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ISLAM
AND
THE MUSLIM PRAYER

BY THE SAME AUTHOR

The Ideal Prophet
The Ideal Prophet, His Manners and Sayings
The Greatest of Prophets
Muhammad, the Most Successful Prophet
Glimpses from the Life of the Prophet
The Sayings of Muhammad
The Sources of Christianity
Islam and Christianity
Islam and Civilization
Islam and Zoroastrianism
Islam and Slavery
Islam and The Muslim Prayer
Sufism in Islam
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The Existence of God
The Mother of Languages
The Gospel of Actions
Open Letters
The Religion of Atom
Revelation a Necessity
The League of Faith
The Muslim Conception of the Unity of God
Jesus an Ideal of Godhead and Humanity
The Religion of Jesus and Traditional Christianity

ISLAM
AND
THE MUSLIM PRAYER

BY
AL-HAJ THE KHWAJA KAMAL-UD-DIN
Founder of the Woking Muslim Mission, England

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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 nowadays 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, Baboo Muhammad Ahmadi of Ludhiana, 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.

THE MOSQUE,
WOKING,
14th July, 1914. }

KHWAJA KAMAL-UD-DIN.

PREFACE TO THE FIFTH EDITION

The book saw its fourth edition in Australia and was printed by Mr. Mahomet Allum who has induced me to publish its present edition. The philanthropic Pathan, as Mr. Mahomet 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 prayer have been illustrated. Short prayers and few chapters of the Holy Qur-án have also been inserted to help our newer brethren in Faith.

AZEEZ MANZIL,
LAHORE,
June 1932. }

KHWAJA KAMAL-UD-DIN.

FOREWORD

No one could discover a better conception of worship than the Holy Prophet Muhammad. 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 *Imám*—one who leads the prayer—recites, along with a few words in the praise of the Lord, some portion of the Qur-án 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 give here a free translation of it. Its original will be found on pages 68—70.

ISLAM AND THE MUSLIM PRAYER

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 Muhammad is His Messenger and Servant. We pray the Lord that the Mission of Muhammad may prosper, and we pray Him that his descendants may prosper and come under His blessings and peace. Ye servants of Allah may God have mercy on you. Verily, Allah enjoins upon you to observe equity and beneficence. He also enjoins you to give to others as you give to your own relations. 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 Allah 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 few Divine morals with which we have to equip our character. The Friday sermon draws our special attention to it. In its beginning the *Imâm* admits on our behalf that we try to possess all the good qualities alluded to in the good Names. He then recites a verse from the Qur-ân which places before us the best code of life which, in fact, sums

FOREWORD

up the whole teachings of the Qur-án. 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 coming phrase 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-án in a brief manner.

KHWAJA KAMAL-UD-DIN.

CONTENTS

	Pages.
Preface to the First Edition	v
Preface to the Fifth Edition	vi
Foreword	vii

CHAPTER—

I. Islam and other Religions of the World ..	1
II. Modern Christianity	11
III. Islam. Prominent Features of Islam. The Divine Attributes. Branches of the Faith	14
IV. Worship. The Five Pillars of Islam. First Chapter of the Qur-án. Times of prayer. <i>Wazu</i> —Ablution. <i>Azan</i> —Call to prayer. <i>Iqamah</i> —Service : <i>Iqamat</i> , <i>Takbir</i> <i>Tahrimah</i> , <i>Qiyam</i> , <i>Ruku'</i> , <i>Qaumah</i> , <i>Sajdah</i> , <i>Qa'dah</i> , Second <i>Sajdah</i> , <i>Salam</i>	28
V. The Special Prayers. <i>Salat-ul-Janazah</i> — The funeral prayer, The Friday prayer— ' <i>Id</i> prayers, <i>Khutba</i> (Sermon) of ' <i>Id-ul-</i> <i>Fitr</i> , <i>Khutba</i> of ' <i>Id-ul-Azha</i>	66

APPENDIX—

I. Some of the short Chapters from the Qur-án	72
II. The Holy Prayers from the Holy Qur-án ..	78
III. Prayers : by the Right Honourable Lord Headley (El-Farooq)	82

ILLUSTRATIONS.

<i>Ahrám</i> <i>Iqámat</i> <i>Takbir Tahrimah</i> <i>Qiyam</i> <i>Ruku'</i> <i>Qaumah</i> <i>First Sajdah</i>	<i>Qa'dah</i> <i>Second Sajdah</i> <i>Qa'dah</i> <i>Salam</i> <i>The Eid Prayer</i> <i>The Eid Sermon</i>
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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-án says in this respect : “ Say : we believe in Allah and in what has been revealed to us, as well as to Abraham, 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.”

Before the revelation of Al-Qur-án every nation while claiming divine origin for its 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

ISLAM AND THE MUSLIM PRAYER

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 between different people. His sustenance is not limited to a particular age or 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 people 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. For, all the Earth of God serves alike as a floor, 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

ISLAM AND OTHER RELIGIONS

which in the very first falsified this wrong conception of partial dispensation. The Qur-án, 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 people, different ages and different countries. The opening of the Holy Qur-án with a verse which is so broad in its significance shows clearly that the Holy Qur-án 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-án 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 as well. This noble doctrine inculcated by the Qur-án 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-án 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 Ramchandra, Krishna and Lord Budha. If with Al-Qur-án I accept authenticated portions of the Bible as the word of God I regard the Gita and other Holy scriptures of India as my common property with other Hindu brethren. Hence in accordance with the teachings of Al-Qur-án, Islam is the name of every religion, creed or faith, which

ISLAM AND THE MUSLIM PRAYER

has been preached from time to time in different countries and 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 made necessary additions to meet the requirements of the age. 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-án says: “There was no nation but had its teacher.” Again the Qur-án says “Every nation has had its guide,” and “a Divine messenger was sent to every class of men.”

If India had its Vedic Rishis with Krishna, Ramchandra and Budha 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

ISLAM AND OTHER RELIGIONS

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, unchastity 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 as an act of merit.

This statement may be startling to many ears, but we have simply to refer to the annals of history, to study conditions obtaining in the whole world some 500 years after the advent of Jesus ; suffice it to say 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 is 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 was to cause a regular chaos. Hence the great Divine wisdom was pleased to raise the last of its prophets in a place which occupied a central

ISLAM AND THE MUSLIM PRAYER

position in the world and which possessed a language least susceptible to any change in form as well as meanings of its component words ; a condition necessary for a language to become the conveyance 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 Hedjaz, in which Al-Qur-án 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 *Gunah* convey the Zoroastrian conception of evil, or does the Sanskrit word *Páp* mean what is understood by

ISLAM AND OTHER RELIGIONS

wickedness in Vedas ? 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-án, is in itself right or wrong. Everything created by God has its own particular use ; keep it off that use and it is *Sin* according to the Qur-án. And this is what the words *Junah*, *Zanb*, *Ism*, *Jurm*, and others, literally mean. Anything turned away from its proper place is *Junah*. Any abnormal growth is *Zanb*, anything cut off from the main thing is *Jurm*. To strengthen my position I here cite the word *Taubah*, which is an Arabic word for repentance. The word literally means to return to the point from which one has receded. Thus *Si'* 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 *Junah* and *Taubah*. 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 clue. 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.

Qur-án 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

ISLAM AND THE MUSLIM PRAYER

unalloyed form with requisite additions as Al-Qur-án says : Al-Qur-án is nothing but the old books refined of human alloy and contains transcendent truths embodied in all sacred scriptures with complete additions, necessary for the development of all human faculties. It repeats truths given in the Holy Vedas, in the Bible, in the words of the Gita, in the sayings of Ramchandra, 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-án gives us rules and regulations adapted 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-án 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 as well have 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

ISLAM AND OTHER RELIGIONS

find in the Qur-án, 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-án :—

“ To-day the law is perfected unto you.”

The space at my disposal hardly permits me to enter into any details, however brief, of what I have sketched above, but I would do gross injustice to Islam if I did not point out one important thing which the Qur-án makes mention of, amongst very many other reasons, which necessitated its revelation. “ And we have not revealed to thee (O Muhammad) this Book, but to explain away the differences (into which various sects have fallen) and give them true guidance,” 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. It may lead to the existence of several schools of thought. It cannot harm religion so far as its cardinal principles are taught in their pure integrity, as is the case amongst the various sects of 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 Romish and the Established Church cannot both be right. Only one of the two 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 on the right side. Similarly other religions have given way to ramifications—and

ISLAM AND THE MUSLIM PRAYER

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 final decision in every religion—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 Muhammad, the last Messenger of God. For this reason the Qur-án calls itself *Hakam*—"Judge," to decide between Christian and Christian, between Hindu and Hindu, 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 Olive, when it leads to reclamation. His object is reformation through mercy or retribution, as the case may be. He is an Arya Hindu in breaking images and a Sanatan Dharmist in paying respect to all the godly men of any nation and creed who have been called Avatars—incarnations of God. He is a Buddhist in preaching Nirvana, *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-án—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.

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,¹ and taught it, seeing that he never spoke of sacramental faith nor said that he had come to save the human race with his blood which would wash away their sins. He belonged to the Mosaic Church and

¹ St Matthew, 5: 5—6.

ISLAM AND THE MUSLIM PRAYER

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, to die for their sin and thus save them from its penalty. It was to popularize Christianity among the Gentiles that the early preachers from St. 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 give a brief account of the cult of Mithraism which was popular in Rome in the Fourth Century when Christianity became the State Religion.

