

TO  
MOULVI AHMED SAHEB  
**Shams ul Ulama**

*Professor of Arabic & Persian in the  
Presidency College, Calcutta.*

THIS BOOK

IS

*M*OST HUMBL Y INSCRIBED

AS A TRIBUTE OF RESPECT AND ADMIRATION.

BY

**The Writer.**

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TRANSLATED FROM URDU.

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“ It is to be remarked that “The Fundamental Principles of Islam” a religious pamphlet by Moulvi Lutf-ul Khabir, on “Prayer,” “Fasting,” “Alms-giving,” and “Pilgrimage ( to Mecca ),” has been read over to me, from the beginning to the end. As far as I understand the principles and doctrines laid down in it are true according to the rules of the *Hanifate Sect*.”

ABDUR RAHIM  
*Second Moulvi, Madrasah Alia,*  
CALCUTTA.

## PREFACE

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This small treatise sets forth the doctrines of Islam for practical adoption of the Mahomedans in their daily life. Whilst the true Mahomedans consider it a sin to swerve from these precious precepts, by far a larger majority calling themselves Mahomedans, seem to ignore their utility in daily life and are indifferent in carrying out the religious behests of our Prophet, which however are essential for our spiritual advancement. It is indispensably necessary for a Mahomedan willing to scale the steep ascent of religious progress, to follow one and all of these sublime doctrines and assimilate them in life. It is not merely the profession of faith that can give any spiritual lift to a Mahomedan, on the other hand if the declaration of that faith is merely verbal and is unaccompanied by act, it would not give a man any higher title than that of a *pretender*.

For Mahomedans, these precepts are accessible in Arabic & Persian but still it may be a useful handbook in so far as to serve an epitome embodying in a small compass, the whole lot of their religious duties enjoined by the Prophet. It may be used as a pocket-book and a reminder and may not be deemed quite out of the mark. But for men professing other religions to whom

Arabic & Persian are sealed languages and to whom the sublime doctrines of Islam are hard nuts to crack, this epitome would most likely supply a desideratum and help them to glean into the fair treasures left to us by the Prophet. It is likely to point out how religious sanctity regulating our daily life, serves to slowly purge our body and mind of all dross of sin, till the assimilation of these noble doctrines has been complete. Spiritual progress is not to be attained by leaps and bounds ; that "slow but sure" process is the talisman of success here also. If a person steadily applies himself to these beneficent rules for the guidance of his life, he will no doubt gradually rise to a greater and greater state of worthiness in spiritual directions and if this small treatise discloses many shortcomings they should have an excuse from the generous public in consideration of the good object of the writer.

In conclusion I am to thank several of my friends for kindly helping me with their useful suggestions. My special thanks are due to George A. Lorimer Esq. M. A., of the Calcutta Madrasa College, Moulvi Abdur Rahim Saheb, of the Calcutta Madrasa, Moulvi Mahomed Yusuf Jafri, Chief Moulvi of the Board of Examination, at Fort William in Bengal, Moulvies Mahomed Mustafa Khan M. A. B. L., Abdul Hakim B. A., Syed Abdul Jabbar, and Babu Dinesh Chandra Sen B.A.,

Head-Master, Victoria School, for their kindly reviewing the book in manuscript.

Let me finish this preface in the words of a distinguished poet:—

“What is writ, is writ  
Would it were worthier.”

COMILLA, CHARTA, }  
The 13<sup>th</sup> July 1892. }

L. KHABIR.

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not depend on any one. He is one, in Being, Attribute and Action. His existence is not like His creation, nor His attributes as knowledge, wisdom &c. &c. are like the attributes of the things created. There is only a similarity in names. As for example, knowledge is possessed by man, but the knowledge of God is somewhat different from the knowledge of man. He hears without ears, sees without eyes, and He knows Past, Present, and Future all at once. Everything, essence and quality, thing-in-itself and attributes, and the voluntary actions of man are all the creation of God. Men are not creators of anything but they are only the apparent links of causes and effects. The real cause of everything is God ; though apparently other causes seem to work ; still God has given to man power and volition and when a man wills for anything good or evil, God is the creator of the good or evil ; it is for this reason ( free will ) that man is an accountable being. To deny the difference between man and inanimate things in this respect is against Islam. To believe that there are two creators, God the creator of man, and man the creator of action, is the belief of the Magi.

Then “say God is one God, the eternal ( without want ) God , He begetteth not, neither is He begotten ; and there is not any one like unto Him.” \*



Verily all our worship is due unto God who is one and without partner ; Mahomed ( Pr. ) is the apostle of God ; and “ those who are with him are fierce against the unbelievers but compassionate towards one another. “ O true believers ! anticipate not any matter in the sight of God and His apostle and fear God, for God both heareth and knoweth. “ O true believers ! raise not your voices above the voice of the Prophet. “ Verily those who believe not, and turn away men from the way of God, and make opposition against the apostle, after the divine direction hath been manifested unto them, shall not hurt God at all ; but He will make their works to perish. “ O true believers, obey God, and obey the apostle ; and render not your works of no effect. “ And whoever believeth in his Lord, need not fear any diminution of His reward, nor any injustice. There are some *Moslems* among us ; and there are others of us who swerve from righteousness. And whoso embraceth Islam, earnestly seeks true direction ; but those who swerve from righteousness shall be fuel for hell. And ask God forgiveness ; for God is ready to forgive and be merciful.”\*

IN PRAISE OF THE PROPHET.

“ *Mohammed* [ Pr. ] is the Prince of both the worlds,  
That of men and that of Genii.  
Sovereign, likewise, is he of the two worlds  
Of Arabians and of barbarians.

