoo' il-lāa bi-iz-nih; ya'-la-mu maa bay-na ay-dee-him wa maa khal-fa-hum wa laa yu-ḥee-ṭoo-na bi-shay-in min 'il-mi-hee il-lāa bi-maa shaa-a'; wa-si-'a kur-see-yu-hus sa-maa-waa-ti wal ar-ḍi wa laa ya-oo-du-hoo ḥif-zu-hu-maa wa hu-wal 'A-lee-yul 'A-zeem.

(Known as *Aa-ya-tul kursee*)

8. Lil laa-hi maa fis-sa-maa-waa-ti wa maa fil arḍ; wa in tub-doo maa fee an-fu-sikum aw tukh-foo-hu yu-ḥaa-sib-kum bi-hil laah; fa yagh-fi-ru li-man-y ya-shaa-u wa yu-'az-zi-bu man-y ya-shaa', wal-laa-hu 'a-laa kul-li shay-in Qa-deer.

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

8. Whatever is in the heavens and whatever is in the earth is Allāh's and whether you manifest what is in your minds or hide it, Allāh will call you to account according to it. He will forgive whom He pleases and chastise whom He pleases, and Allāh has power over all things.

Aa-ma-nar ra-soo-lu bi-maa un-zi-la i-lay-hi mir Rab-bi-hee wal mu'mi-noon; kul-lun aa-ma-na bil-laa-hi wa ma-laa-i-ka-ti-hee wa ku-tu-bi-hee wa ru-su-lih, laa nu-far ri-qu bay-na a-ḥa-dim mir-ru-su-lih; wa qaa-loo sa-mi'naa wa a-ta'naa ghuf-raa-na-ka Rab-ba-naa wa i-lay-kal ma-ṣeer.

Laa yu-kal-li-ful laa-hu naf-san il-laa wus-'a-haa, la-haa maa ka-sa-bat wa 'a-lay-haa mak-ta-sa-bat. Rab-ba-naa laa tu-aa-khiz-naa in na-see-naa aw akh-ṭaa-naa, Rab-ba-naa wa laa taḥ-mil 'a-lay-naa iṣ-ran ka-maa ḥa-mal-ta-hoo 'a-lal la-zee-na min qab-li-naa, Rab-ba-naa wa laa tu-ḥam-mil-naa maa laa ṭaa-qa-ta la-naa bih, wa-'fu'an-naa wa gh-fir-la-naa war ḥam-naa an-ta maw-laa-naa fan-ṣur-naa 'a-lal qaw-mil kaa-fi-reen.

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

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

9. Rab-ba-naa laa tu-zigh
qu-loo-ba-naa ba'-da iz ha-
day-ta-naa wa hab-la-naa min
la-dun-ka rah-mah, in-na-ka
an-tal Wah-haab.

Rab-ba-naa in-na-ka jaa-mi-
u'n-naa-si li yaw-mil ray-ba-
feeh, in-nal laa-ha laa yukh-
li-ful mee-'aad.

10. Rab-bi hab-lee min
la-dun-ka zur-ree-ya-tan tay-
yi-ba, in-na-ka sa-mee-'ud du-
'aa

11. Rab-ba-naa aa-man-
naa bi-maa an-zal-ta wat-
ta-ba'-nar ra-soo-la fak-tub-
naa ma-'ash shaa-hi-deen.

12. Qu-lil-laa-hum-ma maa
-li-kal mul-ki tu'til mul-ka
man ta-shaa-u' wa tan-zi-'ul
mul-ka mim-man ta-shaa-u'
wa tu-'iz-zu man ta-shaa-u'
wa tu-zil-lu man ta-shaa,
bi-ya-di-kal khayr, in-na-ka
'a-laa kul-li shay-in Qa-deer.
Too-li-jul lay-la fin na-haa-ri
wa too-li-jun na-haa-ra fil
layl, wa tukh-ri-jul hay-ya
mi-nal may-yi-ti wa tukh-ri-

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

10. My Lord! grant me
from Thee good offspring;
surely Thou art the Hearer of
prayer. (3 : 37)

11. Our Lord! We believe
in what Thou hast revealed
and we followed the Apostle,
so write us down with those
who bear witness. (3 : 52)

12. Say : O Allāh, Master
of the Kingdom! Thou givest
the Kingdom to whomsoever
Thou pleasest, and Thou
exaltest whom Thou pleasest
and abasest whom Thou
pleasest; in Thine hand is
the good; surely, Thou hast
power over all things. Thou
makest night pass into
day and Thou makest the day
to pass into night, and Thou

jul may-yi-ta mi-nal ḥay-yi, wa bringest forth the living from
 tar-zu-qu man ta-shaa-u' bi- the dead and Thou bringest
 ḡhay-ri ḥi-saab. forth the dead from the living,
 and Thou givest sustenance to
 whom Thou pleasest without
 measure. (3 : 25, 26.)

