

**THE**

# **Islamic Institution of Prayer**

BY

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**THE AHMADIYYA ANJUMAN  
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## I.—INTRODUCTORY REMARKS.

Belief in God is the fundamental principle of every religion, and so it is in Islam. But Islam

Prayer as the means of realizing the Divine in man.

is not satisfied with simply preaching the existence of God as a theory; on the other hand, it seeks to make the conviction that *God is*, a living force in the life of man, and enable him to drink deep at the fountain-head of Divine morals, and prayer is the means by which it is sought to achieve this great end. Hence it is that the Holy Quran speaks of prayer immediately after a belief in God in the very beginning: "This book, there is no doubt in it, is a guide to those who guard against evil, Those who believe in the unseen and keep up prayer\* and spend out of what We have given them" (2: 2, 3). The *Unseen* is God Who is not seen by the physical eye, but the realization of Whose existence is the greatest moral force in the world. And the statement that follows relates to the keeping up of prayer, thus showing that it is through *prayer* that the truth of Divine existence is realized. A belief in God is thus converted into a realization of His existence through prayer, and it is then that it becomes a force in the life of man, enabling him to do disinterested service to

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\*The Arabic word for prayer is *salât* which signifies originally *supplication* or *petitioning*, and the word used for the observance of prayer throughout the Holy Quran is *iqâmah* which means *the keeping up of a thing* or an affair *in a right state*. Hence it is not the mere observance of the form that is required, but the keeping up of it in a *-ignt state, i.e., being true to the spirit of it.*

humanity, as pointed out in the concluding statement, "and spend out of what We have given them."

The universal experience of humanity bears out the truth

The experience  
of humanity.

of what the Holy Quran has said. Though to most people the existence of God is simply a theory, yet in every age and among every nation there have been men who, through prayer, have realized the great truth of Divine existence within their hearts, and have laid down their lives for the good of humanity. A belief in the existence of God in their case was a moral force which not only worked an entire change in their own lives, but also enabled them to transform the lives of entire nations for long centuries and change the histories of peoples and countries. Their selflessness and truthfulness was beyond reproach, and their testimony, which is really the testimony of all nations in all ages, establishes the one fact that a belief in the existence of God becomes a moral force of the greatest magnitude when it is realized in the heart of man through prayer to the Divine Being, so great a moral force indeed that even the most powerful material forces give way before it. Is not the experience of those great personalities a beacon-light for others that they also can make God a moral force in their lives? The powers and faculties that are given to one man are also given to another, and through their proper use one man can do what another before him has done.

Again, if apart from the experience of humanity, we

Prayer a means  
of attaining to  
moral greatness.

consider the question rationally, prayer to God is the natural sequel of the acceptance, in theory, of the existence of God. The aspiration to rise to moral greatness is implanted in human nature, more deeply than even the

aspiration to rise to material greatness; but the only way in which that aspiration can be realized is to be in touch with the All-pervading Spirit, the fountain-head of purity and the source of the highest morals. "All the perfect attributes are God's," says the Holy Quran. But man stands in need of possessing perfect attributes as well; there is implanted in him the unquenchable desire to rise higher and higher. How can he do it except by being in touch with the Being that possesses the perfect attributes, the Being that is free from all defects? And prayer is but an attempt to be in touch with Him. The Holy Prophet Muhammad is reported to have said: *Takhallaqú bi-akhláq illáh* (get yourselves imbued with Divine morals). And the only way to imbibe Divine morals is to get in touch with the Divine Spirit, drawn away from all worldly trammels for a while, and to drink deep at that source, and that is prayer to God.

The sacred book of Islam, the Holy Quran, wants its

Material and  
moral greatness go  
hand in hand in  
Islam.

followers to rise to material as well as moral greatness, not to neglect the comforts of this life nor yet to give away the higher object of life: "In the creation

of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding: those who remember God standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth" (3: 189, 190). The wise are here described as possessing two characteristics: they remember God and they reflect on the creation of the heavens and the earth. Reflection on things clearly stands for scientific pursuits, for science is nothing but knowledge gained by systematic observation, experiment and reasoning. To men of understanding it thus recommends the remembrance of God

