

*“Remember God; Approach Him and
you will be listened to !”*

The Holy Prophet

**I BESEECH THEE
- O LORD !**

by

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Foreword

What with the tremendous progress in industry commerce and communications of all kinds, and with the power and wealth that followed, the modern man, especially in the western countries, thinks, of himself as a self-sufficient being dominating the surface of this planet. The safe and luxurious living with all his wants satisfied, has made his forgetful of religion and faith in God. He has the cheek to debate whether there is a God or not ? He is too busy dollar-chasing or indulging in orgies of intoxicants and sex, to think of moral, religious or spiritual values. Fewer and fewer people are attending church services on Sundays especially as the Christian Dogmas fail to satisfy them.

Yet there are moments when a man has some spare time to himself alone especially after some calamity has visited him, that his thoughts turn toward God or prayer. Even then if his perfunctory prayer is not answered to his expectation, he complains as to why God had done this to him ? There are of course some young men and women, who for one reason or another are not satisfied with the home, social or political conditions, so they rebel against their social order

and forsaking the routine of their social order and of their ordered lives, become wanderers or 'hippies' (as the common slang term dubs them) and usually take to drugs and intoxicants and lead a dirty, immoral and miserable life. Some of them trying to find some peace of mind, swarm round some unscrupulous religious men who exploit them.

A busy man, absorbed in his worldly affairs and not finding any peace of mind and losing sleep over it, starts looking for a *Short Cut* method to gain his equilibrium and spiritual satisfaction however short-lived it may be. He has not much time for it, but is willing enough to pay for it. This gives a chance to charlatans of all kinds, calling themselves doctors, philosophers, evangelists, yogis, swamis, maharishis, soofis and fakirs to trot out their own method of rituals and incantations to gain spiritual satisfaction and peace of mind. I remember in the 'twenties' there used to be a Swiss doctor whose formula for giving better health of body and mind was for a person to recite some twenty times in the morning : "Day by Day in every way, I am getting better and better!" Many people believed in him, and his influence lasted quite for sometime, as by the 'Law of Averages' some person or other was there to certify that it 'worked'. I read in an American magazine that some self-appointed Swami or other, who seems to be a great opportunist, has started what he has named "Transcendental Meditation" in which a person has to chant some words and sit immovable with closed eyes and meditate for twenty minutes or so, morning and evening for some days. He has spread his influence far and wide, as again by the 'Law of Averages' some person or other derives some benefit, of course after he has paid a fee;

and the same is proclaimed to the world. This meditation business is as old as man himself ; only the act is made into a ritual and garbed in an attractive cover, is presented to the gullible people who pay to get some sort of satisfaction.

Alas these are only ephemeral methods to gain one's peace of mind and soul-satisfaction. If one wants to have a true and sure satisfaction of soul in this world's life and in the 'life to come '(after death), then one has to adopt the well-trying out and satisfying formulas of faith, by which salvation is to be obtained. But first one has to have faith in God and only in His Commandments and order his life accordingly.

It will be our effort in this book to point out the way travelled by God's chosen people for the betterment of their body, mind and soul, so that one can follow in their footsteps to gain, by the grace of God, similar advantages and be satisfied.

Here I may mention an intelligent and important proposition put forth by Hazrat Ali, the fourth caliph after the Holy Prophet. He said that those sceptical people who are not sure of being held to account for their worldly deeds in a 'life after death' would at least concede that the chances may be said to be 'fifty-fifty' in this respect. Now if they lead a virtuous and well-ordered worldly life and if there is a 'life after death' then they will get their reward and be happy; and if there is no such life then they won't lose anything. But an evil man would have 'hell' to pay in the **fifty** per cent of the case (referred to above). The choice is obvious to a sane person.

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Introduction

In the Holy Bible we read that : (1) God created man in his *own* image, and breathed into his nostrils the breath of life, and man became a living soul. The Holy Quran says that God created man in the form most suitable and gave him a soul; and his excellence above other creatures is due to his discretionary power vouchsafed to him by God. Other religions of the world thought more or less along the same lines. It was in human nature to look up to and worship a Higher Deity ; and he took many objects in nature and even fabricated some himself and clothed them with spiritual excellence and power. The Lord God finding that man was unable to chalk out a full and correct moral and spiritual code for himself, and can only attain perfection by Divine inspiration, sent His Messengers to instruct and lead man along the right course of life. The different prophets gave a suitable code of life and rituals to suit their people. But it was in its essence the worship and obedience of One and Only God. The same message in all its completeness and suitability came in the religion of Islam brought by the Holy Prophet Muhammad (may God's peace and blessings be upon him).