13. Rab-ba-nagh-fir-la-naa 13. Our Lord! forgive us
 zu-noo-ba-naa wa is-raa-fa- our faults and our extra-
 naa fee am-ri-naa wa sab - bit vagances in our affair, and
 aq-daa-ma-naa wan-ṣur-naa make firm our feet and help
 'a-lal qaw-mil kaa-fi-reen. us against the unbelieving
 people. (3 : 146)

14. Rab-ba-naa in-na-naa sa- 14 Our Lord! We have
 mi'-naa mu-naa-di-yan-y yu- heard a Preacher calling to
 naa-dee lil-ee-maa-ni an aa-mi- the faith saying ; Believe in
 noo bi-rab-bi-kum fa-aa-man- your Lord; so we did believe;
 naa, Rab-ba-naa fagh-fir-la- Our Lord! forgive us our faults
 naa zu-noo-ba-naa wa kaf-fir and cover our evil deeds and
 'an-naa say-yi-aa-ti-naa wa ta- make us die with the righ-
 waf-fa-naa ma-'al ab-raar. teous; Our Lord! and grant us
 Rab-ba-naa wa-aa-ti-naa maa what Thou hast promised us
 wa-'ad-ta-naa laa 'a-ru-su-li-ka by Thy messengers and dis-
 wa laa tukh-zi-naa yaw-mal grace us not on the day of
 qi-yaa-ma-ti in-na-ka laa tukh resurrection; surely Thou dost
 -li-ful mee-'aad. not fail to perform the pro-
 mise. (3 : 192-193)

15. In-na ṣa-laa-tee wa nu- 15. Surely my prayer and
 su-kee wa mah-yaa-ya wa ma- my sacrifice and my life and
 maa-tee lil-laa-hi rab-bil 'aa- my death are (all) for Allāh,
 la-meen ; the Lord of the Worlds ; No

Laa sha-ree-ka la-hoo, wa bi-zaa-li-ka u-mir-tu wa a-naa aw-wa-lul mus-li-meen.

associate has He; and this am I commanded and I am the first of those who submit.

(5 : 163-164)

16. Rab-ba-naa za-lam-naa an-fu-sa-naa, wa in lam tagh-fir-la-naa wa tar-ham-naa la-na-koo-nan-na mi-nal khaa-si-reen

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

(7 : 23)

17. Rab-ba-naa laa taj-'al-naa ma-'al qaw-miz zaa-li-meen.

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

(7 : 47)

18. Rab-ba-naa af-righ 'a-lay-naa sab-ran-w wa ta-waf-fa-naa mus-li-meen.

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

(7 : 126)

19. Rab-ba-naa akh-rij-naa min haa-zi-hil qar-ya-tiz- zaa-li-mi ah-lu-haa waj-'al la-naa min la-dun-ka wa-lee-yan-w waj-'al la-naa min la-dun-ka na-see-raa.

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

(4 : 75)

20. Rab-ba-naf-tah bay-na-naa wa bay-na qaw-mi-naa bil-haq-qi wa an-ta khay-rul faa-ti-heen.

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

(7 : 89)

21. Laa am-li-ku li-naf-see naf-'an-w wa laa dar-ran il-laa maa shaa-al laah.

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

(7 : 188)

22. Ḥas-bu-nal laa-hu sa-yu'tee-nal laa-hu min faḍ-li-
hee wa ra-soo-lu-hoo in-naa
i-lal laa-hi raa-gḥi-boon.

23. Has-bi-yal laa-hu iaa
i-laa-ha il laa-hoo, 'a-lay-hi
ta-wak-kal-tu wa hu-wa Rab-
bul 'ar-shil 'A-zeem.

24. Rab-ba-naa laa taj-'al-
naa fit na-tan lil-qaw-miz zaa
-li-meen; wa-naj-ji-naa bi-raḥ-
ma-ti-ka mi-nal qaw-mil kaa-
fi-reen.