with the pursuit of sciences, combining moral greatness with material advancement, spirituality with science. Hence it was that Islam gave an impetus to learning and science which is not met with in the history of any other religion. Remembrance of God or prayer to Him is the means of moral perfection, while reflection on His creation leads to material advancement, and the two are closely related to each other. Man was made to conquer nature, as the Holy Quran has so plainly stated again and again, but he could not do it unless he ceased to bow before it, unless his mind was freed from servility to things lower than himself. Hence it was necessary that all worship of nature or created things should be forbidden. But with his conquest of nature came his material advancement, and to keep the balance even it was necessary that he should at the same time attain to moral greatness, which could only be brought about by the remembrance of God, by holding communion with the Supreme, All-pervading Spirit. The remembrance of God does not mean the frequent utterance of the name of God; it stands for the realization of the Divine within the man, or for the acquirement of Divine attributes. *Salát* or prayer is the outward form it adopts. It is the way by which communion is sought with God and the object in view is to drink deep at the fountain of Divine attributes and to imbibe the Divine morals.

Prayer being so necessary for the moral elevation of man, Islam has given it a permanence by requiring its observance at stated times and in a particular manner. It is admitted that prayer is simply an outpouring of the heart before the Maker. Was it then necessary that a particular shape should be given to this institution? Would it not

Regularization  
of prayer in Islam.

have been better to leave it altogether to man's choice to pray when and as he liked? Such questions are frequently asked. The truth is that the grand idea of holding communion with God or realizing the Divine within man which is so essential to the moral elevation of man could not have been kept alive unless there was an outward form to which all people should try to conform. In the first place, no idea can live unless there is an institution to keep it alive. Secondly, the masses in any community, even though it may be educated, can be awakened to the recognition of a truth only through some outward form which should remind them of the underlying idea. And thirdly, there could be no uniformity without a form, and without uniformity the community or the nation as a whole could not have made any progress, the end in view being the moral elevation of the community as a whole and not the elevation of particular individuals. It is a fact that the Muslims as a nation have a more vital faith in God than the followers of any other religion. It is this faith in God that accounts for the early Muslim conquests before which the mightiest empires were swept off like straws; it is this same faith in God that enabled the Muslims to hold their own against the onrush of Christian Europe in the crusades; and it is this faith in God again that enables the Muslims to-day to carry on the spiritual contest with Christianity, notwithstanding that all the material forces in this contest, such as wealth, power and organization, are on the side of Christianity. The Islamic institution of prayer which keeps the spirit of the Muslim in touch with the Divine spirit is no doubt the basis on which this strong faith in God rests, and the value of prayer in the formation of this noble trait in the Muslim national character is immensely great.

In Islam there is no Sabbath. A day is not set apart for worship as in Judaism and Christianity. One day of prayer with no business and six days of business with no prayer is not the Muslim's rule of life. Prayer is made a part of the every day affairs of man. There is a prayer in the morning before sunrise when a man rises from his bed; another just after mid-day; a third in the afternoon; a fourth at sunset; and a fifth before going to bed. Prayer is thus the first daily work of a Muslim and it is also his last work of the day, and between these two there are other prayers during hours of business or recreation. Thus Islam requires that in all the varying conditions through which man has to pass, his spirit should be in touch with the Divine Spirit. Even when most busy, he should still be able to disengage himself from all worldly occupations and resort to prayer. The object in view in this arrangement is clearly this that man should feel the Divine presence in all conditions, so that while he is doing his own work, God should still be nearest to his heart. The arrangement thus immensely enhances the value of prayer as a moral force in the transaction of everyday affairs.

The Islamic mode of worship is calculated to bring about concentration of attention on the one object, the realization of the Divine presence. The ablutions preceding prayer, the reverential attitude in standing, the bowing down, the kneeling with the forehead placed on the ground, and the respectful sitting posture—all help the mind in realizing the Divine presence as a fact, and the worshipper, as it were, finds his heart's joy in doing honour to the Great Master not only with his tongue but with the whole body, adopting a

Times of  
prayer.

Mode of wor-  
ship.

reverential attitude. There is not the least doubt that the spirit of humility in man finds particular expression in these reverential postures which must be adopted in prayer. The whole prayer is a most solemn and serious affair during which the worshipper does not turn his attention to anything else, nor does he indulge in any movement which should distract his attention or disturb his prayerful attitude. The prayer is thus an undisturbed meditation on the Divine, and it is for this reason that in Islam it is not accompanied with music, recitations from the Holy Quran speaking of Divine love, mercy, power and knowledge taking its place. In fact, what is considered ritualism in the Islamic institution of prayer is only a way to feel the Divine presence and ponder over His greatness, glory and love by adopting certain reverential postures.