It shows that 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 who had different names, Bacchus, Apollo, Adonis, Baal, Horus, etc., they were

MODERN CHRISTIANITY

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, centuries 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. We 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 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 Muhammad, with Jesus included.¹ They brought certain laws c' 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-án renewed the old teachings and restored them to their original form.² God, in His infinite mercy, has seen fit to keep the teachings of Muhammad 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 for therein.

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 another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

¹ 42 : 13.

² 98 : 2, 3.

ISLAM

THE PROPHETS OF ISLAM.—Muhammad, 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-ÁN.—The Gospel of the Muslims is the Qur-án. 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-án, 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) Allah ; (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 an image 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 Premeasurement. Everything created by

ISLAM AND THE MUSLIM PRAYER

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 Muhammad ; (2) prayer ; (3) fasting ; (4) almsgiving ; (5) pilgrimage to the Holy Shrine of Mecca.

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 heaven 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.

ISLAM

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 attainment. 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 Muhammad, 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.

ISLAM AND THE MUSLIM PRAYER

DIVINE ATTRIBUTES

Though the above tenets give a sufficient picture of Islam, yet I shall be able to explain the matter more fully, if I set down here some of the Attributes of God, given in the Qur-án, 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-án tells us, and cannot well fill that rôle if we do not exhibit His morals. These are given in the Qur-án, 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-Rahman.—He who supplied the needful material before it is needed.

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

ISLAM

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

Al-Hafīz.—The Protector.

Al-Báqí.—The Preserver.

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

Al-Hasīb.—The Reckoner.

Al-Barí.—The Originator.

Al-Hádí.—The Guide.

Al-Rashíd.—He Who sets others on the right path.

Al-Jabbár, Al-Qahhár.—He Who reduces all things to His service.

Al-Badí'.—The Inventor of new things.

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

Az-Záhir.—He Who reveals these properties.

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

Al-Qábiz.—He Who contracts things.

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

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

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

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

Al-Awwal.—The First.

Al-Akhir.—The Last.

Al-Bárl.—The Maker.

ISLAM AND THE MUSLIM PRAYER

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

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

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

Al-Fattáh.—The Opener of Hidden Qur'ities.

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

Al-Muid.—He Who knows how to repeat the Creation.

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

B.—Knowledge.

'Álimu'l-Ghaiyb.—He Who knows hidden and unseen things.

Al-'Alím.—All-knowing.

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

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

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

As-Samí'.—The All-hearing.

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

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

As-Sháhid.—The Present, Who bears witness to things rightly.

ISLAM

C.—*Power and Greatness.*

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

Al-'Alā, Al-Muta'ālī.—Highest in eminence so much so that there remains no other degree of greatness.

These other Names signify the same thing with different shades of meaning.

Al-'Azīm—Al-Kabīr.—Both mean Great. They come next to *Al-'Alā* 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-Qawwiy.—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-Qádir.—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.

ISLAM AND THE MUSLIM PRAYER

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

D.—*Liberality of mind, mercy and kindness.*

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

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

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

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

Al-Wadúd.—He Who is All-Love.

Ar-Ráfi’.—He Who raises another’s status.

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

Al-Hádí, Ar-Rashíd.—He Who guides others.

An-Núr.—He Who enlightens others.

Ar-Razzáq.—He Who gives sustenance to others.

Al-Hayy.—He Who makes others live.

Al-Karím.—He Who is Generous and Bounteous.

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

Al-Mo’tí.—The Giver of gifts.

Al-Náfi’.—He Who brings profit to others.

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

Ar-Ra’úf.—He Who wards off impending troubles.

Al-Ghani, Al-Mughní.—He Who makes others rich.

ISLAM

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

Al-Ghafúr—*Al-Ghaffír*.—The Great Forgiver.

Al-'Afuww.—The Pardoner.

At-Tawwab.—The Acceptor of Repentance.

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

E.—*Morals necessary for character.*

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

As-Shakúr.—He Who values and approves small deeds and rewards them bounteously.

Al-Hamíd.—He Who is praised in every way.

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

Al-Hasib.—The Giver of what suffices.

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

Al-Ahad.—The One. He Who is unique in His ways.

Al-Matín.—The Firm ; the Strong.

Al-Wakíl.—He Who is relied upon in affairs.

Al-Hayy.—He Who is Ever-living.

An-Núr.—The Light.

Al-Wáli.—He Who owns. The Protector.

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

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

ISLAM AND THE MUSLIM PRAYER

Al-Ghaní, Al-Mughní.—He Who is rich.

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

Zu'l-Jalāli wa'l-Ikram.—He Who possesses Greatness and Bounty.

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

Al'Adl.—The Just.

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

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

Málikí Yaumi'd-Dín.—He Who punishes others for their correction.

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

Al-Muzill.—He Who lowers others in rank.

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

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

Al-Momin.—The Maintainer of peace.

Al-Malik.—The King.

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

Al-Raqib.—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 characters. He regards them as different branches of Muslim faith, saying that no one can enter into the Heavenly Life

ISLAM

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 these qualities, omitting only such as have to do with religious ceremonial and the like.

BRANCHES OF THE FAITH

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

- (1) *Sense of shame, pudency, 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.*

ISLAM AND THE MUSLIM PRAYER

- (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 greeting.*
- (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 rule.*

ISLAM

- (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-án.*
- (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 wonder if the above cited Holy Names and the teachings of Muhammad 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 of life. To follow paganism or its present offshoot in the form of Church religion would be to violate our reason.

CHAPTER IV

WORSHIP

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 becomes 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 then are 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 goads 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 ancient Greece and India. These divinities 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 spices,—all this to

WORSHIP

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 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.”—*Exodus* 21 : 24-25.

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

ISLAM AND THE MUSLIM PRAYER

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 there as is 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-án 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 Holy Scriptures. Ordinary common sense would induce us to believe all that the Qur-án 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 at the commandment 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

WORSHIP

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. Taboot 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 dozens 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 at 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 legions and the idea of worship became merged in the performance of sacraments and eating of the Holy Meals.

The Muslim conception of worship must not be confused with what is in vogue among other religions. Allah, the God of the Qur-án, 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-ánic statement may seem to a freethinker a mere dogmatic assertion on the part of the Qur-án ; but that 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 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-án

ISLAM AND THE MUSLIM PRAYER

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. Aesthetic 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 Mecca—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

WORSHIP

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 bring us to erroneous conclusions. How gracious, then, was the Revealer of the Qur-án, 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,

ISLAM AND THE MUSLIM PRAYER

they are no other than the Attributes of Allah given in the Qur-án. 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 word when he said, 'Imbue yourself with the Divine character,' the Qur-án expounded that dictum. The Qur-án 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-án (7 : 180). If we, therefore, glorify God, when the God of the Qur-án 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 above 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 a Christ, when each one of us possesses the Christos in himself. All of us are Christs, Krishnas and Ramchandras 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-án. In the words of the Qur-án I could ask them : " And what (harm) would

WORSHIP

it have done them, if they had believed in Allah or the Last Day and spent (benevolently) of what Allah had given them," if worship in the Qur-án 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:—

Lā ilāha illa'l-Lāho Muhammad-u-'r-Rasūl 'l-Lāh.
(There is no other Deity or object for adoration, but Allah, and Muhammad is His Messenger.) His message has given us the features of God; and in this formula we affirm the existence of Allah and deny that there is any other beside Him. We know of Allah, 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 to-day might well realize that their cult is but a replica of the Islamic formula. The Qur-án has defined virtue as well as evil, while Christian science has still to discover which is which. Muhammad 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.

ISLAM AND THE MUSLIM PRAYER

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 *Zakát* 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 *Ramadhán*, the lunar month. Food and drink of every kind are prohibited on fast days from dawn till sunset. So also matrimonial intercourse. But we can eat and drink if necessary or share the company of our wives between sunset and dawn. It may be noted that persons who suffer from constant sickness, men and women too old to bear the hardship, and women who are in the family way or in menstruation and those who give birth are exempted, but they should give away the quantity of food they ordinarily consume every day to the poor, if this is within their means. The subject is dealt with in the Holy *Qur-án* 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 Mecca.

The Valley of Mecca 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

WORSHIP

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 *Safa* 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 *Ahrám*.

AHRÁM

AHRAM.

So clad in the guise of a beggar, we enter the sacred house.



Khwaja Kamal-ud-Din.

Lord Headley

Abdul Mohi

WORSHIP

So clad in the guise of a beggar, we enter the sacred house. Thus we exemplify the verse which says that "God only is rich and we are beggars before Him." We undergo the necessary shaving and run seven times between the two above-mentioned hillocks, as *Hagar* did when she reached there. It is called *Sa'y*. After which we go into the shrine and walk around the *K'aba* 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 as long as we finish all rights of pilgrimage.¹ On the eighth of Zil-Hijja, the last month of the Muslim era, we leave the sacred house and assemble in *Miná*, a place at a distance of seven miles from Mecca, where Abraham came to sacrifice his son Ishmael at the altar of God in pursuance to the ancient custom, but was commanded by The Almighty to kill an animal instead of offering a human sacrifice. We pass the night at *Miná*, leaving it early in the morning for 'Aráfát, a rocky plain fourteen miles from Mecca, where we pray to God and proclaim aloud that *we are in His presence*. About afternoon the *Imam* appears and reads the Sermon of Pilgrimage to the congregation. Then we leave 'Aráfát on the evening of the 9th of the month. We rest few hours of the night at *Muzdalfah*—a place between 'Aráfát and *Miná*—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 from doing so three times at different places, but his resolute sacrificial spirit

¹ 35: 15.

ISLAM AND THE MUSLIM PRAYER

made him firm in carrying out his purpose. These three places have been memorized by the erection of three big stones

When the pilgrims pass them they pelt these stones as if to hurt the evil spirit which dissuaded Abraham from his sacrifice. We reach then the place of sacrifices 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 *Miná* 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 Mecca with a cleansheet which will remain so even to his death if only he will retain the spirit inspired in him at Mecca 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-án 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

WORSHIP

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 shall have to use if we are to commit sin. 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, keeping both the knees, on which both hands are placed straight. 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.

ISLAM AND THE MUSLIM PRAYER

(3). *Recitals*.—The recital of various prayers is intended to raise us to the highest conceivable level. I wonder 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, whose object was to exalt him and raise him to greatness, as is shown by the very first revelation to Muhammad.¹ The 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 *Alláho 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 viceroys.² This phrase accompanies almost all the movements in our prayers, and tells us that the main object of these sacred gesticulations is to heighten our self-respect. We, of course, repeat another phrase *Sami'-al-Láhu liman hamidaha* "Allah listens to him who gives praise to him," which reminds us that we are addressing the Lord Who can only give heed to the suppliant, who in all sincerity strives after goodness.

When we stand in prayer, we make three³ recitals. The first is called *tasbîh*, which unfortunately has no equivalent (in a word) in other languages. It means that we declare that our God is free from all imperfections and defects, and is above all evil. The second is *hamd*, and this signifies that God possesses all good qualities. The third consists of reading of a portion of the Qur-án.

¹ 96 : 1—3.

² 2 : 30.

³ See pages 55—57.

WORSHIP

In reciting *tasbīh*, we make mention again of three things. First that God is above all imperfections and defects. Secondly, that 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 *tasbīh* if we are to attain greatness.

FIRST CHAPTER OF THE QUR-ÁN

In performing *Hamd*, the second of our recitals, standing, we read the first chapter of the Qur-án, which is the whole Qur-án in 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 given above. We should lead the best conceivable life if we could but follow these four Names, in their material, moral and spiritual aspects. They are *Rabb*, *Rahmán*, *Rahím* and *Málikí Yaúmi'd-Dín*, 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 *Rahmán*, which

ISLAM AND THE MUSLIM PRAYER

means "He Who creates what is needful before we need it." The quality of *Rahim*—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-án 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 sometime or other receive punishment, though that punishment be intended for our own amendment. Thus, the recital of these four Names urges us on to a life of activity. If we need material wherewith 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 wrongdoing invites punishment. I can derive no such inspiration for material success from any prayer offered up by any other religion in the world.

Again, on the moral side, these four Names are 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 other's 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

WORSHIP

Moreover, these four Names contribute in a marvelous 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.

ISLAM AND THE MUSLIM PRAYER

TIMES OF DAILY PRAYERS

Prayer is said five times a day :—

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

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

3. *Salātu 'l-Asr*—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. *Salātu 'l-Maghrib*—the sunset prayer, is said soon after the sun is set.

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

NOTE.—*Salātu 'z-Zuhr* and *Salātu 'l-Asr* may be said together, and so also *Salātu 'l-Maghrib* and *Salātu 'Isha* if a person is on a journey or issick. These prayers may also be said together, if it is raining and the prayers are being said in a mosque in congregation. Under these circumstances *sunnats* are not said.

WUZU'—ABLUTION.

Before saying prayers it is necessary to perform *Wuzú*, i.e., to wash those parts of the body which are generally exposed. The *Wuzú* or ablution is performed with water thus :—

1. Hands are washed up to the wrists.

WORSHIP

2. Then mouth is cleaned with water, preferably by means of a tooth-brush.

3. Then nostrils are cleaned with water.

4. Then face is washed, from one ear to the other and from forehead to the chin.

5. Then the right arm, and after that the left arm 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 their outer sides with thumbs.

7. Feet are then washed up to the ankles, the right foot being washed first.

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

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

A bath should be taken in case of sexual intercourse or a wet dream.

ISLAM AND THE MUSLIM PRAYER

TAYAMMUM

When a person is sick, or when access cannot be had to water, or it is likely to do harm, *tayammum* will do in place of ablution or bath. *Tayammum* is performed by striking both hands on pure earth, or anything containing pure dust, and then passing the hands over the face and the backs of the hands (once).

AZÁN—CALL TO PRAYER

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

الله أكبر 1. *Alláho Akbar*.—"Allah is the Greatest." (Repeated four times.)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ 2. *Ashhaddo an lā ilāha illa-'l-Iáh*.—"I bear witness that nothing deserves to be worshipped but Allah." (Repeated twice.)

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

3. *Ashhaddo anna Muḥammada 'r-Rasūla 'l-Láh*.—"I bear witness that Muhammad is the Apostle of Allah." (Repeated twice.)

حَيَّ عَلَى الصَّلَاةِ 4. *Hayya 'ala 's-Salā*.—"Come to prayer." (Repeated twice, turning to the right side.)

WORSHIP

حَيَّ عَلَى الْفَلَاحِ 5. *Hayya ala 'l-Faláh.* —
 “Come to success.” (Repeated twice, turning to the left side.)

اللَّهُ أَكْبَرُ 6. *Allāho Akbar.* —“Allah is the
 Greatest.” (Repeated twice.)

لَا إِلَهَ إِلَّا اللَّهُ 7. *Lá ilāha illa 'l-Lāh.* —
 “There is no God but Allah.”
 (Once).

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

الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ

As-Salato Khayru 'm-mina 'n-Naum. —“Prayer is better than sleep.” (Repeated twice.)

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

Allāh humma Rabba hāzihi 'd-Da'wati 't-Tammati wa 's-Salati 'l-Qá'imati áte Muhammadani 'l-Wasílati wa 'l-Fazílati wa 'b'as ho maqáma 'm-Mahmúda ni 'l-lazi wa'adtahu —“Allah, the Lord of this perfect call and the ever-living prayer, grant to Muhammad nearness and excellence and raise him to the position of glory which Thou hast promised him.”

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

ISLAM AND THE MUSLIM PRAYER

IQĀMAH—STANDING UP FOR PRAYERS

Iqamah is said in the same manner as *Azān* or call for prayers, except that every sentence is said only once and No. 1 twice, with the addition of

قَدْ قَامَتِ الصَّلَاةُ

Qad qāmati 's-Salā.—"The prayer has indeed begun." (Repeated twice after No. 5.)

It requires those assembled for the congregational service to stand up in a straight line or in several lines, if necessary, when the *iqamah* is said.

The women join the congregational prayer standing in a separate line.

The Muslim congregational service may be led by any Muslim who knows the Holy Qur-ān better among the congregation and excels the others in righteousness. The person who leads the congregational prayer is called the *Imām* or leader.

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

THE SERVICE

The service consists ordinarily of two parts, one part, called the *farz*, to be said in congregation, preferably in a mosque, with an *Imām* leading the service, the second part, called *sunnat*, to be said alone, preferably in one's house. But when a man is, through

WORSHIP

unavoidable circumstances, unable to say his prayers in congregation, the *farz* may also be said, like the *sunnat*, alone.

Each part of *farz* and *sunnat* consists of a certain number of *rak'ats*, which will be described later on.

The *Fajr*, or morning prayer, consists of two *rak'at sunnat* said alone, followed by two *rak'at farz*, said in congregation.

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

On Friday, service held at the time of *Zuhr* which takes the place of the Sabbath of some other religions, the four *rak'at farz*, said in congregation, are reduced to two, but these two *rak'at* are preceded by a sermon (*khutbah*) 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 slight break in the middle of the sermon when the *Imām* sits down.

The '*Asr*, or the late afternoon prayer, consists of four *rak'at farz*, said in congregation.

The *Maghrib* or the sunset prayer, consists of three *rak'at farz*, said in congregation, followed by two *rak'at sunnat*, said alone.

The '*Ishā*, or early night prayer, consists of four *rak'at farz*, said in congregation, followed by two *rak'at sunnat*, said alone, again followed by three *rak'at witr*,

ISLAM AND THE MUSLIM PRAYER

said alone, the last of the three *witr rak'at* should contain the well-known prayer *Qunūt*,¹ said before bowing for *rukū'*.

NOTE 1.—When a person is journeying, the *sunnat* is dropped in every one of the prayers except the morning prayer, and the four *rak'at farz*, in each of the *Zuhr*, *'Asr* and the *'Ishā* prayers are reduced to two.

Besides the five obligatory prayers, there is an optional prayer called the *Tahajjud* which is said after mid-night and before daybreak. The *Tahajjud* prayer consists of eight *rak'at* said in twos, and the three *rak'at* of *witr*, may be adjoined to it instead of the *'Isha*. In the month of *Ramazān*, this prayer is generally said in congregation after the *'Ishā* prayer, and in that case it receives the names of *'Iarāwih*.

NOTE 2.—When there are two or more persons they may form a congregation, one of them acting as *Imām* who when leading the prayers stands to the left of the person following him in prayers.