Belief in God is the fundamental principle of every religion. Nevertheless the object of religion is not simply to preach the doctrine of the existence of God as a theory, but it must also bring home the conviction that God is a living force in the life of man and prayer is the means to achieve this end. The real conviction that God *is*, comes to man not by the belief that there is a God in the outer world but by the realization of the Divine spark within himself. This realization is attained through prayer. Though to most people, nowadays, the existence of God amounts to little more than a theory ; yet in every Age and among every Community there have been men (and women) who through prayers have realized the great truth of Divine spark within their hearts ; and have even laid down their lives for the good of humanity.

In their case, belief in the existence of God was a spiritual force which not only wrought a change for the better in their own lives but also enabled them to transform the lives of a whole community, and change the history of peoples and countries. Is not the experience of those great souls a beacon light for others, showing them that they also can make God a spiritual and moral force in their lives. Prayer is but an attempt to be in touch with Him—the Source of All Excellence and Power.

Islam makes man realize the Divine presence, not only when he is within the precincts of a house of worship but also in the midst of his worldly occupations, thus making belief in the existence of God a real force in his life. It is for this reason that the Holy Prophet Muhammad has taught us to resort to prayer on different occasions. The underlying

idea is that we should always turn to God and thus feel His presence as a reality even when engaged in our worldly pursuits. In the sayings of the Holy Prophet, prayer is spoken of as a *munajat* or confidential communion with the Lord. In one, it is stressed that man should worship God as if he sees Him. In fact the holy men of God, apart from the congregational prayers, usually choose the silence of night or the small hours of the morning to commune with God, undisturbed, and with full attention and concentration. In the day time, if necessary, they may retire to a secluded place amongst trees and away from city noises.

In this book I have treated the subject of prayer (to God) *in general*. However in Islam there is that unique institution the five daily prayers-services which are obligatory. In addition there are other congregational services such as Friday (mid-day) prayer, the Eid prayers. There are optional prayers like Tahajjud and Tarawih (in the month of Fasting). Some other congregational prayers are said for the solicitation of rain and during eclipse, as well as a service for the dead when required. Then there is the marriage ceremony sermon, as well as prayers for special occasions like when slaughtering animals, or visiting a graveyard. The Holy Prophet has taught the muslims, prayers for almost all human activities, dealings and occasions. All these would of course require a seperate book¹ to themselves.

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1. The reader desirous of knowing more about these in detail, may send for the booklet—'The Muslim Prayer Book' by Maulana Muhammad Ali or 'Islam and the Muslim Prayer' (Illustrated) by Khawja Kamaluddin, available from Dar-ul-Kutab Islamia, Brandreth Road, Lahore-7, Pakistan.

However in this booklet I have included some selected historical as well some important and generally recommended prayers, both from the Holy Quran and the sayings of the Holy Prophet, which I hope would be appreciated by the readers.

Chapter I

In Religion—A Common Basis for Muslims and non-Muslims

A verse in the Holy Quran (2:63) runs as follows :—

“Say : O people of the Book, come to an equitable word between us and you; that we shall not associate aught with Him (God), and that some of us shall not take others for lords beside Allah, But if they turn away, then say: Bear witness, we are Muslims.”

These are the very words occurring in a letter which the Holy Prophet (Muhammad) wrote to Heracleus (the emperor of the Roman Kingdom with Constantinople as its Capital) in 6 A.H. (Muslim era). Similar letters were written to other potentates. A few of the original missives have been preserved to this day. In the above verse the Jews and the Christians are called upon to accept the broad principles of the faith of Abraham, which were also the basic principles of the faith of Islam. In fact the religion of Islam that is worship of one God and submission to His will, and commandments, was the message delivered by all the prophets appointed by God. But the teachings and practices of other

religions got twisted out of shape and off the right course, and gave rise to certain malpractices and even associating others with God, and doing obeisance to them.

Another verse of the Holy Quran runs as follows :

“And when Allah made a covenant through the prophets: Certainly what I have given you of Book and Wisdom—then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said : Do you affirm and accept My compact in this (matter) ? They said : We do affirm . He said : Then bear witness, and I (too) am of the bearers of witness with you.” (3 : 80)

All muslims believe and venerate the other prophets of God, who were sent to other nations at different times. So when the last and the universal Messenger of God to all the world and for all times (i.e. Muhammad) came, it was be fitting that he should commend all the previous prophets, as the Holy Quran says : “The messenger believes in what has been revealed to him from his Lord, and (so do the believers. They all believe in Allah and His angels and His Books and His Messengers... ..” (2:285)