While Islam has given permanence to the institution of prayer by requiring its observance at stated times and in a particular manner, it has also left ample scope for the individual himself to select for recitation the portions of the Holy Quran he likes, and to make the supplications his soul yearns after. Prayer in Islam is really an outpouring of the heart's sentiments, a devout supplication to God, and a reverential expression of the soul's sincerest desires before its Maker. The Holy Quran clearly speaks of it as a means of the purification of the heart: "Prayer keeps one away from indecency and evil" (29: 45). It condemns prayer which degenerates into mere ritual: "Woe to the praying ones who are unmindful of their prayers," (107: 5). Hence it is that though particular recitations are specially enjoined, such as the recitation of the opening chapter of the Holy Quran in the standing posture and the repetition of certain words expressive of Divine glory and majesty while bowing and



kneeling down, still there is ample scope for the individual to give vent to his own feelings by making any supplications that he likes and in any language that he chooses. And even particular recitations are made necessary simply because they are full of the purest and noblest sentiments conducive to the moral elevation of man.

As I have said, the opening chapter of the Holy Quran is the most essential part of the Islamic prayer, and this is simply because it is so full of pure and noble sentiments that no other prayer could take its place. The *Fátihah* is composed of seven short verses, the first three of which speak of the four chief Divine attributes, *viz.*, providence, beneficence, mercy and reward, and the last three lay open before the Great Maker the earnest desire of man's soul to walk in righteousness, while the middle one is expressive of the entire dependence of man on God. This short chapter thus discloses on the one hand God's unbounded providence, He being the *Rabb* not of one nation but of all the nations of the earth, nay of all the worlds, His all-encompassing love and mercy for all His creatures, and His reward of good and evil in the capacity, not of a judge but of a master, so that He can forgive the wrong-doer without doing injustice to any one, and lays open, on the other, the high aspiration of the soul for an unbounded spiritual rise, in which there is no stumbling and no deviation from the right path. The beautiful sentiments of the love and majesty of God in the first part, and those relating to the high aspirations of the soul in the second part, are simply unequalled. This short prayer being thus the sublimest prayer that is met with in any religion is made a permanent part of the Islamic prayer.

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## II.—TIMES OF REGULAR PRAYERS.

Prayer is said five times a day on the following times:—

1. *Salat-ul-Fajr*, or the morning prayer, is said after dawn and before sunrise.

2. *Salat-uz-Zuhr*, or the early afternoon prayer, is said when the sun begins to decline, and its time extends till the next prayer.

3. *Salat-ul-'Asr*, or the late afternoon prayer, is said after Zuhr prayer when the sun is about midway on its course to setting, and its time extends to a little before it actually sets.

4. *Salat-ul-Maghrib*, or the sunset prayer, is said immediately after the sun sets.

5. *Salat-ul-'Ishá*, or the early night prayer, is said when the red glow in the west disappears, and its time extends to mid-night. But it must be said before going to bed.

NOTE.—When a person is sick or on journey (or in case of rain, when the prayer is being said in congregation in a mosque) the early afternoon and the late afternoon prayers may be said together, and so also the sun-set and the early night prayers.

## III.—WUZÚ: ABLUTION.

Before saying prayers it is necessary to wash those parts of the body which are generally exposed. It is called *wuzú*, or ablution, and is performed as below:—

1. The hands are cleaned, washing them upto the wrists.

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

3. Then the nostrils are cleaned with water.

4. Then the 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 upto the elbow.

7. 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, and inner side of the ears wiped with forefingers, and its outer side with thumbs.

8. The feet are then washed upto the ankles, the right foot being washed first.

9. 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 off the boots when going into a mosque. It is, however, necessary that the feet should be washed once in every twenty-four hours.

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

11. A bath should be taken in case of sexual intercourse.

12. 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).

#### IV.—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:—

1. \**Alláh-u-Akbar*.—"Allah is the Greatest." (Repeated four times).

2. *Ash-hado an lá iláha ill-Alláh*.—"I bear witness that nothing deserves to be worshipped but Allah." (Repeated twice).

3. *Ash-hado anna Muhammad-ar-Rasúl-Alláh*.—"I bear witness that Muhammad is the apostle of Allah." (Repeated twice).

4. *Hayya 'alas-salá*.—"Come to prayer." (Repeated twice, turning to the right side).

5. *Hayya 'alal-faláh*.—"Come to success." (Repeated twice, turning to the left side).

6. *Alláh-u-Akbar*.—"Allah is the Greatest." (Repeated twice).

7. *Lá iláha ill-Alláh*.—"There is no God but Allah."