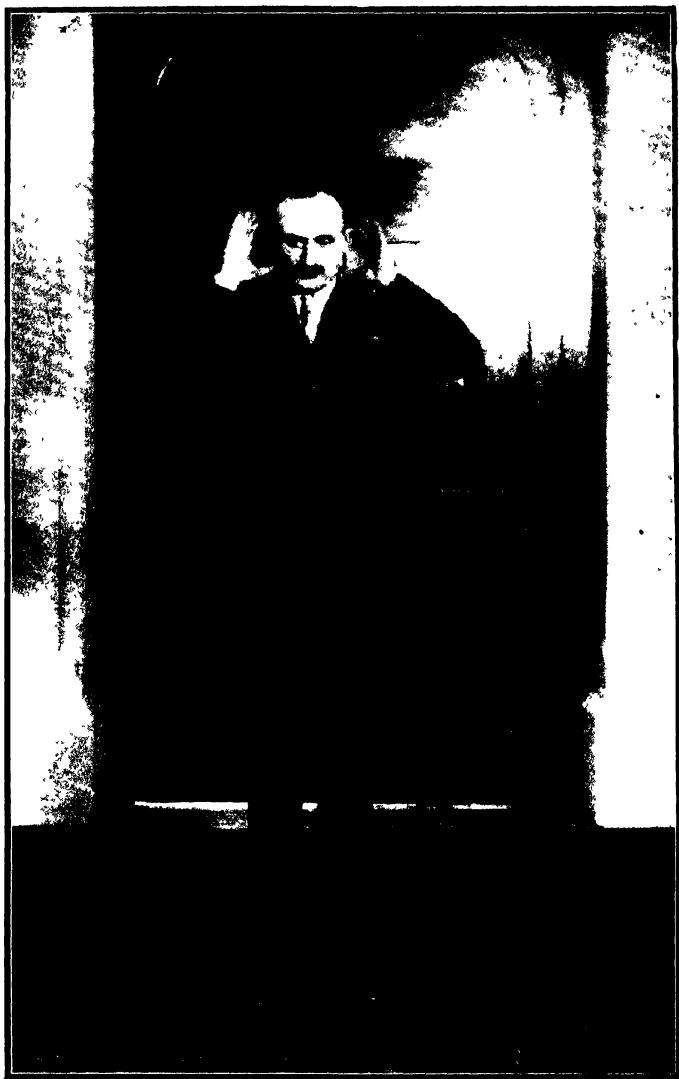
NOTE 3.—A mosque is a building dedicated to Divine service, but a service whether alone or in congregation may be held anywhere, when necessary. The Holy Prophet is reported to have said that the whole of the earth had been made a mosque for him, indicating not only that no place stood in need of being consecrated, but also that the Muslims would spread over the whole earth.

¹ For *Qunūt* see page 64.



Mr. Habibullah Lovegrove.

II.—TAKBIR TAHRÍMAH.



Sir Umar Hubert Rankin, Bart.

III.—QIYÁM.



Al-Haj El-Fárooq Lord Headley (*right*).
M. Abdul Majid, M.A.

WORSHIP

SANĀ

After *Qiyām* the following prayer called *Sanā* is recited :—

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ وَتَعَالَى
جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

*Subhānak a l-Lāhumma wa bi-Hām'dika wa tabāarak
a'Smoka wa ta'ālā Jadduka wa lā ilāha ghairoka.*

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

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ISLAM AND THE MUSLIM PRAYER

The same position is maintained. The worshipper recites the *Fátíha*, or the Opening Chapter of the Holy Qur-án, which holds the same position with Muslims as the Lord's Prayer does with Christians. It reads as follows :—

يُعِزُّدُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ
 الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ
 الرَّحْمٰنِ الرَّحِيمِ
 يَوْمِ الدِّينِ
 اِيَّاكَ نَعْبُدُ
 وَ اِيَّاكَ نَسْتَعِينُ
 اهْدِنَا
 الصِّرَاطَ الْمُسْتَقِيمَ
 صِرَاطَ الَّذِينَ
 اَنْعَمْتَ عَلَيْهِمْ
 غَيْرِ الْمَغْضُوبِ
 عَلَيْهِمْ
 وَلَا الضَّالِّينَ

Auzo bi 'l-Láhi min a'sh-Shaytān i'r-Rajim.

*Bism i'l-Láh ir-Rahmán i'r-Rahím. Al-Hamdo
 li'l-Láhi Rabb i'l-'Alamín. Ar-Rahmán i'r-Rahím;
 Málikí Yaum i'd-Dín. Iyyáka na'budo wa' iyyáka*

WORSHIP

nasta'in. Ihdin a's-Siráta 'l-Mustaqím, Siráta 'l-Lazína an-amta 'alayhim ghairi 'l-Maghzûbi 'alayhim wa la 'z-Zallín.

Translation : " I betake me for refuge to Allah against the accursed Devil."

" In the name of Allah the Beneficent, the Merciful. All praise is due to Allah, 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."

At the close of the above *Amín*, i.e., "Be it so," is added. If the *Rak'at* be the first one or the second, the *Fātiha* is followed by reciting any portion¹ of the Holy Qur-án which the worshipper has learnt by heart. Generally one of the shorter chapters at the close of the Holy Qur-án is repeated, and the chapter 112, " *Al-Ikhlās* " or " *The Unity* " is the one recommended for those who are not acquainted with the Qur-án.

It reads as follows :

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝
لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ لَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ ۝

Qul Howa 'l-Láho Ahad. Allaho 's-Samad lam yalid wa lam yúlad, wa lam yakun lahu kufuwan Ahad.

¹ For other Qur-ánic portions and shorter chapters, see Appendix I. Page 72 to 77.

ISLAM AND THE MUSLIM PRAYER

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

The *Fātiha* and the Qur-án portion chosen are recited in a loud voice by the *Imām*, if it is a congregational prayer, in the first two *rak'at* of the *Fajr*, *Maghrib* and *'Ishá* prayers, and in the Friday Service and Id prayers, and silently in all other *rak'ats* 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 *rukú'* (bowing) posture says *Samí' a'l-Láho liman hamida* (vide *infra* No. 5) the congregation says “ *Rabbaná wa laka 'l-Hamd.*”

IV.—RUKU'.



Mr. Habibullah Lovegrove.

V. QAWMAH.

5. ~~Qawmah~~.—After this the standing posture is resumed ~~while the words~~

سَمِعَ اللَّهُ لِمَنْ أَمَدَهُ *Sami'a 'l-Láho*
liman hamidah,
 "Allah accepts

رَبَّنَا لَكَ الْحَمْدُ *him who gives praise to Him.*
Rabbana wa laka 'l-Hamd—

"O! Our Lord, Thine is the praise,"
 are recited.

Mr. Habibullah Lovegrove illustrates this posture.

V.—QAUMAH.



Mr. Habibullah Lovegrove

VI.—FIRST SAJDAH.



Maulvi W. B. Bashyr Pickard, B A. (Cantab).

VII.—QA'DAH.



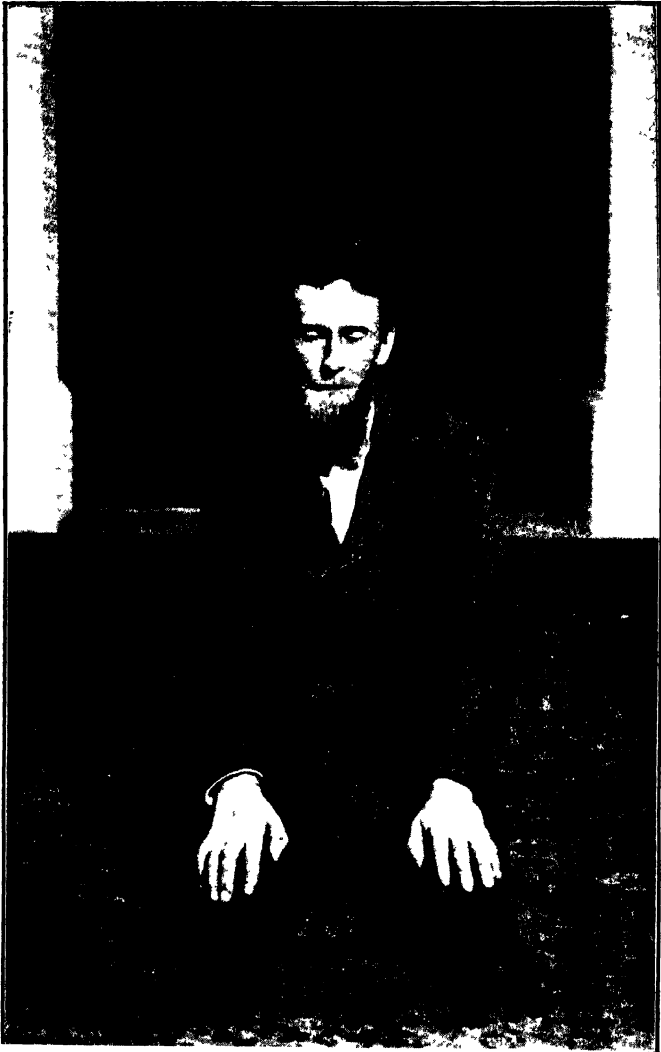
Maulvi W. B. Bashyr Pickard, B.A. (Cantab.).

VIII.- SECOND SAJDAH.



Maulvi W. B. Bashyr Pickard, B.A. (Cantab).

IX.—QA'DAH.



Maulvi W. B. Bashyr Pickard, B.A. (Cantab.).

WORSHIP

In the sitting posture of *Qad'ah*, then the following words are recited :—

اَلْحَيَّاتُ لِلّٰهِ وَ الصَّلَوْتُ وَ الطَّيِّبَاتُ
 اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ
 رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ اَلسَّلَامُ
 عَلَيْنَا وَ عَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِينَ
 اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ وَ اَنَّ
 اَنْ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

At-Tahiyyáto li 'l-Láhi wa 's-Saláwáto wa 't-Tayyibáto. As-Salámo 'alayka ayyuhan'n-Nabiyyu wa Rahmatu 'l-Láhi wa barakatohú. As-Salámo 'alayná wa 'alā 'ibādi 'l-Láhi's-Sálihín, wa ash-hado an lá iláha ila 'l-Láho wa ash-hado anna Muhammadan 'abdohú wa Rasúlohú.