From the above verses it seems that the Lord God had taken a covenant from all the previous prophets who brought law and founded a religion, that when that *final Messenger* was sent by God for all the world and for all times, then enjoin on your followers to accept and obey him. Although the religious books of different faiths, except the Holy Quran in Islam, have lost their original purity, and

excisions and interpolations have occurred in them in the course of time, yet in some of those books, as extant today, prophecies about the advent of that final Messenger of God together with an inducement to their followers to accept and obey him, have been made by several prophets in the past. A few of the principal ones are mentioned below :

1. What the Holy Bible says -

(i) *Prophet Abraham's Prayer.*

In the book Genesis (17 : 18) we read about Abraham's prayer for his first-born son Ishmael from his wife Hagar :

“And Abraham said unto God, O that Ishmael might live before Thee!” The prayer was granted as we read in Gen: (17 : 20) : “And as for Ishmael I have heard thee. Behold I have blessed him and will make him fruitful and will multiply him exceedingly.” We read chapter 17 of Genesis and find that nothing is said about Abraham that is not said regarding Ishmael. All this shows that Ishmael was righteous in the sight of God. Further we note that covenant on the part of Abraham's seed was kept by the children of Isaac as well as of Ishmael (Gen : 17:10).

According to the Holy Quran, Abraham brought Ishmael along with his mother Hagar to Arabia, and settled them near the ruins of the Sacred House, the *Kaabah* (now in Mecca). Abraham, then, had prayed to God as given in Quranic verse 14:37: “Our Lord, I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, Our Lord, that they may keep up prayer; so make the hearts of some people yearn towards them, and

provide them with fruits, haply they may be grateful." Can anyone doubt that Abraham's prayer was answered, for the sacred House (Ka'bah) in Mecca became the pilgrimage centre of the Arabs before Islam and of the Muslims of the world after Islam. And Abraham also prayed : "Our Lord, and raise up in them a Messenger from among them who shall recite to them Thy messages and teach them the Book and the wisdom; and purify them. Surely Thou art the Mighty, the Wise (2:129). That is why the Holy Prophet Muhammad is reported to have said "I am the answer to my ancestor Abraham's prayers."

(ii) *Prophet Moses' Prophecy.*

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken (Deut: xviii—15).

"I will raise them up a prophet from among their brethren, like unto thee and will put my words in his mouth; and he shall speak unto them all that I shall command them (Deut : xviii—18).

Note :— The Brethren of Israel could have no other meaning but of "Ishmaelites" (Arab descendants of Ishmael son of Prophet Abraham) and these never had any prophet but Muhammad. Further in Deut : xxxiv—10, we read that "there arose not a prophet since in Israel like unto Moses." This predicted prophet had to be like Moses (as 'like unto thee' signifies).

Note 2—The Bani Israel had also been directed to repose their belief in and obey "*That Prophet*" when he comes. In

John (1:19—25) we read that Jews had questioned John the Baptist whether he was Elias or Christ or 'that prophet'. He replied 'No' to all these questions. The Jews obviously waited eagerly for these three persons. However we learn from Luke 1:17 that John the Baptist came in the spirit and power of Elias. While Jesus son of Mary, was himself the Christ or the Messiah. But *that prophet*, the like of Moses had not by then appeared and expectation for him continued.

Peter (the chosen disciple of Jesus Christ) wrote (33) years after the event of Crucifixion, as we read in 'The Acts' (3:19—24), that even after the departure of Jesus Christ from this earth, the expectation of the promised prophet, 'like unto Moses', continued.

However the Holy Quran cleared the issue when it said:

"Surely We have sent to you a Messenger, a Witness against you, as we sent a messenger to Pharoah (i.e. Moses)."

(iii) *Says Jesus Christ :*

"If ye love me, keep my commandments, And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever." (John, xiv-15,16).

"These things have I spoken unto you, being *yet* present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrances, whatsoever I have said unto you." (John, xi v—25, 26).

"Nevertheless I tell you the truth: It is expedient for you that I go away for if i go not away, the Comfor-

ter will not come unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement." (John, xvi—7, 8).

"I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak and he will show you things to come." (John xvi—12, 13).

Jesus further warned the Israelites; "Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." (Matt: 21:43).

Although the above prophecies point to the advent of another prophet after Jesus, yet Christian theologians have tried all they could to apply these to the Holy Ghost. However the words: "If I go not away, the Comforter will not come unto you," point to another conclusion.

The New Testament states that John the Baptist was filled with the Holy Ghost even before he was born. Then it speaks of Jesus himself as receiving the Holy Ghost in the shape of a pigeon. Again the disciples of Jesus were also visited by Holy Ghost at one time. Obviously the use of the words 'Holy Ghost' (if not a later interpolation) is intended to betoken that the Promised Prophet would have such an inseparable union with the Holy Ghost that his advent might be taken, metaphorically, as the coming of the Holy Ghost itself. The words 'that he may abide with you for ever' are

significant, as "Ahmad" (the second name of Muhammad) being mentioned by the Holy Quran (in verse 61:6), as the one about whom Jesus predicted, claimed to be *the last* of the Prophets. Then again "he will guide you into all truth", as the prophecy says, is corroborated by the Holy Quran which says :

- (i) This day I have made perfect for you your religion."
(5:3)
- (ii) Say, the truth has come and falsehood has vanished."
(17:81).

2. Prophecies in Hindu Scriptures

Several prophecies about the advent of the Holy Prophet (Muhammad) are mentioned in the Hindu scriptures, especially in the Puranas. The one in the Bhavishya Purana is the clearest of all. Maharishi Vyas Ji is the recipient of one. It refers to his name being akin to what the word Muhammad means. It shows him a denizen of the desert (like in Arabia) and it calls him as one from among the illiterates (as Muhammad was one), 'O sinless one', 'the spirit of truth' and 'absolute master' and 'a destroyer of all the devils of the world', are some of the attributes of the *Promised One*, to whom adoration, is paid. All these fit the Prophet Muhammad. (Bhovishiya Purana, Parv 3, Khand 3, Adhya 3, Shalok 5-8).

3. Prophecy in the Parsi Scripture.

The Parsi religion is one of the oldest religions in the world. It was founded by Prophet Zarathustara (Zoaraster) who lived about the 7th century B.C. It has two collections of scriptures. The *Dasatir* and *Zahd Avasta*. In *Dasatir*

No. 4, which is associated with name of Sasanil, a clear prophecy about the advent of the Prophet Muhammad is given. The translation from the original pahlavi (Persian or Iranian) language is given below :

“ When the Persians should sink so low in morality, a man will be born in Arabia whose followers will upset their throne, religion and everything..... The house which was built (referring to Abraham building the Ka’aba in Mecca), and in which many idols have been placed, will be purged of idols, and people will say their prayers facing toward it. The wise men of Persia and others will join his followers.”

The description above fits the Prophet Muhammad, the Mecca and the Muslim conquest of Persian empire.

4. *Buddha's Prophecy*

Buddha has prophesied the advent of a “Maitreya”, which name originates from the word *Maitai* which stands for friendship and goodwill. *Maitreya* in Sanskrit language means loving and compassionate, etc. It is also the name of *Buddhistiva* the coming blessed one who is the *Fifth Buddha* (meaning a messenger of God like Buddha himself), of this world, which Buddha would be the *last one*, as no other Buddha would appear after him. (Sanskrit English—Dictionary by Monier Williams, and the book “Buddhism” same author).

Christian and Hindu and The sophist propagandists have all claimed this little ‘Maitreya’ for some of their leaders or holy men, but in vain. The Buddhist prophecy contains these words as a sign of Maitreya:

(i) The truth, lovely in consummation, will be proclaimed both in the spirit and in the letter".
"Maitreya will be a messenger of mercy and love to the whole world. He will be a possessor of a sword, the sword of truth and that he will have to defend.

(ii) The Maitreya will be recognized by all except the five classes of sinner :

(a) those who associate other gods with God (b) the evil doers (c) murderers of the sacred companions (d) Nude and lustful people (e) those who deny democracy.

(iii) The mother of Maitreya will be noble and pretty. He will be her *first child* (Mahavastu 1:197, Lalitavastar 25:5,23:10)

(iv) Although there are hundreds of statues depicting Maitreya; yet it is written that he will himself be *strictly opposed to sculptures and their worship*. All this exactly fits the Prophet Muhammad who came as a 'mercy' to mankind.

(Chinese Buddhism by Rev : Joseph Edkins, p. 80):

Note—For detailed, accurate and authoritative study on this whole subject, the reader is referred to "Muhammad in World Scriptures" (in 3 vols.) by Maulana Abdul Haq Vidhyarthi, obtainable from Dar-ul-Kutab Islamia, Brandreth Road, Lahore-7 (Pakistan).

Chapter II

The Universality of the Institution of Prayer

God has given the human race a spark of His Divine Spirit called conscience and ability to distinguish between right and wrong. So human nature tends to look up to find the Deity to whom it may do its obeisance, and to seek its help or guidance when in trouble. This is especially so when there is a feeling that no other person or man-made aid could help in the situation. God, in His mercy and kindness sent His messengers to guide the human society morally and spiritually. Unfortunately as time passed the good practices taught to people, degenerated and were replaced by man-made rituals in most cases.