8. The following sentence is added in the call to morning prayer after No. 5, *As salát-u-khair-um-minan-naum*.—"Prayer is better than sleep." (Repeated twice).

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

*Alláh-humma Rabba házi-hid-da'wat-'it-támmati was salát-il qáimati áti Muhammada nil-wasílata wal-fazílata, Wab'as-hu-maqámam-mahmooda-nillazi w'adta-hoo*.—"O 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 generally two

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\*For the Arabic writing, see Appendix.

calls, the second being given when the Imam is about to deliver the sermon.

## V.—IQÁMAH: STANDING UP FOR PRAYERS.

*Iqámah* is said in the same words as *Azán* or call for prayers, every sentence being said only once, with the addition of *Qadqám-a-tis-salá*.—"The prayer has indeed begun" (repeated twice after IV: 5).

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

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

The Muslim congregational service may be led by any Muslim who knows the Holy Quran better, among the congregation and excels the others in righteousness. The person who leads the congregational prayer is called the *imám* 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.

## VI.—SERVICE.

The service consists ordinarily of two parts, one part, called the *farz*, to be said in congregation, preferably in a mosque, with an *Imam* leading the service; the second part, called *sunnat*, to be said alone, preferably in one's house. But when a man is, through unavoidable circumstances, unable to say his prayers in congregation, the *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'ats sunnat* said alone, followed by two *rak'ats farz*, said in congregation.

The *Zuhr*, or early afternoon prayer, is a longer service consisting of four *rak'ats sunnat* said alone, followed by four *rak'ats farz*, said in congregation, and followed again by two *rak'ats 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'ats farz*, said in congregation, are reduced to two, but these two *rak'ats* 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 *Imám* sits down).

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

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

The *'Ishá*, or early night prayer, consists of four *rak'ats farz*, said in congregation, followed by two *rak'ats sunnat*, said alone, again followed by three *rak'ats witr*, said alone, the last of the three *witr rak'ats* should contain the well known prayer *Qunút*, said before bowing for *rukú*.

NOTE.—When a person is journeying, the *sunnat* is dropped in every one of the prayers except the morning prayer, and the four *rak'ats farz*, in each of the *Zuhr*, *'Asr*, and the *'Ishá* 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 day-break. The *tahajjud* prayer consists of eight *rak'ats* said in twos, and the three *rak'ats* of *witr*, may be adjoined to it instead of the *'Ishá*. In the month of *Ramazán*, this prayer is generally said after the *'Ishá* prayer and in that case it receives the name of *taráwih*.

NOTE (2).—When there are two or more persons, they may form a congregation, one of them acting as *Imam*.

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.

## VII.—DESCRIPTION OF A RAK'AT.

One *rak'at* is completed as below:—

1. Both hands are raised up to the ears in a standing position, with the face towards the *Qiblah*, *i.e.*, Mecca, while the words *Alláh-u-Akbar*, "Allah is the greatest of all," are uttered, and this is called the *takbír-i-tahr ímah*.

2. Then comes *qiyám*. The right hand is placed upon the left on the breast or a little below, while the standing position is maintained, and the following prayer which is called *saná* is recited slowly:—

*Sub hának-Alláhumma wa-bi-hamdika wa-tabáarak-asmuka wa-ta 'álá jadduka wa lá iláha ghairuka a 'oozu billáhi min-ash-shaitán-ir-rajím.*—"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. I betake me for refuge to Allah against the accursed devil."

3. After this, the *Fátiha* is recited in the same position:—

*Bismilláh-ir-rahmán-ir-rahím.*

*Al-hamdu lilláhi Rabbil 'alameen; ar-Rahmán-ir-Rahím, Málik-i-yaum-id-dín. Iyyáka ná'budu wa iyyáka nasta 'een. Ihdina-ssirátal mustaqíma, sirátallazeena an'amta 'alaihim, ghair-il maghzúbi 'alaihim wa lazzálleen.*—"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 serve and Thee do we beseech for help. Guide us on the right path, the path of those upon whom Thou hast bestowed favour not of those upon whom wrath is brought down, nor of those who go astray."

4. At the close of the above is said *Ameen*, i.e. "Be it so." In the first two *rak'ats*, the *Fátiha* is followed by any portion of the Quran which the worshipper has learnt by heart; generally one of the shorter chapters at the close of the Holy Book is repeated, and the chapter termed *al-Ikhlás* or "Unity" is the one recommended for those who are unacquainted with the Quran. It is as follows:—

*Qul huw-Alláh-u Ahad; Alláh-us-Samad; lam yalid wa lam yúlad; wa lam yakun lahoo kufurwan ahad.*—"Say, He, Allah, is One; Allah is He of Whom nothing is independent; He begets not, nor is He begotten; and none is like Him."