ISLAM AND THE MUSLIM PRAYER

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

If the worshipper intends to say more than two *rak'at*, he stands again for the third one, but if he has to say only two *rak'at* or if he has taken the sitting posture after completing the third or the fourth *rak'at*, he adds to what has already gone before the following prayers of blessings for the Holy Prophet, termed *Darūd* :—

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى
اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ
وَعَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَيِيْدٌ مَّجِيْدٌ

WORSHIP

Allāhumma salli ‘alá Muḥammadin wa ‘alá āli Muḥammadin kamá sallayta ‘alá Ibráhīma wa ‘alá āli Ibráhīma innaka Ḥamīdu ‘m-Majīd. Allāhumma bārik ‘alá Muḥammadin wa ‘alā āli Muḥammadin kamábārakta ‘alá-Ibráhīma wa ‘alā āli Ibráhīma innaka Ḥamīdu ‘m-Majīd.—“ O Allah ! exalt Muhammad and the followers of Muhammad as Thou didst exalt Abraham and the followers of Abraham, for surely Thou art Praised and Magnified. O Allah ! bless Muhammad and the followers of Muhammad, 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 :

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَ
مِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَائِي
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ

Rabbi ‘j‘alni muqīm ‘s-Salāti wa min zurriyati, Rabbanda wa taqabbal du‘ā, Rabbana‘ghfirli wa li wālidayya wa li ‘l-Mo‘minīna yauma yaqūm ‘l-Hisāb.—“ 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 brings the service to a close.

THE TWO SALAMS.

X.—SALÁM.



Maulvi W. B. Bashyr Pickard, B.A. (Cantab.).

XI.—SALAM.



Maulvi W. B. Bashyr Pickard, B.A (Cantab)

WORSHIP

Thus the service comes to a close, if the worshipper has to say only two *rak'ats* ; but if he has to say three or four *rak'ats*, then after repeating *tahiyya* he takes the standing position again, saying *Alláho-Akbar*, and finishes the remaining one or two *rak'ats* in the same manner, the last act being always sitting in a reverential mood, saying *tahiyya* and prayer of blessings for the Prophet, and the concluding prayer, to be followed by the *salám*.

When the prayer is said in congregation, the congregation, or those who follow the *Imám*, repeat all the prayers, etc., except that when the *Imám* rising from the bowing posture says, *Sami-Alláhuli-man hamidah*, the congregation say *Rabba-ná wa la-kal-hamd*.

The prayer known as *qunút* is recited after rising from the *rukú* or immediately before assuming that position, when standing, generally only in the last of the three *witr rak'at* of the '*Ishá* prayer.

ISLAM AND THE MUSLIM PRAYER

QUNUT

The most well known *qunūt* is the following :—

اَللّٰهُمَّ اِنَّا نَسْتَغِيْنُكَ وَ نَسْتَغْفِرُكَ
وَ نُوْمِنُ بِكَ وَ نَتَوَكَّلُ عَلَيْكَ
وَ نُنْثِيْ عَلَيْكَ الْخَيْرَ وَ نَشْكُرُكَ
وَ لَا نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ
مَنْ يَفْجُرُكَ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ
وَ لَكَ نُصَلِّيْ وَ نَسْجُدُ وَ اِلَيْكَ
نَسْعٰى وَ نَحْفِيْدُ وَ نَرْجُوْ اَرْحَمَتَكَ
وَ نَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ
بِالْكُفْرِ مُلْحِقٌ ۝

WORSHIP

Transliteration : *Alláhumma inná nasta'inoka wa nastaghfiroka wa no'mino bika wa natawakkalo 'alayka wa nusni 'alayka'l-khaira wa nashkuruka wa la nakfuruka wa nakhla'o wa 'natruku man yafjuruka ; Alláhumma iyyáka na'budowa laka nussalli wa nasjudu wa ilaika nas'á wa nahfido wa narju Rahmataka wa nakhshá 'azábaka inna 'azábaka bi'l kuffári mulhiq :—*

Translation :—" O Allah ! 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 Allah ! Thee do we serve and to Thee do we pray and make obeisance, and to Thee do we flee, and we are quick, and we hope for Thy mercy and we fear Thy chastisement, for surely Thy chastisement overtakes the unbelievers."

When a person is ill, or using such means of conveyance as do not permit of saying his prayers in the normal manner, all postures described above are dispensed with, they being substituted by postures imagined mentally.

The text of the prayers is, all the same, strictly adhered to.

CHAPTER V

THE SPECIAL PRAYERS

SALATU '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. The *Janāzah* or the dead body may be placed in front of the congregation if it is there. The prayer is offered only in a standing posture, the *takbīr* or *Allāho Akbar* being repeated four times at short intervals, the final *takbīr* being followed by a *salām* as in the ordinary prayer—see X XI. In the first interval, the *Sanā*, page 55, and the *Fātiha*, page 56, are recited ; in the second interval, the *Darūd*, page 60, is recited, while in the third, the following prayer is offered :

Allāhumma 'ghfir li hayyīnā wa mayyitīnā wa shāhid-nā wa ghāi'bnā wa saghīrīnā wa kabīrīnā wa zakarīnā wa unsānā. Allāhumma man ahy-yaitahū minnā fa-ahyihī 'ala 'l-Islām wa man tawaffayta-hū minnā fatawaffahū 'ala 'l-Imān. Allāhumma lā tahrīm-nā ajra-hū walā taftīn-nā ba'dahū.—“ O Allah ! 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 our women. O Allah ! 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 Allah ! 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 :

Allāhumma 'j'al-ho lanā salafan wa faratan wa zuhfran wa ajran.—“ O Allah ! make him cause of reward for us and recompense in the world to come and

THE SPECIAL PRAYERS

make him a treasure for us on the day of resurrection and a compensation.”

The body of the deceased should be properly washed and wrapped in a clean cloth before burial.

The *Janaza* prayers should be said with the coffin in front of the *Imám* who leads the prayers, placed in such a manner that the head of the deceased be on the right side of the *Imám*. The congregation must face the *Qibla*, that is, Mecca.

While interring the body, care should be taken that the feet of the dead Muslim do not face the *Qibla*.

THE FRIDAY PRAYERS

These are incumbent on every Muslim and take the place of the *Zuhr* on Fridays. The Qur-án says : “To you who believe ! When the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off traffic ; that is better for you, if you know. But when the prayer is ended, then disperse abroad in the land, and seek of Allah’s grace, and remember Allah much, that you may be successful. And when they see merchandise or sport, they break up for it, and leave you standing. Say : What is with Allah is better than sport and better than merchandise, and Allah is the best of sustainers.” (LXII, 9—11).

There are two *Azāns*, the second being given when the *Imám* is about to deliver the sermon. The sermon opens with the following words :—

Ash-hado an lā ilāhā ila ’l-Lāh wa ash-hado anna Muḥammadan ‘Abduḥū wa Rasūluḥū. Ammá ba’do fa a’ūzo bi’l-Lāhi min a’sh-Shaytāni ’r-Rajīm. Bismi-’l-Lāhi ’r-Rahmāni ’r-Rahīm.

ISLAM AND THE MUSLIM PRAYER

Translation: "I bear witness that nothing deserves to be worshipped but Allah, and that Muhammad is His servant and apostle. I betake me for refuge to Allah against the accursed devil. I begin in the name of Allah, the Beneficent, the Merciful.

After this recite any verse of the Holy Qur-án on which you want to address the audience. When you have finished the address, break the sermon by a short interval by sitting down. Then, standing again, read the following words :—

Al-Hamdo li 'l-Lāh nahmadohū wa nasta'inohū wa nastaghfirohū wa nu'mino bihi wa natawakkalo 'alayhi wa na'ūzo bi 'l-Lāhi min shorūri anfosinā wa min sayyi'āti a'mālinā, wa man yahdīhi 'l-Lāho falā muzilla lahū; wa man yuzlilho fa lā hādiya lahū. Allāhumma 'nsor man nasara Dīna Muhammad salla 'l-Lāho wa sallama wa j'alnā minhum, Allāhuma'khzul man khazala Dīna Muhammad salla L-lāho wa sallama, wa lā taj'alnā minhum.

Translation: "All praise is due to Allah. We praise Him and seek His assistance and His protection and believe in Him and trust in Him, and betake us to refuge to Allah 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 Allah ! help those who help the religion of Muhammad (the grace and blessing of Allah be upon him !) and number us among them, O Allah, disappoint those who try to disgrace the religion of Muhammad (peace and blessings of Allah be upon him) and do not make us of those."

THE SPECIAL PRAYERS

Add here the *Darūd*, given on page 60 and then it is followed by the following Quranic verse (*vide* Chap. XVI : 90) :—

Inna 'l-Lāha ya'moro bi 'l-'Adli wa 'l-'Ihsān wa 'Itā'izi'l-Qurbā wa yanhā ani l-Fahshāi wa 'l-Munkari wa 'l-Baghyiya 'izukum la allakum tazakkar-ūn.

Translation : “Surely Allah 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.”

'Ibāda 'l-Lāh 'uzkuru 'l-Lāh yazkurkum wa 'd-hū yastajib lakum, wa lazikru 'l-Lāh akbar.

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

This is followed by the *Iqāmah* and two *rak'at farz* instead of four prescribed for the *Zuhr* led by the *Imām*.

The Friday service is wound up by two *rak'ats sunnat*.

I should like to say something as to the particular verse of the Qur-án 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

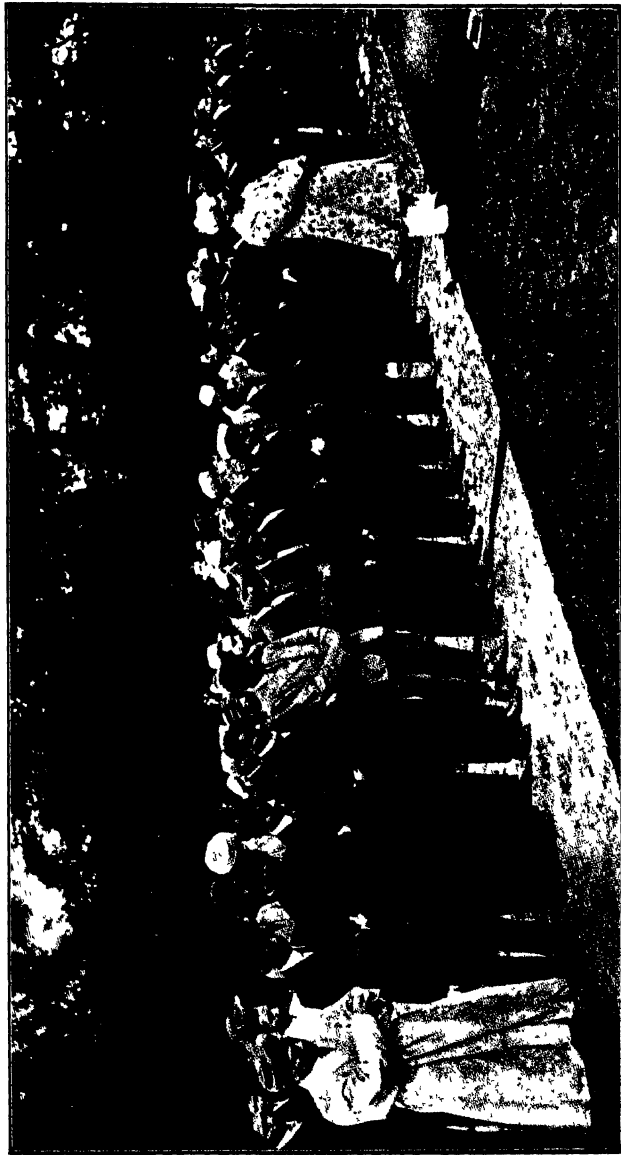
ISLAM AND THE MUSLIM PRAYER

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 other's 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.

'ID PRAYERS

There are two festivals in Islam which go under the name of *'Id*. The one is called *'Id-ul-Fitr*, following *Ramzān*, the month of fasts, according to the Islamic Law, occurs on the 1st of *Shawwāl*. The other *'Id*, called *'Id-ul-Azha*, follows the performance of the pilgrimage and occurs on the 10th of the month of *Zu'l-Hij*. 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'at* (*sunnat*) of prayer are said in congregation. The *'Id* prayer is not preceded by *Azan* or *Iqāmat* but the *takbīr*, i.e., *Allāh-o-Akbar* is repeated seven times in the first *rak'at* and five times in the second, before the *Fātiha* is recited. The time of the *'Id* prayer is about breakfast time and before noon. The prayer is followed by a *khutba* or sermon, and like the Friday Sermon there is a break in it.



The Brotherhood at Prayers at the Premises of the Woking Mosque.
Al-Haj Khwaja Kamal-ud-Din is the *Imam*.



The Brotherhood Listening to the Sermon of the *Imam*.

THE SPECIAL PRAYERS

KHUTBA OF 'ID-UL-FITR

The arrangement of the *khutba* in the 'Id-ul-Fitr is exactly the same as that in the *khutba* of Friday Sermon, except that after the delivering of the sermon the following words should be added :—

Bāraka 'l-Lāho lanā wa lakum fi'l-Qur-āni 'l-'Azim, wa nafa'na wa iyyākum bi'l-'Ayāt wa 'z Zikri 'l Hakīm. Innahū t'alá Barrun-R'aūfun Rahīm.

Translation : May Allah bless us all in the Glorious Qur-ān and may He let us benefit by the Signs and the wise remembrance. Verily, Allah the Almighty is Benign, Affectionate and Merciful.

The second part of the sermon is exactly the same as the one in Friday Sermon.

KHUTBA OF 'ID-UL-AZHA

The arrangement of the *khutba* on the 'Id-ul Azha is exactly the same as above except that it opens with the following :—

“ Allāho Akbar, Allāho Akbar, Lā 'Ilāha ila 'l-Lāho wa Allāho Akbar, Allāho Akbar wa li 'l-Lāhi 'l-Hamd ” (repeated twice or thrice).

The second part is as in the Friday service.

ISLAM AND THE MUSLIM PRAYER

APPENDIX I

Some of the short Chapters from the Qur-án, and one of them to be recited after the "Fatiha" as instructed on page 57.

(1)

CHAPTER II

(Verse 255)

TRANSLITERATION

255. Allāho lā ilāha illā hū, Al-Ḥayyu 'l-Qayyūm, lā ta'khuzuhū sinatun wa lā naom, lahū mā fi's-samāwāti wa mā fi'l-ard man za 'l-lazī yashfaū 'indahū illā bi-iznih; ya'lamu mā baina aydihum wa mā khalfahum wa lā yuhitūna bishai'm-min 'ilmihī illā bimā shā; wasiā kursiyyuhu's-asmāwāti wa 'l-ard wa lā ya'uduhū ḥifzuhumā wa huwa 'l-'Alīyyu 'l-Azīm.

TRANSLATION

255. Allah is He beside Whom there is no God, the Ever-living, the 'elf-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 earth, the preservation of them tires Him not, and He is the Most High, the Great.

(2)

CHAPTER II

(Verses 284-285-286)

TRANSLITERATION

284. Li 'l-Lāhi mā fi's-samāwāti wa mā fi 'l-ard; wa in tubdū mā fi anfusikum au tukhfūho yuhāsibkum bihi 'l-Lāh, fa yaghfiru liman yashā-o wa yu'azzibu man yashā'; wa l-Lāho 'alā kulli shai'in Qadīr.

285. Āmana 'r-Rasūlu bimā unzila ilayhi mi 'r-Rabbihi wa 'l-mominūn; Qullun Āmana bi'l-Lāhi wa malā-'ekatihī wa

TRANSLATION

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

285. The Apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in

APPENDIX I

kutubihī wa rusulih, lā nufarriqu
baina aḥadin mī'r-rusulih, wa
qālū samī'nā wa ata'nā ghuf-
rānaka Rabbanā wa ilaika 'l
maṣīr.

Allah and His angels and His
books and His apostles : (they
say) we make no difference be-
tween any of His apostles ; and
say : we hear and obey, our
Lord ! Thy forgiveness (do we
crave), and to Thee is the eventual
course.

286. Lā vukallifu 'l-Lāho
nafsān illā wusāhā lahā mā
kasabat wa 'alayhā ma 'k-tasabat,
Rabbanā lā tu'ākhiznā in-nasī-
nā au akhtānā, Rabbanā wa lā
tahmil 'alaynā ṣṣan kamā hamal
tahū 'ala-llazīna min qablinā,
Rabbanā wa lā tuḥammilnā mā
lā taḡata lanā bih, wa'fu 'anna
wa 'ghfirlanā wa 'rḥamnā anta
Maulānā fa'n ṣurnā 'ala'l-qaomī 'l
kāfirin.

286. Allah does not impose
upon any soul a duty but to the
extent of its ability ; for it is
(the benefit of what) it has earn-
ed ; 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.

(3)

CHAPTER III (Verses 25-26)

TRANSLITERATION

25. Qul 'l-Lāhumma Mālik
'l-mulki tu'ti 'l-mulka man
tashā-'o wa tanzi'u 'l-mulka
mimman tashā-'o wa tu'izzu man
tashā-'o wa tuzillu man tashā-'
biyadik 'l-khair, innaka 'alā kullī
-shai-'in Qadīr.

26. Tūliju 'l-laila fi'n-nahāri
wa tuliju 'n-nahāra fi 'l-lail,
wa tukhriju 'l-hayya mina 'l-
mayyati wa tukhriju 'l-mayyata
mina 'l-hayy, wa tarzuqu man
tashā-'o biḡhairi ḥisāb.

TRANSLATION

25. Say : O Allah, Master of
the Kingdom ! Thou givest
the Kingdom to whomso-
ever Thou pleasest and takest
away the Kingdom from whomso-
ever 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.

26. Thou makest night pass
into day and Thou makest the day
to pass into the night, and Thou
bringest forth the living from the
dead and Thou bringest forth the
dead from the living, and Thou
givest sustenance to whom Thou
pleasest without measure.

ISLAM AND THE MUSLIM PRAYER

(4)

CHAPTER LIX

Section 3.

TRANSLITERATION

18. Yā'ayyuha 'l-lazīna āmanū
it-ta-qu 'l-Lāha wa 'l-tanzur nafsu
'm-mā qaddamat li-ghad, wa
't-ta-qu 'l-Lāh; in-na 'l-Lāha
Khabīrun bimā ta'malūn.¹

19. Wa lā takūnu ka 'l-lazīna
nasu 'l-Lāha fa-ansāhum anfu-
sahum ulā-'eka humu 'l-fāsiqūn.

20. Lā yastawī aṣḥābu 'n
nāri wa aṣḥābu 'l-jannah; aṣḥā-
bu 'l-jannati humu 'l-fāizūn.

21. La'au anzalnā hāza 'l-
Qur'āna 'alā jabalī 'l-la ra-aytahū
khāshi 'a 'm-muta, ṣaddī 'am-
min khashyatī 'l-Lāh; wa tilka 'l-
amsālu naḍribuhā li-n-nāsi la-
'allahum yatafakkarūn.

22. Huwa 'l-Lāhu 'l-lazī lā
ilāha illā hū 'Alimu 'l-ghaybi wa
'sh-shahādah huwa 'r-Raḥmān-
ur-Raḥīm.

23. Huwa 'l-Lāhu 'l-lazī lā
ilāha illā hū al-Maliku 'l-Qud-
dus-us-Salāmu 'l-Mo'minu 'l-
Muhayminu 'l-'Azizu 'l-Jabbāru
'l-Mutakabbir; Subhāna 'l-Lāhi '
ammā yushrikūn.

24. Huwa 'l-Lāhu 'l-Khāliqu
'l-Bārī'u 'l-Muṣawwiru lahu 'l-
Asmā'u l-Ḥuṣnā; yusabbihu
lahū mā fi's-samāwāti wa 'l-arḍ
wa huwa 'l-'Azizu 'l-Ḥakīm.

TRANSLATION

18. O you who believe! be
careful of (your duty to) Allah,
and let every soul consider what
it has sent on for the morrow,
and be careful of (your duty to)
Allah; surely Allah is aware of
what you do.

19. And be not like those who
forsook Allah, so He made them
forsake their own souls; these
it is that are transgressors

20. Not alike are the inmates
of the fire and the dwellers of the
garden; the dwellers of the
garden are they that are the
achievers.

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

22. He is Allah besides Whom
there is no God; the Knower of
the unseen and the seen; He is
the Beneficent, the Merciful.

23. He is Allah, 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 Allah from what they
set up (with Him).

24. He is Allah, 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.

¹This is also recited in the
of marriage.

sermon of *Nikah*—Solemnization

APPENDIX I

(5)

CHAPTER XCV

THE FIG

(*At-Tin*)

TRANSLITERATION

Bismillāh-ir Rahmān-ir Rahim.

(1) Wa 't-tīni wa 'z-zaytūn.

(2) Wa Tūrī Sīnīn.

(3) Wa hāza 'l-baladi 'l-amīn.

(4) Laqad khalaqna 'l-insāna
fi aḥsani taqwīm.

(5) Summa radadnāho asfala
sāfilīn.

(6) Il-la 'l-lazīna āmanū wa
'amilu 's-sālihāti falahum ajrun
ghayru mamnūn.

(7) Famā yukazzibuka ba'ado
bi 'd-Dīn.

(8) Alaysa 'l-Lāho bi Ahkami 'l-
Ḥakīmīn.

TRANSLATION

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

(1) Consider the fig and the
olive,

(2) And Mount Sinai,

(3) And this city made secure,

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

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

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

(7) Then who can give you the
lie after (thus) about the judg-
ment?

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

(6)

CHAPTER CIII

THE TIME

(*Al-'Asr*)

TRANSLITERATION

Bismillāh-ir Rahmān-ir Rahim.

(1) Wa 'l-'Asr.

(2) Inna 'l-insāna lafi khusr.

(3) Il-la 'l-lazīna āmanū wa
'amilu 's-sālihāti wa tawāṣau
bi 'l-ḥaqqi wa tawāṣau bi's-
sabr.

TRANSLATION

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

(1) Consider the Time,

(2) Most surely man is in loss,

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

ISLAM AND THE MUSLIM PRAYER

(7) CHAPTER CVII THE ALMS (*Al-Mā'ūn*)

TRANSLITERATION
Bismillāh-ir Rahmān-ir Rahīm.

(1) Ara-ayta l-lazī yukazzibu bi'd-Din.

(2) Faẓālika'l-lazī yadu'u 'l-ya-tīm.

(3) wa lā yaḥuḍḍu 'alā ṭu'āmil-miskīn.

(4) Faway lu 'l-lilmuṣallīn.

(5) A l-lazīna hum 'an salātihim sūhūn.

(6) A l-lazīna hum yura'ūn.

(7) Wa yamna 'ūna 'l-mā'ūn.

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

(1) Have you considered him who calls the judgment a lie?

(2) That is the one who treats the orphan with harshness.

(3) And does not urge (others) to feed the poor.

(4) So woe to the praying ones,

(5) Who are unmindful of their prayers,

(6) Who do (good) to be seen.

(7) And withhold alms.

(8) CHAPTER CVIII THE ABUNDANCE OF GOOD (*Al-Kaasar*)

TRANSLITERATION
Bismillāh-ir Rahmān-ir Rahīm.

(1) Innā a'ṭaynāka 'l-kaasar.

(2) Faṣalli li-Rabbika wa'n-har.

(3) Inna shāni'akka huwal aḥtar.

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

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

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

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

(9) CHAPTER CIX THE UNBELIEVERS (*Al-Kāfirūn*)

TRANSLITERATION
Bismillāh-ir Rahmān-ir Rahīm.

(1) Qul yā ayyuha 'l-kāfirūn.

(2) Lā a'budu mā ta'budūn.

(3) Wa lā antum 'a-bidūna ma a'bud.

(4) Wa lā anā 'ābidu 'm-mā 'aba't-tum.

(5) Wa lā antum 'ābidūna ma a'bud.

(6) Lakum dinukum wa liya dīn.

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

(1) Say: O unbelievers!

(2) I do not serve that which you serve.

(3) Nor do you serve Him Whom I serve:

(4) Nor am I going to serve that which you serve.

(5) Nor are you going to serve Him Whom I serve.

(6) You shall have your recompense and I shall have my recompense.

APPENDIX I

(10)

CHAPTER CX

THE HELP

(*An-Nasr*)

TRANSLITERATION

Bismillāh-ir Rahmān-ir Rahim.

(1) Izā jā-'a naşru 'l-Lāhi wa l fatah.

(2) Wa ra-ayta 'n-nāsa yadkhu-lūna fī dīni 'l-Lahi afwājā.

(3) Fasabbih bihamdi Rabbika was-tagfirhu innahū kāna taw-wābā.

TRANSLATION

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

1. When there comes the help of Allah and the Victory.

(2) And *you* see men entering the religion of Allah in companies.

(3) Then celebrate the praise of your Lord and ask His *forgiveness*, surely He is Oft-returning (to mercy).

(11)

CHAPTER CXIII

THE DAWN

(*Al-Falaq*)

TRANSLITERATION

Bismillāh-ir Rahmān-ir Rahim

(1) Qul a'ū zu bī-Rabbi 'l falaq.

(2) Min sharri mā khalaq.

(3) Wa min sharri ghāsiqin izā waqab

(4) Wa min sharri 'n-naifāṣati fī 'l-'uqad.

(5) Wa min sharri ḥasidin izā ḥasad.

TRANSLATION

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

(1) Say. I seek refuge in the Lord of the dawn,

(2) From the evil of what He has created,

(3) And from the evil of the utterly dark night when it comes,

(4) And from the evil of those who cast (evil suggestions) in firm resolution,

(5) And from the evil of the envious when he envies.

(12)

CHAPTER (XIV

THE MEN

(*An-Nās*)

TRANSLITERATION

Bismillāh-ir Rahmān-ir Rahim.

(1) Qul a 'ūzu bī-Rabbi 'n-nās

(2) Maliki 'n-nās.

(3) Ilāhi 'n-nās.

(4) Min sharri 'l-waswāsi 'l khannās.

(5) Al-laṣi yuwaswisu fī ṣudūri 'n-nās.

(6) Mina 'l-jinnati wa'n-nās.

TRANSLATION

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

(1) Say. I seek refuge in the Lord of men,

(2) The King of men,

(3) The God of men,

(4) From the evil of the whisperings of the slinking (devil),

(5) Who whispers into the hearts of men,

(6) From among the Jinn and the men.

ISLAM AND THE MUSLIM PRAYER

APPENDIX II

THE HOLY PRAYERS FROM THE HOLY QUR-ĀN

TRANSLITERATION

1. Nahnu nusabbiḥu bi-ḥam-dika wa nuqaddisu laka

2. Rabbanā taqabbal minnā innakka anta 's-Samī'u 'l-'Alīm.

3. Aslamtu li-Rabbi 'l-'Ālamīn.

4. Lā ilāha illā huwa 'r-Raḥ-mānu 'r-Raḥīm.

5. Innā lil-Lāhi wa innā ilayhi rāji'ūn.

6. Rabbanā ātinā fi 'd-dunyā ḥasanatan wa fi 'l-akhirati ḥasanatan wa-qunā 'azāba 'n-nār

7. Rabbanā afrigh 'alaynā sabran wa ṣabbit aqdāmanā wa 'anṣurnā 'ala 'l-qaomi 'l-kāfirin.

8. Rabbanā lā tuzigh qulūbanā ba'da iz ḥadaytanā wa ḥablanā min ladunka raḥmah, innaka anta 'l-Wahhab.

Rabbanā innaka Jāmi'u'n-nāsi lyaomin-lā rayba fih; inna 'l-Lāha lā yukhlifu 'l-mī'ād.