He is our Prophet, who unto us prescribeth  
 What we should do and what we should avoid.  
 He is the friend of God ; his intercession it is,  
 On which alone our every hope is based ;  
 And in him alone a defence is to be sought  
 Against the most appalling of dangers.  
 O thou most excellent of all created beings !  
 To whom but thee can I flee for refuge  
 In that moment so terrible to every mortal ?”

[ Trans. from the “Borda”—Davenport, p. 56 ]

The five essential duties of Islam are :—

1. Confession of Faith ( Iman ) by repetition  
 of the creed ( Kalimah ) 2. Prayer. 3. Fasting  
 4. Almsgiving, and, 5. Pilgrimage to Mecca.

These we shall dwell upon separately :—

I. Confession of Faith ( Iman ). For the  
 confirmation of our Faith the conditions necessary  
 are two :—Understanding and puberty, as opposed  
 to insanity and infancy. The foundation of  
 faith lies in our belief at heart in the *Unity of  
 God and in the apostleship of Mohammed* (Pr.) ( as  
 formulated in the Kalimah ) and the declaration  
 of it with the tongue. These two-fold purposes  
 of *faith* are thus expounded. Our belief at heart  
 in the Unity of God and the apostle as well as in  
 his doctrines and our inclination at hearts towards  
 observing them and to declare them with our  
 tongue is the principal part of our Iman ( Faith ).

If any one declares with the tongue but be-  
 lieves not at heart in the Unity of God and the

apostle, he has no faith or Iman ; but if any one believes at heart and declares not with the tongue on account of being tormented by the unbelievers yet he will have his Iman. As for example, a Mussalman has fallen into the hands of unbelievers and on his ( Mussalman's ) declaration of his faith, he is threatened with death ; on such occasions the Mussalman will not lose his Iman for the non-declaration of his faith ; but if in the face of such difficulty he is never daunted to declare with the tongue what he has believed at heart, he is most meritorious.

The *elements* of faith ( Iman ) consist in our belief in God who is free from all defects and short-comings, and His attributes like His self are of the highest perfection, His angels, His Prophets and His Scriptures are innumerable, the day of Resurrection and Judgment is truly to come ; both the good and the evil have been created by God but He is pleased with the good. Our examination in the sepulchre, the recording of all our deeds, the rendering of all our acts, the weighing of virtues and vices, the passing over the bridge across the *hell*, the existence of Paradise and of Hell and also the fountain of Kouser, the intercession of our Prophet for our salvation and lastly the vision of God on the Day of Judgment—to believe in *them* \* forms the chief

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\* Májábihin Nabi i e all the news brought by the Prophet.

constituents of Iman (Faith.) In the Koran we have "whoever shall renounce the faith, his work shall be vain, and in the next life he shall be of those who perish." \*

In spite of all these beliefs we (the Mussal-mans) are required to act strictly in accordance with the dictates of Islam without which our *simple belief* will be of no avail.

And when we have our belief as expressed by *the Kalimah* which means "*There is no God but God, and Mahomed (Pr.) is the apostle of God,*" and also to all the tidings brought by the Prophet, there comes the next and most important point of our duty which we must persistently listen to and carry out to the very letter. This is *Prayer*.

## II. PRAYER.

Prayers may be divided into *Farz* and *Ghair Farz* (i. e. other than Farz); and this latter again into *Wajeb*, *Sunnat* and *Mustahib*.

*Farz* is the direct and specific order of God, in the observance and performance of which there is not the least controversy. The direct commandments of God as laid down in the Koran, are of this nature. He who denies the obligatoriness of Farz is a *Kafir*, for in a way he denies the truth of the Holy Book. He who offers Farz is only absolved from that obligation and he who

does not, is a great sinner. There can be no escape from Farz prayer, a sensible man even at the risk of his life, a man who is between life and death, a man who is going to be drowned, must say his Farz prayer.

*Wajeb*s are also the order of God but there is some difference of opinion with regard to their observance. The observance of *Wajeb*, however, is as obligatory as the *Farz*. He who denies its obligatoriness is a sinner though *not a Kafir*.

The attributes of *Farz* and *Wajeb* are of different nature. The former being positive and explicit and the latter being less explicit and positive ; but as regards their observance they are both obligatory.

*Sunnats* are such as the Prophet himself has always offered except in great emergencies ( *e. g.* at the time of *Jehad* or religious war ). There are some *Sunnat* known as *Sunnati Mowakkada*. They are obligatory but not so as *Farz* and *Wajeb*. Others are ordinary *Sunnat* which the Prophet observed, though not regularly. It would be accountable not to observe the *Sunnat*.

*Mustahibs* are such minor observances of the Prophet which he has not so often observed but which has been adopted by the majority of the religious men of yore. He who observes *Mustahib* will gain reward but a defaulter will not be called to account for it,

All prayers shall be said *sincerely* with all our heart and soul towards the *One Almighty God*, and they shall be said at the stated times.

Of the various directions and warnings given in the Koran with regard to prayers the following may be noted.

“Observe the stated times of Prayer.

“But when ye are secure from dangers, complete your prayer ; for prayer is commanded unto the faithful and appointed to be said at the stated times.

“Regularly perform thy prayer at the declension of the sun, at the first darkness of the night, and the prayer of daybreak ; for the prayer of daybreak is borne witness unto by the angels.

“Command thy family to observe prayer ; and do thou persevere therein.

“Be constant at prayer ; for prayer preserveth a man from filthy crimes and from that which is blameable and the remembering of God is surely a most important duty.

“Wherefore glorify God, when the evening overtaketh you and when ye rise in the morning and unto Him be praise in heaven and earth ; and at sunset, and when ye rest at noon.” \*

The Mussalmans are required to say their prayers five times a day *i. e.*, in every twenty-four hours. On each occasion the Farz prayer is the most essential.

We must be *legally* purified to say our prayers. This legal purification is mostly effected by ablution ( Wazu ). In the Koran we have the following directions,—“ O true believers, when ye prepare yourselves to pray, wash your faces, and your hands unto the elbows and rub your heads and wash your feet unto the ankles ; and if ye be polluted by having lain with a woman wash yourselves all over ( *i e* bathe ). But if ye be sick or on a journey, or any of you cometh from the privy, if ye have touched women, and ye find no water, take fine clean sand and rub your faces and your hands therewith, God would not put a difficulty upon you ; but He desireth to purify you and to complete His favour upon you, that ye may give thanks.”\*

In making the ablution we must strictly observe the four Farz performances ; for the violation of the one, nay if it be defective by the slightest carelessness in our observance, the ablution will be considered null. We shall begin by saying “ In the name of God, the compassionate, the merciful,” and after washing our hands thrice and making gargles and snuffing water through the nose, thrice on each occasion, the Farz performances should be observed in the order stated below. First to wash the face *wholly*, Second, to wash the arms upto the elbows, Third, to rub the wet hand over the head ( not less than



its one-fourth part ) and Fourth, to wash the feet upto the ankles. Every item should be thrice performed except the *Third* which should be done once only. It should also be remembered that in "ablution" washing implies washing with a *flow of water*.

Lest our ablution which is so necessary a preparation for our prayers and devotion shall be omitted, either where water cannot be had or when it may be injurious to our health, we are allowed in such cases to make use of fine clean sand or dust in lieu of water. This is called *Taimmin*. In it there are three Farz observances. *First*, the declaration of our intention (Nyyat) necessitated by there being no water available within 4000 steps of our situation, or if we are thirsty and cannot spare any water, or if we are in the midst of enemies and carnivorous animals from whom we are in fear of life, or if the water we have got be so cold as to benumb our hands and feet, or if we find a well but neither the vessel to hold water nor the rope be with us, or if we think that our disease, if any, will be increased if we touch water, or if we think that the water, we expect to get within a mile that is 4000 steps, of our situation, will not be available so shortly as to enable us to attend the prayer of *Id* or that of the prayer to a deadman, *Second*, the first clapping of our hands



on fine clean sand or dust and rubbing therewith our face *wholly* and *Third*, the second clapping of the hands as before and rubbing therewith our arms upto the elbows.

But bathing or washing all over ( Ghosal ) is sometimes necessary to qualify ourselves to say our prayers. Two causes only compel our bathing. They are 1. Co-habitation, 2. Pollution ( or gushing out of the matter ) ; and for women 3. after every menses and 4. after childbirth. There are three Farz in bathing. 1. To make gargles, 2 to snuff water through the nose and 3. to wash all over the whole body. These are to be performed in the order stated taking care that each item is thrice observed.

For a sickman, however, Taimmim is sufficient instead of bathing, if necessary, to qualify himself to say his prayers.

When we have thus performed our ablution or Taimmim as the occasion may require and sometimes after bathing if *legally* required, in accordance with the aforesaid rules, then we may proceed to say our prayers.

“ The injunctions regarding washing and cleanliness is an accessory to prayer.” That his followers might be more punctual in their duty, the Prophet is said to have declared that “ the practice of religion is founded on cleanliness” which is the one-half of the faith, and the key of prayer.

That these expressions may be better understood, Imam Ghazali reckons four degrees of purification ; of which the first is the cleansing of the body from all pollution, filth, and excrement ; the second, the cleansing of the members of the body from all wickedness and unjust actions ; the third, the cleansing of the heart from all blameable inclinations and odious vices , and fourth, the purging a man's secret thoughts from all affections which may divert their attendance from God."\*

Ablution and Taimmim shall be considered null and void, if anything, more or less, comes out from before or behind, or if we vomit forth ( one mouthful which we cannot resist ) or if either blood or pus shed or ooze from our body, or if we be in sound sleep in any position, or if we lose our senses owing to any disease or ( God forbid ) if we be intoxicated or lastly if we make a loud laughter at the time of praying. In these cases the ablution or Taimmim should be made a second time and the prayer should be begun anew.

It would be very proper to explain at the outset the few technical terms used in our prayer. To give their corresponding English equivalents is more than what I can do. To begin with :—

1. *Attahiat* is the following sentence.\* Thus

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\* (a) Attahiatolillahi wassalawatowattai abato assalamo-  
alaika ayouhannabi warahmatullahi barkataho assalamo alina-

(a) and (b) together make up the whole "Attahiat" and is always recited at the final sitting or Kaidai Akheri.

The "Attahiat" can be thus translated :—

( a ) All our worship ( i e worship by the heart, tongue, body or by wealth ) is due unto God. Peace be with you O Prophet and the mercy and grace of God. Peace be with us and on the devotees ( or worshippers ) of God. I bear witness to that there is no God but God and I also bear witness to that Mahomed is the slave of God and the apostle of God.

( b ) O God ! send thy mercy over Mahomed ( Pr. ) and over the descendants of Mahomed (Pr.) as thou hast sent thy mercy over Abraham and over the descendants of Abraham, surely thou art praiseworthy and the most High. O God ! send thy Grace over Mahomed ( Pr. ) and over the descendants of Mahomed ( Pr. ) as thou hast sent thy grace over Abraham and over the descendants of Abraham, surely thou art praiseworthy and the most High.

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waalaibadullahissalehin,ashhadoanlailahailallahowaaashha-  
doannamohammadanabdahowarasuloho.

So far is to be read in Kaidaioola.