NOTE.—The *Fátiha* and the Quranic portion chosen is recited in a loud voice by the *Imam*, if it is a congregational prayer, in the first two *rak'ats* of the *Fajr*, *Maghrib* and *'Ishá*



prayers, and in the Friday service and 'Id prayers, and in a low voice in all other *rak'ats* and prayers.

5. Then saying *Alláh-u-Akbar*, the worshipper lowers down his head so that the palms of the hands reach the knees. In this position, which is called *rukú*, the following words expressive of Divine glory and majesty are repeated at least three times:—

*Sub hána Rabb-i-yal- 'Azím.*—"Glory to my Lord, the Great."

6. After this, the standing position is reassumed with the words *Sami 'Alláh-u-li-man hamidah; Rabbaná wa lak-al hamd.*—"Allah accepts him who gives praise to Him; O our Lord, Thine is the praise."

7. Then the worshipper prostrates himself, the toes of both feet, both knees, both hands and the forehead touching the ground, and the following words expressing Divine greatness are uttered at least three times in this position which is called the *sajdah* or prostration: *Sub hána Rabbi yal A'lá.*—"Glory to my Lord, the most High."

This is the first *sajdah*.

8. Then the worshipper sits down in a reverential posture on his left foot, leaving the right foot with the toe on the floor and both hands on his knees.

9. This is followed by a second prostration, or the second *sajdah*, as described above under 7, with the repetition of the words there given.

10. This finishes one *rak'at*; the worshipper then rises and assumes a standing position for the second *rak'at*, which is finished in the same manner as the first, but instead of assuming a standing position after the second *rak'at*, he sits down in a reverential position (see 8), called the *qa'dah*, and with the glorification of the Divine Being combines prayers

for the Holy Prophet, for the faithful and for himself, called the *tahiyyah*, which runs as follows:

*At-tahiyyát-u l-illáh-i was-salawát-u wat-tayyibát-u. As-salám-u 'alaik-a ayyuhan-Nabiyy-u wa rahmat-ulláh-i wa barakt-u-hoo As-salám-u 'alainá wa 'alá 'ibád-illáh-is-sáliheen. Ash-hadu an la iláh-a ill-Alláh-u wa ash-hadu anna Muhammadan 'abd-uhoo wa Rasúl-u-hoo.*—“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 on us and the righteous servants of Allah. I bear witness that none deserves to be served but Allah, and I bear witness that Muhammad is His servant and His apostle.”

11. If the worshipper intends to say more than two *rak'ats*, he stands, but if he has to say only two *rak'ats*, or if he has taken the sitting posture after completing the third or the fourth *rak'at*, he repeats also the following prayer of blessings for the Prophet called *darood*:

*Allah-umma salli 'alá Muhammad-in wa 'alá áli Muhammad-in kamá sallait-a 'alá Ibráhím-a wa 'alá ál-i Ibráhím-a innaka Hamíd-um-Majíd. Allah-umma bárík'alá Muhammad-in wa 'ala ál-i Muhammad-in kamá bárakt-a 'alá Ibráhím-a wa 'alá ál-i Ibráhím-a innaka Hamíd-um-Majíd.*—“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.”

12. The following prayer should also be added to this:

*Rabb-ij 'alní muqím-as-salát-i wa min zurriyatí, Rabbaná wa 'taqabbal du'á, Rabba-na-ghfirli wali-wálidayya wali*

*nu'-mineen-a yaum-a yaqúm-ul-hisáb.*—"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."

13. This closes the service, which ends with the *salám*, or the "greeting," being also the greeting of the Muslims to each other. The worshipper turns his head to the right, and then to the left, saying each time: *As-salám-u 'alaikum wa rahmat-ulláh-i.*—"Peace be with you and the mercy of Allah,"

14. Thus the service finishes, if the worshipper had to say only two *rak'ats*; but if he had intended three or four *rak'ats*, then after repeating *tahiyya* (see 10), he takes the standing position again, saying *Alláh-u-Akbar*, and finishes the remaining one or two *rak'ats* in the same manner, (see 4 to 9), 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*.

15. When the prayer is said in congregation, the congregation, or those who follow the *Imam*, repeat all the prayers, etc., except that when the *Imam* rising from the bowing posture says, *sami-'Alláh-u li-man hamidah*, the congregation say *Rabba-ná wa la-kal-hamd* (see 6).