25 Ir-ka-boo fee-haa bis-
mil-laa-hi maj-ri-haa wa mur-
saa-haa; in-na Rab-bee la-
Gha-foo-rur Ra-ḥeem.

26. Faa-ṭi-ras sa-maa-waa-
ti wal ar-ḍi an-ta wa-lee-ye
fid dun-yaa wal aa-ḳhi-ra-ti
ta-waf-fa-nee mus-li-man-w
wa al-ḥiq-nee biṣ-ṣaa-li-
ḥeen.

27. Rab-bij-'al-nee mu-qee
-mas ṣa-laa-ti wa-miṇ zur-ree-
ya-tee, Rab-ba-naa wa ta-qab-
bal du-'aa; Rab-ba-nagḥ-fir-

22. Allāh sufficeth us; Allāh
will soon give us of His bounty,
and (also) His messenger :
Unto Allāh we are suppliants.
(9 : 59)

23. Allāh is sufficient for
me, there is no God but He ;
on Him do I rely, and He is
the Lord of mighty Throne.
(9 : 129)

24. Our Lord! make us not
a trial for the unjust people ;
And deliver us by Thy mercy
from the unbelieving people.
(10 : 85-86)

25. Embark in it, in the
name of Allāh be its sailing
and its anchoring; most surely
my Lord is Forgiving, Merciful.
(11 : 41)

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

(12 : 101)

27. My Lord! Make me
keep up the prayer and
from my posterity (also); Our
Lord! and accept my prayer.

lee wa-li-waa-li-day-ya wa
lil-mu'-mi-nee-na yaw-ma
ya-qoo-mul hi-saab.

28. Rab-bi ad-khil-nee
mud-ka-la şid-qin-w wa akh-
rij-nee mukh-ra-ja şid-qin-w
waj-'al-lee mil-la-dun-ka Sul-
taa-naa Na-şee-raa.

29. Rab-ba-naa aa-ti-naa
mil-la-dun-ka raḥ-ma-tan-w wa
ḥay-yi la-naa min am-ri-naa
ra-şha-daa.

30. Rab-bi sh-raḥ lee şad-
ree, wa yas-sir-lee am-ree, waḥ-
lul 'uq-da-tam min li-saa-nee,
yaf-qa-hoo qaw-lee.

31. Rab-bi zid-nee 'il-maa.

32. An-nee mas-sa-ni-yad-
ḍur-ru wa an-ta ar-ḥa-mur
Raa-ḥi-meen.

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

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

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

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

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

31. O My Lord! increase
me in knowledge.

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

33. There is no God but
Thou, glory be to Thee; surely
I am of those who make them-
selves to suffer loss. (21 : 87)

34. Rab-bi laa ta-zar - nee far-dan-w wa an-ta khay-rul waa-ri-seen. 34. My Lord! leave me not childless, and Thou art the best of inheritors. (21 : 89)
35. Rab-bin-ṣur-nee bi-maa kaz- za-boon. 35. O my Lord! help me against their calling me a liar. (23 : 39)
36. Rab-bi an-zil-nee mun-za-lan mu-baa-ra-kan wa an-ta khay-rul mun-zi-leen. 36. O my Lord! cause me to alight a blessed alighting, and Thou art the best to cause alight. (23 : 29)
37. Rab-bi a-'oo-zu bi-ka-min ha-ma-zaa-tish sha-yaa-teen. 37. My Lord! I seek refuge in Thee from suggestions of the evil ones. (23 : 97)
38. Rab-ba-naa aa-man-naa fagh-fir-la-naa war-ḥam-naa wa an-ta khay-rur Raa-ḥi-meen 38. O our Lord! we believe so forgive us and mercy have on us and Thou art the best of those who show mercy. (23 : 109)
39. Rab-ba-naa hab-la-naa min az-waa-ji-naa wa zur-ree -yaa-ti-naa qur-ra-ta a'-yu-nin -w wa ja-'al-naa lil-mut-taqee-na i-maa-maa. 39. O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil). (25 : 74)
40. In-na ma-i'-ya Rab-bee sa-yah-deen. 40. Surely my Lord is with me : He will guide me. (26 : 62)
41. Rab-bi in-nee za-lam-tu naf-see fagh-fir-lee. 41. Surely I have done harm to myself, so do Thou protect me. (28 : 16)

42. Rab-bi in-nee li-maa an-zal-ta i-lay-ya min khay-rin fa-qeer.

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

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

45. Rab-ba-naa wa-si'-ta kul-la shay-in raḥ-ma-tan-wa wa 'il-man fagh-fir lil-l -zee-na taa-boo wat-ta-ba-'oo sa-bee-la-ka wa-qi-him 'Az-aa-bal ja-ḥeem.

46. Rab-ba-naa wa ad-khil-hum jan-naa-ti 'ad-ni-nil la-tee wa-'ad-ta-hum wa man ṣa-la-ḥa min aa-baa-i-him wa az-waa-ji-him wa zur-ree-yaa-ti-him in-na-ka an-tal 'A-zee-zul Ha-keem.

47. Rab-bi aw-zi'-nee an a sh-ku-ra ni'-ma-ta kal-la-tee an-'am-ta 'a-lay-ya wa a'-laa waa-li-day-ya wa an a'-ma-la ṣaa-li-ḥan tar-ḍaa-hu wa aṣ-liḥ lee fee zur - ree-ya-tee,

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

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

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

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

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

47. My Lord! grant me that I may be grateful for Thy favour which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee

in-nee tub-tu i-lay-ka wa in-nee mi-nal mus-li-meen.

48. An-nee magh-loo-bun fan-ta-şir.

49. Rab-ba-nagh-fir la-naa wa li-ikh-waa-ni-nal la-zee-na sa-ba-qoo-naa bil-ee-maa-ni wa laa taj-'al fee qu-loo-bi-naa ghil-lan lil-la-zee-na aa-ma-noo Rab-ba-naa in-na-ka Ra-oo-fur Ra-ḥeem.

50. Rab-ba-naa 'a-lay-ka ta-wak-kal-naa wa i-lay-ka a-nab-naa wa i-lay-kal ma-şeer. Rab-ba-naa la taj-'al-naa fit-na-tan lil-la-zee-na ka fa-roo wagh-fir la-naa Rab-ba-naa in-na-ka an-tal 'A-zee-zul Ḥa-keem.

51. Rab-bigḥ-fir-lee wa li-waa-li-day-ya wa li-man dakha-la bay-ti-ya mu'mi-nan-w lil mu'mi-nee-na wal-mu'mi-naat.

52. Yaa-ay-yu-hal la-zee-na aa-ma-noo iṭ-ta-qul-laa-

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

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

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

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

(60 : 4-5)

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

52. O you who believe ! be careful of your duty to Allāh

ha wal-tan-zur naf-sum maa and let every soul consider
 qad-da-mat li-ghad, wat-ta- what it has sent on for the
 qul-laah, in-nal laa-ha Kha- morrow, and be careful of
 bee-run bi-maa ta'-ma-loon.¹ your duty to Allāh. Surely
 Allāh is aware of what you
 do.

Wa laa ta-koo-noo kal-la- And be not like those who
 zee-na na-sul laa-ha fa-an- forget Allāh, so He made
 saa-hum an-fus-sa-hum, oo- them forget their own souls.
 laa-i-ka hu-mul faa-si-qoon. These it is that are transgres-
 sors.

Laa yas-ta-wee aṣ-ḥaa-bun Not alike are the inmates of
 naa-ri wa aṣ-ḥaa-bul jan-nah, the fire and the dwellers of
 aṣ-ḥaa-bul jan-na-ti hu-mul the Garden. The dwellers of
 faa-i-zoon. the Garden are they that are
 the achievers.

Law an-zal-naa ha-zal qur- Had We sent down this
 aa-na 'a-laa ja-ba-lin la-ra- Qur'ān on a mountain, you
 ay-ta-hoo khaa-shi-am mu- would certainly have seen it
 ta-ṣad-di-'am min khash-ya- falling down splitting asunder
 til laah, wa til-kal am-saa-lu because of the fear of Allāh.
 naḍ-ri-bu-haa lin-naa-si la- and We set forth these para-
 'al-la-hum ya-ta-fak-ka-roon. bles to men that they may
 reflect.

Hu-wal laa-hul la-zee- He is Allāh besides Whom
 laa i-laa-ha il-laa hu-wa, 'Aa- there is no god; the Knower
 li-mul ghay-bi wa sh-sha-haa- of the unseen and the seen ;
 dah, hu-war Raḥ-maa-nur He is the Beneficent, the
 Ra-ḥeem. Merciful.

¹ This is also recited in the sermon of *Nikāh*—Solemnization of marriage.

Hu-wal laa-hul la-zee laa
 i-laa-ha il-laa hu-wa, al-Ma-li
 -kul Qud-doo-sus Sa-laa-mul
 Mu'mi-nul Mu-hay-mi-nul
 'A-zee-zul Jab-baa-rul Mu-ta-
 kab-bir, sub-haa-nal laa-hi
 'am-maa yush-ri-koon.

Hu-wal laa-hul Khaa-li-qul
 Baa-ri-ul Mu-ṣaw-wi-ru, la-
 hul as-maa-ul ḥus-naa, yu-
 sab-bi-ḥu la-hoo maa fis-sa-
 maa-waa-ti wal-ar-ḍi, wa hu-
 wal 'A-zee-zul Ha-keem.

He is Allāh, besides Whom
 there is no god; the King, the
 Holy, the Author of peace,
 the Granter of security,
 Guardian over all, the
 Mighty, the Supreme, the
 Possessor of every greatness ;
 Glory be to Allāh from what
 they set up (with Him) !

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

(59 : 18—24.)

CHAPTER X

CHAPTERS FROM THE HOLY QUR'ĀN

CHAPTER XCV

THE FIG

(*At-Tīn*)

TRANSLITERATION

TRANSLATION

Bis-mil-laa-hir Raḥ-maa-nir
Ra-ḥeem.

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

Wat-tee-ni waz-zay-too-ni,

(1) Consider the fig and the
olive,

Wa ṭoo-ri see-nee-na,

(2) And Mount Sinai,

Wa ha-zal ba-la-dil a-meen.

(3) And this City made
secure,

La-qad kha-laq-nal in-saa-na
fee aḥ-sa-ni taq-weem.

(4) Certainly We created
man in the best make.

Sum-ma ra-dad-naa-hu as-
fā-la saa-fi-leen.

(5) Then We render him the
lowest of the low.

Il-lal la-zee-na aa-ma-noo
wa 'a-mi-luṣ ṣaa-li-ḥaa-ti fa-
la-hum aj-run ghay-ru mam-
noon.

(6) Except those who believe
and do good, so they shall
have a reward never to be
cut off.

Fa-maa yu-kaz-zi-bu-ka ba'-
du bid-deen.

(7) Then who can give you
the lie after (this) about the
judgment?

A-lay-sal laa-hu bi-aḥ-ka-mil
Ḥaa-ki-meen.

(8) Is not Allāh the best of
the Judges?

CHAPTER XCVII

THE MAJESTY

(Al-Qadr)

TRANSLITERATION	TRANSLATION
Bis-mil-laa-hir Raḥ-maa-nir Ra-ḥeem.	In the name of Allāh, the Beneficent, the Merciful.
In-naa an-zal-naa-hu fee lay- la-til qadr.	1. Surely We revealed it on the Grand night.
Wa maa ad-raa-ka maa lay- la-tul qadr.	2. And what will make you comprehend what the grand night is ?
Lay-la-tul qad-ri <u>khay</u> -rum min al fi <u>sh</u> ahr.	3. The grand night is better than a thousand months.
Ta-naz-za-lul ma-laa-i-ka-tu war-roo-ḥu fee-haa bi-iz-ni Rab-bi-him min kul-li am-rin,	4. The angels and the in- spiration descend in it by the permission of their Lord for every affair.
Sa-laam, hi-ya ḥat-taa maṭ- la-'il fajr.	5. Peace ! it is till the break of the morning.

CHAPTER CIII

THE TIME

(Al-'Asr)

TRANSLITERATION	TRANSLATION
Bis-mil-laa-hir Raḥ-maa-nir Ra-ḥeem. Wal 'aṣr,	In the name of Allāh, the Beneficent, the Merciful. (1) Consider the Time.

In-nal in-saa-na la-fee khus-
rin,

(2) Most surely man is in loss.

Il-lal la-zee-na aa-ma-noo
wa a'-mi-luṣ ṣaa-li-ḥaa-ti wa
ta-waa-ṣaw bil-ḥaq-qi wa ta-
waa-ṣaw biṣ-ṣabr.

(3) Except those who believe
and do good, and enjoin on
each other truth, and enjoin
on each other patience.



CHAPTER CV

THE ELEPHANT

(*Al-Feel*)

TRANSLITERATION

TRANSLATION

Bis-mil-laa-hir Raḥ-maa-nir
Ra-ḥeem.