(b) AllahommasallaalaMohammadanwaalaaliMoham-  
madankamasallaitaalaAbrahimawaalaali Abrahimainnakah-  
amidumMajid. AllahommabarekalaMohammadanwalaali-  
MohammadanKamabaraktaalaAbrahimawaalaaliAbrahima-  
innakahamidumMajid.

2. *Jalsa*— is the short *sitting* between two *sizdah*.

3. *Kawama*—is to stand erect after the *ruku*.

4. *Kaidaioola*—( or the first sitting ) the sitting for a time in prayer in the recital of a certain prescribed sentence ( "Attahiat" ) upto the words "*abdaho wa rasulaho*." This "sitting" is required when the prayer consists of more than two *rakats*.

5. *Kaidai Akheri*—( or the final sitting ). This consists in reading the whole of the "Attahiat" and is required in all prayers except the prayer to a dead man.

6. *Mawazzin*—or the crier who summons people to prayer.

7. *Munajat*—supplication to God.

8. *Nyyat*—is the declaration of intention for prayer ; fast &c. &c.

9. *Rakat*—consists of one *ruku* and two *sizdah*.

10. *Ruku*—is the sacred inclination in prayer by bending the bust and resting with the hands on the knee.

11. *Salam*—in prayer is the turning of our face towards the right and the left *respectively* by expressing the word *salam* after reading the whole of the "Attahiat" in *Kaidai Akheri*.

12. *Sizdah*—or touching the ground with the

forehead and the point of the nose in a special way.

13. *Takbir*—The expression used to denote the greatness of God and is recited before Farz prayers on all occasions.

**Morning prayer** :—The time for morning prayer commences from the first approach of the dawn ( *Sobhi Sadek* ) and continues till sun rise ; and as soon as the sun rises above the horizon the proper time for morning prayer remains no more.

*Mawazzin* ( or crier ) should give *summons* to prayer on each occasion of the five stated times of prayer.

The morning prayer is to be said in two items with different *Nyyats*. These are *Sunnat* and *Farz*. The *Sunnat* prayer consists of two *rakats* and is to be said before *Farz* which consists also of two *rakats*. When we are ready to say our prayers we shall have to observe that our *body* is clean, *clothes* clean, and the place or *bed of worship* is clean. We shall have our *veiling part* ( i e from the navel upto the joint ) *covered* or clothed and the *Nyyat* expressed. We shall know the *proper time* of prayer and face towards the House of God at Mecca ( *Kaaba* ). We shall also have to express the *Tahrima* ( abstinence from worldly cares ) and stand erect and recite the verses of the Koran ( not less than any three verses or one long sentence ) and give *ruku* and

make *sizdah* before God and finally we shall have to carry out the last rudiment of prayer with the *salam*s considering ourselves free from having done the assigned duty.

And when we are on the place or bed of prayer, we are to recite certain verses of the Koran ; they have thus been translated by Sale:—"I direct my face unto Him who hath created the heavens and the earth, I am orthodox, and am not one of the idolaters."

We shall then express our *Nyyat* of prayer bearing in mind whether we are saying *Farz*, *Wajeb* or *Sunnat* prayer and of what prescribed time. Having thus expressed our *Nyyat* we shall have to raise our hands upto our ears (the women to raise them only upto their shoulders) and to touch the lower ends of our ears with the thumbs of the respective hands saying "Allahoakber" i.e. God is very great, and to put our hands cross-wise one over the other thus—the right-hand to be placed over the left just below the navel. (The women after saying "Allahoakber" are to put their hands over their *bosoms*). We shall afterwards proceed by saying certain prescribed sentence which can be thus translated :—

"Holy art thou, O God ! Praise be to thee and great is thy name, and thy greatness is very high and there is no God but thee. I seek thy help ( O God ) from the persuasion of Satan, the devil,

and I begin in the name of God, the Compassionate, the Merciful."

And then we shall recite the first chapter of the Koran or *Surai Fatiha* ( which is always recited in prayers and in every *rakat*). The *Surai Fatiha* has been thus translated by Davenport :—

"Praise be unto God, the Lord of creation  
The all-merciful, the all compassionate,  
Ruler of the Day of Reckoning ;  
Thee do we worship, and thee we invoke for help.  
Lead us in the straight path,  
The path of those to whom thou hast been gracious,

Not in that of those who are the objects of  
wrath, or who walk in error." :—Amen.

To this we are to add another Chapter or Sura or any three short sentences of the Koran. Having recited them, we shall have to give ruku saying " Allaho-akber " and thrice repeat the formula which means "Holy is my Lord who is great" in our ruku. Then we shall stand erect saying the formula which means "God heard him who praised him" and when in a standing posture or *Kawama* we shall read the formula which means "O our Lord all praises are due unto thee" and then saying "Allaho akber" we shall at once make *Sizdah* and thrice repeat the formula which means "Holy is my Lord who is most High," and then we shall raise our head

saying "Allaho akber" and at *Jalsa* ( or sitting with the hands on the thighs ) repeat the formula which means "O God, forgive me and send thy mercy on me, and show me the ( right ) path, and provide my daily earnings, and dignify my position and make me contented ;" and then again make *sizdah* and thrice repeat the formula " Holy is my Lord who is most High" as before in our *sizdah* and then we shall stand up saying "Allahoakber" and begin by saying "In the name of God, the Compassionate, the Merciful," and the *Surai Fatihá* followed by another *Sura* or any three sentences of the *Koran* and then we are to proceed exactly in the manner stated above with regard to the first *rakat* until our second *sizdah* in the second *rakat* is over, and as soon as it is over we are to read the "Attahiat" in our *Kaidai Akheri* or final sitting, and when we have read the "Attahiat" we shall conclude the *sunnat* prayer with the salams by turning our face firstly towards our right uttering the formula which means "Peace be with you and the mercy of God" and secondly by turning our face towards the left with a repetition of the same.

It is to be remembered that all these recitals should be made in the language of the *Koran* i e in Arabic of the *Koran*. *Nyyat* may be expressed in any language with which the person saying his prayer is acquainted.



At the conclusion of each prayer forgiveness of God is solicited by raising and spreading the hands and generally certain verses of the Koran are recited. They are thus translated by Sale :—  
 “ O Lord cause not our hearts to swerve from truth, after thou hast directed us, and give us from thee mercy, for thou art He who giveth. O Lord, give us good in this world and also in the next world and deliver us from the torment of hell-fire.”

The supplication can, however, be made in any language.

When we have thus finished saying the *sunnat* prayer in the morning, we are required to say the *Takbir* ( greatness of God ) and then we shall express the *Nyyat* for the *Farz* two rakats of the morning prayer by raising our hands and beginning exactly in the manners described above. Thus we shall have to undergo all the aforesaid postures, gestures and prostrations till the close of the prayer with the *Salams*.

The *Farz* prayers of the morning, evening and night should be said in audible voice.

At the end of *Farz* prayers on each occasion pious Mussalmans recite certain verses of the Koran and breathe on their breast.

The verses are thus translated by Davenport :—  
 “God, there is no God but He, the Living, the Eternal, Neither slumber seizeth Him, nor sleep.

His, whatsoever is in the heavens and whatsoever is in the earth. Who is there that can intercede with Him but by His own permission ? He knoweth what hath been before them ( the heavens and the earth ), and what shall be after them, yet nought of His knowledge shall they comprehend, save that which He willeth. His throne is extended high over heaven and earth, and the upholding of both is no burden to Him ; He is the high—the mighty.”

After morning-prayer comes the Noon-prayer. The time for Noon-prayer commences with the declension of the sun from the meridian and continues till the shadow of any straight bar, fixed on a level plain, is equal to twice its ( bar's ) length together with the *primary shadow*.

In noon-prayer ten *rakats* are to be said in three items with different *Nyyats*. Of these, the first four *Rakats* are Sunnat. Following exactly in the way as we have done in the morning prayer, we are to express our *Nyyat* for the *sunnat* prayer of the noon, and begin reciting in the same way till *Kaidaioola* or sitting for the recitation of *Attahiat* upto the words “*abdahowarasulaho*” ; and when we have recited upto the words “*abdahowarasulaho*” we shall have to stand up at once, saying “*Allahoakber*” and finish the remaining two *rakats* with the *Kaidai Akheri* and *Salams* as before. We shall then proceed on

with the Farz prayer of the noon by repeating the Takbir and then expressing the Nyyat. In this four *rakat* which are Farz, the distinction in their performance from the *sunnat* is very little. Only the additional *sura* ( or any three short sentences ) with the *Surai Fatihā* at the 3rd and 4th *rakat* should not be recited. The remaining two *rakats*, which are *sunnat*, should be performed exactly in the same way as has been done in the morning—the difference to be marked in the *Nyyat* or the declaration of intention for the Farz prayer at noon.

Time for Afternoon-prayer commences just after the expiry of the noon-prayer and continues till sunset. Afternoon prayer is to be said in two items with different *Nyyats*. Each item consists of four *rakats*. The first four *rakats* are *sunnat* and the next four *rakats* are *Farz*. They should be performed exactly like the first two items of the noon-prayer, the difference being only in the *Nyyat*.

The time for Evening-prayer commences just at sunset and continues till before day closes. The evening prayer is to be said in two items. Here the Farz prayer consisting of three *rakats* is to be said first, ( after repeating the Takbir and following in the manner as required above. ) There should be no second *rakat* after the *Kai-daioola i e* one *rakat* only is to be said in which

no *sura* or sentences are added or the *Kaidai-Akheri* should take place after the third rakat. The next two rakats, which are *sunnat*, shall be said as has been done in the morning, noticing the difference in the *Nyyat* only.

Finally the Night-prayer or the prayer at bed time takes its turn. The time for night-prayer commences after the day closes and continues till before the last watch of the night. There are thirteen rakats in the night prayer to be said in four items. The first four rakats are *sunnat*, the next four rakats are *Farz*, the next two rakats are also *sunnat*. These ten *rakats* are to be said in three items as has been done in the noon-prayer—minding only the *Nyyat*. The remaining three rakats are *Wajeb* and known as *vetra*. Till the reading of “Attahiat” after the first two rakats as usual in the *Kaidaioola*, the *vetra* prayer should be performed as usual and when we have read upto the words “abdahowarasulaho” in the *Kaidaioola*, we are to stand up saying “Allahoakber” and shall have to recite the first chapter of the Koran followed by another *sura* or any three sentences, and as soon as we have finished reciting, we shall at once raise up our hands saying “Allahoakber” and touch the lower ends of our ears as usual and recite the following prescribed sentences, which may be thus translated :—  
( O God I seek Thy help and seek Thy forgiveness

and I put my faith on Thee and I praise Thee deservingly and I thank Thee. I am not ungrateful to Thee for Thy blessings and I desert and forsake those who turn from Thee. O God, Thee do we worship and to Thee we pray and to Thee we make sizdah and we seek by Thee and hope and expect Thy favour, and ( we ) fear Thy punishment, for surely Thy punishment is to be inflicted on the unbelievers. )

And thus we shall conclude the *vetra* prayer with the salams exactly as we have done before.

In the performance of our prayers we may commit mistake either in the order of observance or in the recitation of the Koran. But this is reprimanded by *Sizdai Sahu* ( mistake ). This is performed by turning the face towards the right at the *Kaidai Akheri*. When we have recited upto the words "abdahowarasulaho" in the *Kaidai Akheri* we must turn our face towards the right saying the formula which means "Peace be with you and the mercy of God" and then we shall have to make sizdah saying "Allahoakber" and thrice repeat the usual formula and in the usual way make a second sizdah. After the second sizdah is over we must begin reading the "Attahiat" again and conclude the prayers with the salams as usual.

There are five causes any one of which will compel us to make *Sizdai Sahu*. They are :—(1) When any Farz in prayer which is to be performed

first is performed late and vice versa i.e. if the order be changed. e. g., if ruku be made before recitation or if sizdah be made before ruku. (2) If there be any delay in the performance of any Farz e. g. reading more than half of "Attahiat" in the Kaidaioola and thus delaying for the third rakat. (3). Performing more Farz than what is prescribed e. g. performing ruku twice. (4) Performing one Wajeb for another e. g. reading in an inaudible tone where it is necessary to read audibly and vice versa. (5) Negligently or by mistake omitting any Wajeb e. g. omitting the 'Kaidaioola.'

But there are causes when the prayer should be begun anew by expressing the Nyyat and by repeating the Takbir ( if that be a Farz prayer ). The causes are ;—if anything is spoken wilfully or negligently when praying, or if we salute any one, or if we reply to the salutation, or if we cry aloud ( except for the fear of God and his punishment in hell ), or if we utter ah, ah, oh, oh ! and similar expressions, or if we cough intentionally without cause, or if we eat or drink anything or if we say " May the mercy of God be with you " when a man who sneezed has said "Praise be to God", or if we speak out "Verily we are ( the slaves ) of God and verily we are to return unto Him" on hearing any ill news, or if we speak out on hearing any good news 'Praise be to God' or if

we say "Holy be God" on hearing any wonderful or strange news or story, or if we instruct any body other than the Imam ( leader ) anything, or if the Imam accepts the instruction of a person who has not taken part in the same prayer, and acts accordingly, or if we say our prayers by seeing the Koran, or if we make sizdah on anything that is unclean, or ~~if~~ in prayer we ask for worldly things, or if we turn ourselves from facing towards the Kaaba ( which is the Kebla ), or if we omit any Farz in our prayer, or if we do anything when praying by which we may be looked upon as one who is not praying, or if we raise up our feet from the surface of the prayer led at the time of sizdah, or if we stand in advance of the Imam when saying our prayers in company, or if we laugh when praying—any one of these causes taking place or happening when we are in prayer will necessitate our saying the prayer anew.

All Farz prayers, the prayers of the two Ids which are Wajeb, the prayer to a dead man, the special *Sunnat* (*Marwakkada*) prayers of Taravi in the month of Ramzan and the Vetra prayer in the month of Ramzan may be said in company ; and of these the prayers of the two Ids and the prayer to a dead man and the congregational prayers of Friday must be said in company.

When we are ready to say our prayers in company one amongst us must be selected to

conduct the prayer. He is known as the *Imam* and must stand in front of all. The others are known as *Moktadis* or followers and must stand behind the Imam in a straight line parallel to the Imam. The Imam is to say the principal part of the prayer and the *Moktadis* are to follow him in all the postures. The *Moktadis* should recite the introductory part of the prayer and all the usual formulæ in all the postures and gestures along with the Imam in an inaudible voice. They should also read the "Attahiat" in *Kaidaioola* & *Kaidai Akheri* and after ruku they should only say the formula which means "O ! our Lord all praises are due unto thee" without saying the formula "God heard him who praised him" which is to be said alone by the Imam. The Imam should begin the prayer as soon as one of the *Moktadis* has repeated the *Takbir*.

The person who is best qualified to serve as Imam is he who can very correctly recite the Koran and is at the same time well acquainted with all the Farz, Sunnat, Wajeb and Mustahab &c. in connection with prayer.

The congregational prayers are to be said in congregational mosques on Friday. It replaces the noon-prayer and consists of ten *rakats* in three items. The first four rakats are *Sunnat* and known as "*Kabli Jumma*", the next two rakats are Farz & are to be said along with the Imam. The next



four rakats are also Sunnat and known as *Baadi-Jumma*. There is a fourth item known as *Akherij Johar*. In congregational prayer the Imam is required, before saying the prayer, to read the *Khutba*—an oration including a prayer for the Mahomedan sovereign who takes care of the House of God at Mecca. This is *Wajeb* and is to be read from a pulpit. The *Mawazzin* or crier should give the summons to prayer before the recital of the *khutba* in an audible voice.

Pious Mussalmans are accustomed to recite the Koran either in the morning or in the afternoon every day. After *Farz* and *Wajeb* prayers, of all the devotions in Islam, the daily recitation of the Koran is best and of highest merit. When we are ready to recite the Koran we shall place it in a dignified position and shall always hold it in awe and veneration. We shall also touch it after *legal* purification. No worldly matter shall we talk of when reciting. In a word nothing shall be done that may undervalue the Holy Book (the Koran.) Mr. Davenport remarks :—"The Koran is held by the Mahomedans in the greatest reverence and respect. The most strict among them dare not touch it without being first *washed* or *legally purified*. They read it reverentially, never holding it below their girdle, they carry it with them in military expeditions, inscribe sentences from it upon their banners ; adorn it with gold and precious stones,

and, knowingly never suffer it to be in the possession of an unbeliever. All Mahomedans are bound to study it, in order to find therein the light of their life. They have Mosques where the whole is read through. For twelve hundred years has the voice of this book been thus kept resounding, at all moments, through the ears and hearts of so many millions of men. There are instances of Mahomedan doctors who had read it through seventy-thousand times. *The Koran repeatedly enjoins belief in one God, resignation to His will and perfect obedience to His commands, charity, mildness, abstinence from spirituous liquors, and toleration, ascribing particular merit to dying in the cause of religion.* But the injunctions of the Koran were not confined to religious and moral duties. "From the Atlantic to the Ganges" says Gibbon, "the Koran is acknowledged as the fundamental code, not only of theology, but of civil and criminal jurisprudence and the laws which regulate the actions and the property of mankind are governed by the immutable sanctions of the will of God."

It is desirable that we should understand the meaning of the verses of the Koran or try to understand them when reciting. Without any distinction of caste, however, every Mussalman is expected and legally entitled to read the Koran.

"The miracle of the Koran" says a Mahome-

dan author, "consists in its elegance, purity of diction and melody of its sentences, so that every *Ajimer* who hears it recited perceives at once its superiority over all other Arabic compositions; every sentence of it inserted in a composition, however elegant, is like a brilliant ruby, and shines as a gem of the most dazzling lustre, while in its diction it is inimitable as to have been the subject of astonishment to all learned men, ever since its first promulgation."

In Islam equal privileges have been granted to all Mussalmans in everything concerning religion.

Rev. Canon Taylor says :—"Islam is cosmopolitan, not confined to one race, but extended to the whole world. The virtues which Islam inculcates are what the lower races can be brought to understand—temperance, cleanliness, chastity, justice, fortitude, courage, benevolence, hospitality, veracity and resignation. The convert is admitted at once to an exclusive social caste, he becomes a member of a vast confraternity of 150,000,000 of people. Islam has abolished drunkenness, gambling and prostitution."

### III. FASTING.

The next fundamental duty is Fasting :—

Fasting means to abstain from eating, drinking and women from the approach of the dawn (*i e*

the last part of the night when fair streaks of light break in upon the darkness of the eastern horizon ) till sunset & e nothing should be allowed to enter our mouth or *any part of* our body from the approach of the dawn till the sun is set. There are two Farz in each fast viz :—1. The Nyyat or the intention for a Farz fast in the month of Ramzan which must be made at any time before it is noon and 2. Abstinence from eating, drinking and women from the approach of the dawn till sunset.

There are many directions given in the Koran with regard to Fast. The following is an extract \* :—

“ O true believers, a fast is ordained unto you as it was ordained unto those before you, that ye may fear God. A certain number of days shall ye fast, but he among you who shall be sick or on a journey, shall fast an equal number of other days. *The month of Ramzan shall ye fast.*”

From Imam Ghazali and Mustatraf, Sale has given the following notes—“ There are three degrees of fasting 1. The restraining the belly and other parts of the body from satisfying their lusts or appetites ; 2. The restraining of the ears, eyes, tongue, hands, feet and other members from sin and 3. The fasting of the heart from worldly cares, and refraining the thoughts from everything besides God.”

“The punishment assigned for the violation of this fast, as stated in the Koran, is particularly lenient and reasonable ; “and those who can keep it ( the fast ) and do not ( *i e* who have a *legal* excuse to break it ) must redeem their neglect by the maintenance of one poor man ( according to the usual quantity which a man eats in a day and the custom of the country.”—Davenport

The women after menses and childbirth ( if they take place in the month of Ramzan ) shall fast an equal number of days at some other part of the year as in the case of a sick man.

To fast the whole month of Ramzan is indispensably obligatory on every Mussalman who is in a position to discharge the religious duties. He who does not deem it obligatory ( *Farz* ) is a heretic ( *Kafir* ) and he who fails to observe it without any sufficient reason recognized by Islam is a great sinner.

The essential preliminary requisite of fasting is *intention* ( *Nyyat* ) *i e* without the *Nyyat* of fasting simply abstaining from the gratification of appetites will not absolve a Mussalman from obligation.

When any one voluntarily and of his own accord, without being compelled by any circumstances recognized by Islam, breaks his fast he will have to make amends for his such voluntary transgression and this is technically called *Kafara*;

that is to say, if any one has sexual intercourse or is subjected thereto or eats or drinks voluntarily either food, medicine or anything else, his fast will be rendered peccable (Fasid) and he shall have to fast again and make amends in the shape of Kafara. He should either set free a slave and if he has *him* (or her) not, the two months' continual fasting, excluding however, Ramzan, the two days of Ids and the two days following the Idhuzzoha. And if he fails to fast on any day during this period (two months) whether voluntarily or involuntarily, he should again renew his fasting and go on uninterruptedly till two months and if on account of old age he cannot fast he should feed 60 persons to their fill.

If a man, in the month of Ramzan has neither intended to fast nor to break it but has abstained himself from the gratification of his appetites, in such a case, he must redeem his neglect of duty by keeping an equal number of fast on other days. This is known as *Kaza*.

At the conclusion of fasting *i.e.* on the first day of the month of *Shawal* a festival takes place known as *Idulfitar*; all Mussalmans flock together and offer prayers and distribute alms.

A similar festival known as *Idhuzzoha* takes place in the month of *Zilhujj* and on the 10<sup>th</sup> day of it, when sacrifices are offered by those Moslems on whom zakat has been made obligatory.

#### IV. ALMSGIVING.

The next point to which we are to turn our attention is *Zakat* ( almsgiving. )

To give away a portion ( as has been fixed by God ) of our wealth to the poor and the needy among the Mahomedans every year, considering it to be a decree of God, is termed *Zakat*.

*Zakat* is to be given by the undermentioned persons viz ( 1. Mussalmans 2. Independent men *i e* not slaves, 3 Sensible men *i e* not insane 4 Adults *i e* those who have reached their manhood) who are in possession of wealth and riches which are more than what they ordinarily require and provided also that they possess them ( wealth and riches ) for full one calender year. *Zakat* is to be given for gold, silver, articles of merchandize and for the quadrupeds ( camel, bull, cow &c. &c. )

*Zakat* is not to be given for cattle employed in tilling the ground or in carrying burdens or for cattle or things that are in ordinary daily use ( *i e* food, dress and necessary household furniture &c.) and by the tenants, no *Zakat* is to be given for the instruments necessary in sowing and reaping or tilling or in any other way useful to them. *Zakat* should not also be given for the text books of the owner.

For the ornaments and dresses of the women *zakat* must be given at the rate of one part in forty or  $2\frac{1}{2}$  per cent.



Zakat has been commanded many a time in the Koran of which the following are a few quotations\* :—

“ Pay your legal alms ; “ They will ask thee also what they shall bestow in alms, answer, what ye have to spare. “ Eat of their ( vines, corn, palmtrees, olives, pomegranates &c &c. ) fruit, when they bear fruit and pay the due thereof (1) on the day whereon ye shall gather it ; but be not profuse. (2).

“ Alms are to be distributed only unto the poor and the needy and those who are employed in collecting and distributing the same, and unto those whose hearts are in debt and insolvent and for the advancement of God’s religion and unto the traveller.

“ That which they have covetously reserved shall be bound as a collar about their neck, on the Day of Resurrection.” (3)

Mussalmans in possession of 6 tolas 11 mashas 2 ruttees and 2 jabs of gold for a full calender year, are to pay zakat at the rate of  $2\frac{1}{2}$  per cent.

Those who are in possession of 48 tolas 7

(1) i.e. give alms thereof to the poor.

(2) i.e. give not so much thereof in alms as to leave your own families in want, for charity begins at home.

(3) The Prophet has declared “ that whoever pays not his legal contribution of alms duly, shall have a serpent twisted about his neck at the Resurrection.”



mashas 2 ruttees and 2 jabs of silver are also to pay zakat at the above rate.

Debtors are exempted to pay zakat provided that they are not in possession of more than what they owe, but if they possess more, zakat is to be given at the rate of one part in forty as usual.

No zakat is to be given for jewels in possession of persons who do not deal or carry on business of buying or selling them, in which case zakat is to be given at the usual rate.

In every instance, however, there must be a *sincere* intention for paying zakat without which it will not absolve a Mussalman from that legal obligation.

Persons entitled to take zakat are the beggars, who have got very little in their store, the poor and the needy who have got nothing, the debtors and the travellers—who may have much at home, but nothing whilst in travel. Zakat must not be paid also for the construction of a mosque or for the coffin of a dead man. Zakat should not be given to Sayyeds or the descendants of the prophet ( who are to be respected ) 2. Richmen 3. Unbelievers 4. Parents 5. Sons or daughters and 6. Husband or wife.

Of the three chief duties ( Prayer, Fasting

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3 Jabs	make	1	Ruttee.
3 Ruttees	„	1	Masha.
12 Mashas	„	1	Tola.

and Almsgiving ) Mahomed ( Pr ) considered prayer so indispensable and necessary that he used to call it the pillar of religion and the key to paradise, declaring also that there could be no good in any religion wherein there was no prayer.

### V. PILGRIMAGE TO MECCA.

The next duty in Islam is Pilgrimage. To visit the House of God at Mecca and the appointed places in its vicinity at a certain prescribed time with the chief intention of praying there, is known as Hajj or Pilgrimage to Mecca.

The following are the conditions necessary to render the pilgrimage a duty on a Mussalman *once in his life* :—1. Independence of a man ( opposed to slavery ) 2. soundness of judgment ( opposed to insanity ) 3 and if he be an adult *i e* has passed his minority 4. healthy state of body *i e* stout and strong. 5. capability of sight *i e* not blind and 6, if he be in possession of more wealth than his travelling expenses by which his family at home may be maintained during his absence on pilgrimage. There are three Farz in Pilgrimage :—

1. The declaration of intention from a fixed place called *Ahram*.

2. To go and stand on the field of *Arafat*.

3. *Tawaiiff i Ziarat i e* to go round the *Kaaba*.

In the Koran we have the following directions :—"Perform the pilgrimage of Mecca and the visitation of God, the pilgrimage must be performed in the known months ; whosoever therefore purposeth to go on pilgrimage therein, let him not know a woman, nor transgress, nor quarrel in the pilgrimage. The good which ye do, God knoweth it. Make provision for your journey but the best provision is piety.

"And it is a duty towards God, incumbent on those who are able to go thither, to visit this house." \*

*Beidavi* and *Malek ibn Ans* think he is to be reckoned able who is strong and healthy and can bear the fatigue of the journey on foot, if he has no beast to ride, and can also earn his living by the way. But *Abu Hanifa* is of opinion that both money sufficient and health of body are requisite to make the pilgrimage a duty.

After *Ahram* a Mussalman is strictly prohibited from quarrelling, fighting, lying, backbiting, charging any one falsely, injuring any one, abusing, conversing on any obscene discourse, hunting on lands, shaving ( i e paring the nails, putting out the hairs of the armpit &c ), putting on stockings, *Pagree* or any sewed cloth, using any scented article and lastly co-habitation.

The *Wajeb*s in pilgrimage are to go and

spend the night at *Mozdalifa*—an oratory between *Arafat* and *Mina*, to run between the *Mounts Sofa* and *Merwa*, to throw stones at three marks or pillars otherwise known as *Romial Jomar*, to shave the head after the pilgrimage is completed and lastly to visit the *Kaaba* in order to take leave of that sacred temple.

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*N. B.*—Pr. inserted after the name of the Prophet denotes—"Praise be to him."

FINISH.