16. 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'ats* of the *Ishá* prayer.

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

*Alláh-umma inná nasta 'ín-u-ka wa nastaghfir-u-ka wa nu'min-u bi-ka wa natawakkal-u 'alai-ka wa nusní 'alaikal-khaira wa nashkur-u-ka wa la nakfuru-ka wa nakhlá'u wa 'natruk-u man yaf juru-ka; Alláh-umma iyyák-a nábud-u wa*

*laka nussallí wa nasjud-u wa ilai-ka nas 'á wa nahfid-u wa narjoo rahmat-a-ka wa nakhshá 'azábaka inna 'azába-ka bil-kuffár-i mulhaq.*—“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.”

#### VIII.—*SALÁT-UL-JANÁZAH*: THE FUNERAL PRAYER.

When a Muslim, man, woman or child dies, his body is washed and wrapped in clean cloth and a prayer in congregation is offered. The *Janázah* 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 *takbír* or *Alláh-u-Akbar* being repeated four times at short intervals, the final *takbír* being followed by a *salám* as in the ordinary prayer; see VII: 13. In the first interval, the *saná* (VII: 2) and the *Fátiha* (VII: 3) are recited; in the second interval, the *darood* (VII: 11) is recited, while in the third, the following prayer is offered:

*Alláh-umm-aghfir li-hayy-i-ná wa mayyit-i-ná wa sháhid-i-ná wa gháib-i-ná wa saghír-i-ná wakabíri-ná wa zkar-i-na wa unsá-na. Alláh-umma man ahyait-a-hú min-ná fa-ahyi-hí 'al-al Islám-i wa man tazwaffait-a-hú min-ná fatazawffa-hú 'al-al-ímán-i Allah-umma la tahrímná ajr-a-hú wa la taftin-ná ba'da-hú.*—“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:

*Alláh-umm-aj 'al-hu la-ná salaf-an wa farat-an wa zukhr-an wa ajr-an.*—"O Allah! make him cause of reward for us and recompense in the world to come and make him a treasure for us on the day of resurrection and a compensation."

## IX.—'ID PRAYER.

There are two festivals in Islam which go under the name of 'Id. The one is called 'Id-ul-Fitr, and following *Ramazán*, the month of fasts according to the Islamic Law, occurs on the 1st of *Shawwál*. The other 'Id follows the performance of the pilgrimage and occurs on the 10th of the month of *Zilhajj*. 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'ats* (*sunnat*) of prayer are said in congregation. The 'Id prayer is not preceded by *Azán* or *Iqámat*, but the *takbír*, i.e., *Alláh-u-Akbar* is repeated seven times in the first *rak'at* and five times in the second, before the *Fátiha* is recited. The time of the 'Id prayer is about breakfast time and before noon. The prayer is followed by a *Khutba* or sermon, but unlike the Friday sermon, there is no break in it.

VII: 16 اللهم انا نستعينك ونستغفرك ونؤمن  
بكت ونتكفل عليك ونثني عليك الخير ونشكرك

ولا نكفرك ونخلع ونترك من يفكرك اللهم  
اياك نعبد وراك نصلي ونسجد واليك نسعى و

نخفد ونرجو رحمتك ونخشه عذابك ان عذابك  
بالكفار ملحق

بالكفار ملحق

VIII اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا  
وصغيرنا وكبيرنا وذكرا وانثنا اللهم من

احييته متافا حيه على الاسلام ومن توفيته  
متافوقه على الايمان

متافوقه على الايمان

اللهم اجعله لنا سلفا وقرطا وذخرا واجزا

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ -  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدٌ وَرَسُولُهُ -

11 : VII اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا  
صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ  
حَمِيدٌ مُجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى  
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ  
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ -

12 : VII رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي  
رَبَّنَا وَتَقَبَّلْ دُعَاءَ - رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ  
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ -

13 : VII السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ -

2: VII سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ  
وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ .

3: VII بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
الرَّحْمَنِ الرَّحِيمِ فَطَرَك يَوْمَ الدِّينِ ۚ أَيَاكَ نَعْبُدُ  
أَيَاكَ نَسْتَعِينُ ۚ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ . آمِينَ .

4: VII قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ  
يُولَدْ . لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

5: VII سُبْحَانَ رَبِّيَ الْعَظِيمِ .

6: VII سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ .

7: VII سُبْحَانَ رَبِّيَ الْأَعْلَى .

10: VII الْحَيَاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ