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

A-lam ta-ra kay-fa fa-a'-la
Rab-bu-ka bi-aṣ-ḥaa-bil feel.

(1) Have you not considered
how your Lord dealt with the
possessors of the elephant?

A-lam yaj-'al kay-da-hum fee
taḍ-lee-lin-w,

(2) Did he not cause their
war to end in confusion?

Wa ar-sa-la 'a-lay-him ṭay-
ran a-baa-beel.

(3) And send down (to prey)
upon them birds in flocks.

Tar-mee-him bi-ḥi-jaa-ra-
tim min sij-jeel

(4) Casting at them hard
stones.

Fa-ja-'a-la-hum ka-'aṣ-ḥim
ma'kool.

(5) So He rendered them
like straw eaten up (by cattle).

CHAPTER CVI

THE QURAISH

(Al-Qu-raysh)

TRANSLITERATION

TRANSLATION

Bis-mil-laa-hir Rah-maa-nir
Ra-ḥeem.

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

Li-ee-laa-fi qu-ray-shin.

(1) For the protection of the
Quraish.

Ee-laa-fi-him riḥ-la-tish -
taa-i' waṣ-ṣayf.

(2) Their protection during
their journey in the winter
and in the summer.

Fal-ya'-bu-doo Rab-ba haa-
zal bay-til la-zee

(3) So let them serve the
Lord of this House.

Aṭ-'a-ma-hum min joo-i'n-w
wa aa-ma-na-hum min khawf.

(4) Who feeds them against
hunger and gives them security
against fear.

CHAPTER CVII

THE ALMS

(Al-maa-'oon)

TRANSLITERATION

TRANSLATION

Bis-mil-laa-hir Rah-maa-nir
Ra-ḥeem.

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

A-ra-ay-tal la-zee yu-kaz-zi-
bu bid-deen.

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

- Fa-zaa-li-kal la-zee ya-du'- (2) That is the one who
'ul ya-teem. treats the orphan with
harshness.
- Wa laa ya-huḍ-ḍu 'a-laa ṭa- (3) And does not urge
'aa-mil mis-keen. (others) to feed the needy.
- Fa-way-lul lil-mu-ṣal-leen. (4) So woe to the praying
ones
- Al-la-zee-na hum 'an ṣa-laa- (5) Who are unmindful of
ti-him saa-hoon. their prayers,
- Al-la-zee-na hum yu-raa-oon. (6) Who do (good) to be
seen,
- Wa yam-na-'oo-nal maa- (7) And refrain from act of
'oon. kindness.



CHAPTER CVIII

THE ABUNDANCE OF GOOD

(Al-Kaw-sar)

TRANSLITERATION	TRANSLATION
Bis-mil-laa-hir Raḥ-maa-nir Ra-ḥeem.	In the name of Allāh, the Beneficent, the Merciful.
In-naa a'-ṭay-naa kal kaw- sar.	(1) Surely We have given you abundance of good,
Fa-ṣal-li li-Rab-bi-ka wan- ḥar.	(2) Therefore pray to your Lord and make a sacrifice.
In-na shaa-ni-a-ka hu-wal ab-tar.	(3) Surely your enemy is the one cut off (from good).

CHAPTER CIX

THE UNBELIEVERS

(Al-Kaa-fi-roon)

TRANSLITERATION	TRANSLATION
Bis-mi-laa-hir Raḥ-maa-nir Ra-ḥeem.	In the name of Allāh, the Beneficent, the Merciful.
Qul yaa-ay-yu-hal kaa-fi-roon.	(1) Say : O unbelievers !
Laa a'-bu-du maa ta'-bu- doon.	(2) I do not serve that which you serve,
Wa laa an-tum 'aa-bi-doo- na maa a'-bud.	(3) Nor do you serve Him Whom I serve,
Wa laa a-naa 'aa-bi-dum maa 'a-bad-tum.	(4) Nor am I going to serve that which you serve,
Wa laa an-tum 'aa-bi-doo- na maa a'-bud.	(5) Nor are you going to serve Him Whom I serve.
La-kum dee-nu-kum wa li- ya-deen.	(6) You shall have your re- compense and I shall have my recompense.

CHAPTER CX

THE HELP

(Al-Naṣr)

TRANSLITERATION	TRANSLATION
Bis-mil-laa-hir Raḥ-maa-nir Ra-ḥeem.	In the name of Allah, the Beneficent, the Merciful.