9. Rabbi ḥabli min ladunka zurriyyatan tayyiba, innaka samī'u'd-dua'.

10. Rabbanā āmannā bima anzaltana wa 't-taḥa'na 'r-Rasūla fa'ktubnā ma'a 'sh-shāhidīn.

11. Innī wajjahtu wajhiya lillāzi fatara 's-samawāti wa 'l-arda ḥaniffan wa mā anā mina-'l mushrikīn.

TRANSLATION

1 We celebrate Thy praise and extol Thy holiness. (2 : 30).

2. Our Lord ' accept from us ; surely Thou art the Hearing, the Knowing (2 : 127).

3. I submit myself to the Lord of the Worlds. (2 : 131).

4. There is no God but He ; He is the Beneficent, the Merciful (2 : 163).

5. Surely, we are Allah's and to Him we shall surely return. (2 : 156)

6 Our Lord ! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire. (2 : 201)

7. Our Lord ! pour down upon us patience, and make our steps firm and assist us against the unbelieving people (2 : 250).

8. 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 Allah will not fail (His) promise. (3 : 7-8).

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

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

11. Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists. (6 : 80).

APPENDIX II.

TRANSLITERATION

12. Inna ṣalāti wa nusukī wa mahyāya wa mamātī lil-Lāhi Rabbi 'l-'Alamīn.

Lā sharīka lah, wa bizālīka amiratu wa ana awwalu 'l-Muslimīn. (6 : 163-164).

13. Rabbanā zalamnā anfusā-nā, wa in lam taghfir lanā wa tarhamnā la-nakūnanna minā 'l-khāsirin.

14. Rabbanā lā taj'alnā ma'a l-qaomī 'z-zālīmīn.

15. Rabbanā afrigh 'alayna ṣabran wa tawaffanā Muslimīm

16. Lā amlīku li-nafsi naf'an wa lā ḡarran illā mā shā-'al-Lāh.

17. Hasbuna 'l-Lāho sayu'tīna 'l-Lāho min faḡlīhī wa rasūluhū innā ila 'l-Lāhi rāghībūn

18. Hasbi-ya 'il-Lāho lā ilāha 'illā hū; 'alayhī tawakkaltu wa huwā Rabbu 'l-'arshī 'l-'aẓīm.

19. Irkabū fihā bismī 'l-Lāhi mejraehā wa mursāhā: inna Rabbi la-Ghafūru 'r-Rahīm.

20. Rabbi 'j-'alnī muqīma 'ṣalāti wa min zurriyatī, Rabbanā wa taqabbal du-'a'. Rabbanā ghfīrī wa li-wālidayya wa lil-mo'mīnīna yaoma yaqūmu 'l-ḡusab.

21. Rabbi adkhlīnī mudkhalā ṣidqin wa akhrijnī mukhrajā ṣidqin waja 'l-'alnī min ladunka sulṭāna 'n-naṣrā

TRANSLATION

12. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the Worlds, No associate has He; and this am I commanded, and I am the first of those who submit (6 : 163-164).

13. 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)

14. Our Lord! place us not with the unjust people (7 : 47)

15. Our Lord! vouchsafe unto us steadfastness and make us die as men who have surrendered unto Thee. (7 : 126).

16. I do not control any benefit or harm for my own soul except as Allah please (7 : 188)

17. Allah sufficeth us. Allah will give us of His bounty, and (also) His messenger. Unto Allah we are suppliants. (9 : 59).

18. Allah is sufficient for me, there is no God but He; on Him do I rely, and He is the Lord of Mighty power. (9 : 129).

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

20. My Lord! Make me to establish proper Worship, and some of my posterity (also); Our Lord! and accept the prayer.

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

21. 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).

ISLAM AND THE MUSLIM PRAYER

TRANSLITERATION

22. Rabbanā ātinā min ladunka rahmatan wa hayyi' lanā min amrinā rashadā.

23. Rabbi 'shrah li ṣadri wa yassir li amri wa 'hlul' uqdatan min lisāni yafqahū qaḥlī.

24. Rabbi zidnī 'ilmā.

25. Annī massamī-ya 'd-durru wa anta arḥammu 'r-rāhimīn.

26. Lā ilāhā illā anta subḥā-naka innī kuntu minā 'z-zālimīn.

27. Rabbi lā tazarnī fardan wa anta khayru 'l-wāriṣīn.

28. Rabbi 'nṣurnī bimā kaz-ḥabūn.

29. Rabbi anzilnī munzalan mubārakan wa anta khayru 'l-munzilīn.

30. Rabbi a'ūzu bika min ḥamazāti 'sh-shayṭīn.

31. Rabbi 'gh'fir wa 'rham wa anta khayru 'r-rāhimīn.

32. Rabbanā ḥab lanā min azwājīnā wa zurriyyātīnā qurata a'-yunīn wa 'j'alnā li 'l-mutaqīna imāmā.

33. Inna ma'i-ya Rabbi sa-yahdīn.

34. Rabbi innī zalamtu nafsī fa 'gh-firli.

35. Rabbi innī limā anzalta ilayya min khayrin faqīr.

TRANSLATION

22. Our Lord! give us mercy from Thy presence, and shape for us right conduct in our plight. (18: 10).

23. O My Lord! expand my breast for me. And ease my task for me,

And loose a knot from my tongue, (That) they may understand my saying.

24. O My Lord! increase me in knowledge

25. Lo' adversity afflicteth me, and Thou art Most Merciful of all who show mercy.

26. There is no God but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.

27. My Lord! leave me not childless, though Thou art the best of inheritors (21: 89).

28. O My Lord! help me against their calling me a liar.

29. O My Lord! cause me to alight a blessed alighting, and Thou art the best to cause to alight. (23: 29).

30. My Lord! I seek refuge in Thee from suggestions of the evil ones. (23: 97).

31. O My Lord! forgive and have mercy and Thou art the best of the merciful ones.

32. 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).

33. Surely My Lord is with me: He will show me a way out. (26: 62).

34. Surely I have done harm to myself, so do Thou protect me. (28: 16).

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

APPENDIX II

TRANSLITERATION

36. Rabbi 'nṣurnī 'ala 'l-qaomi 'l-muṣṣidīn.

37. Wa ufawwidu amrī ila' l-lāh; inna 'l-lāha baṣīrun bi'l-'ibād.

38. Rabbi 'ghfirī wa li-walī dayya wa līman dakhala baytiya mo'minīna wa 'l-momināt.

39. Qul a'ūzu bi-Rabbi 'l-falaqi, min sharri mā khalaqa, wa min sharri ḡhāsiqin iṣā waqaba, wa min sharri 'n-naḡḡāṣāti fil 'uqudi, wa min sharri ḡāsīdin iṣā ḡasad. (Chap. 113).

40. Qul a'ūzu bi-Rabbi 'n-nāsi, Malīki 'n-nāsi Ilāhī 'n-nāsi, min sharri 'l-waswāsi 'l-khannāsi 'l-lazī yuwaswisu fi ṣudūri 'n-nāsi, mina 'l-jinnati wa 'n-nās. (Chap. 114).

TRANSLATION

36. My Lord ! help me against mischievous people.

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

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

39. Say . I seek refuge in the Lord of the dawn.

From the evil of what He has created, And from the evil of the utterly dark night when it comes, And from the evil of those who cast (evil suggestions) in firm resolutions, And from the evil of the envious when he envies. (Chap. 113).

40. Say . I seek refuge in the Lord of mankind, The King of mankind, The God of mankind, From the evil of the sneaking whisperer, who whispereth in the hearts of mankind, of the jinn and of mankind. (Chap. 114).

ISLAM AND THE MUSLIM PRAYER

APPENDIX III

PRAYERS

BY

AL-HAJ LORD HEADLEY, EL-FAROOQ

MORNING PRAYER

Dear Father in Heaven, we bless Thy Holy Name and thank Thee for having spread the wings of Thy loving care over us during the past night.

Thou hast breathed into our nostrils the breath of Life and given us of Thy Holy Spirit—the same Spirit which moved over the face of the waters before time was measured.

Father, Thou hast given us more, for Thou hast poured into our hearts such love towards Thee that we are enabled to taste—even in this our human state—some of the infinite blessings we are taught Thou hast prepared for all those that love Thee.

Give us wisdom and courage to face the troubles of this day, and, as we worship Thee in spirit and in truth, may every thought and act be influenced by Thy Divine, perfect, and boundless love.

May we during this day lose no opportunity of doing good to all those of our fellow-creatures with whom we are brought in contact. May we never forget to help those who are afflicted in mind, body, or estate, and so follow the example of Thy Holy Prophets and Christ Jesus, who went about doing good. Amen.

EVENING PRAYER

Dear Father in Heaven, we bless Thy Holy Name and thank Thee for having spread the wings of Thy loving care over us during the past day.

If we have done anything amiss, or have wronged Thee or any of Thy creatures in thought, word, or deed, let the mercy of Thy boundless love blot out our transgression.

APPENDIX III

Thou hast done so much for us ; may we, in all our future life, struggle against dark evil and fight the good fight of life in the clear light of love and faith in Thee.

May the coming night spread the mantle of peace and rest over the weary and sick at heart, and may the softening spirit of Thy Grace be as balm to all afflicted souls laden with grief of sin.

We cast all our burdens, all our sorrows, upon Thee, dear Father, and, like little children with perfect confidence, seek our rest in Thy Almighty Arms. When morning dawns, and our minds and bodies are refreshed and rested, may we find that our love for Thee has increased and that we are enabled to do our duty in the world to Thy honour and glory. Amen.

GRATITUDE FOR ALL PAST FAVOURS AND FUTURE SUPPORT

When prostrate at Thy feet I fall, fresh wisdom to acquire.

All Thy past favours I recall—nor do I now desire
To ask from Thee what Thou must know, in Thy
omniscient mind.

Is really best for us below and infinitely kind.

AMEN.