Generally speaking we may classify the human society into certain categories : (i) Those who believe in and have faith in One and Only God whom they worship and pray for help and guidance. (ii) Those who though believe in God, yet have made others (their prophets, their saints or their ancestors) as demi-gods or partners in Godhead; and they seek their intercession when approaching God. (iii) Those

who were led astray from the right path and took idols as their gods, whom they worshipped and from whom they sought help. A conception of a Chief God may be lurking in the background. (iv) Those atheists and agnostics who deny the existence of God and are materialistic in their outlook. As to what they would do when a disaster strikes them is illustrated by a true story which my late father—physician and surgeon, told me, It was some time in 1895 C.E., when he was appointed as a doctor to tend to the labour force employed to build a railway in the then British East Africa. He started his sea journey in a small and old steamship which was none too dependable. On board the ship my father (a muslim) had a Hindu fellow-passenger who was a declared atheist. Naturally there arose religious discussions about the existence of God, but the atheist stuck to his guns, and pooh-poohed any idea of worship and prayer to God. A few days out at sea, a fire broke out on board the ship, and though efforts were being made to put it out, yet the Captain of the ship ordered the passengers to don their lifebelts and line up near the lifeboats. Everybody was excited but some became panicky, and many were loudly praying to God to save them. It was then that my father noticed that the atheist fellow was kneeling and with folded hands and eyes raised to heaven was tearfully praying to God to save him. The fire was finally extinguished and the ship was saved. But the atheist chap avoided my father for the rest of the voyage.

Mind of man is so inclined that if he is warned beforehand against some calamity due to befall him, he wants to arrest it through prayer and charity. Some people believe in the doctrine of preordination, yet strangely enough they

all have recourse to medical aid, in case of illness, whether one lives or dies. The same attitude should be shown towards prayer (as a measure to the fulfilment of destiny) as towards medicine.

In this age of material and scientific advancement, the luxury loving mammon worshippers are liable to forget God and consider themselves as all powerful and invincible. Yet every now and then fate (controlled by God) takes a hand in the affairs of men and gives them a rude shock, so that they come to see the 'reality', but sometimes it is too late.

It reminds me of the tragic story of the sinking of the 'Titanic'—a British-owned liner which at the time was the biggest, most powerful and scientifically designed and luxuriously furnished ship of them all. They said a cork could sink but 'Titanic' couldn't sink. In early April 1912 C.E. it was to sail on its maiden voyage from Southampton to New York. The elite of the society in Europe, England and U.S.A. had arranged to book their passage on this ship on its maiden voyage. A story is related (as appeared in the Reader's Digest) that a lady passenger as she climbed up the ship's gangway, asked a ship's steward if it was true that this ship is considered unsinkable. Back came the proud reply—"Yes Milady, even God Himself could not sink it"!

Yet on the night of 14-15 April, off Cape Race, a mammoth iceberg, in a collision with the ship in the foggy night, cut the ship's hull so badly that all hopes of saving the ship were lost. The passengers were ordered to the lifeboats which were too few to carry all the passengers. Radio Messages for help were flashed out. In the meantime, those who

could not be accommodated in the lifeboats, finally though of God, forgotten so far. They all gathered around a piano and sang the hymn- "Nearer my God to Thee, nearer to Thee;" The Titanic sank before the ship 'Carpathia', in response to the call for help, could arrive on the scene. In all 1517 lives were lost. It looked as if the Fates conspired to lead the so called 'unsinkable' ship to its inevitable doom.

Chapter III

What Some Prominent Non-Muslim Peoples say about Prayer (To God)

Once in a while somebody or other (usually a religious man) writes on the subject of prayer to God, in addition to what he may be preaching from the pulpit. Some of these writings are truthful and meaningful enough to deserve retelling to others, as these never grow old and stale. I remember reading in the English edition of 'The Reader's Digest' monthly magazine, some such articles from time to time and from some of these I quote :

(i) In an article—'What happens when we pray for others', the Rev: Robert MacCracken wrote: "More things are wrought by prayer than this world dreams of (Tennyson). . . . Prayer is the secret of every life that has exercised a proper and enduring spiritual influence. . . . Too often we pray only in a crisis when trouble comes, when disease strikes, when the safety of our country is threatened. Prayer thus resorted to, principally as a means of obtaining things from God when

other means fail, is spasmodic and selfish. What happens when we pray for others? It is impossible to harbour ill-will against any one if you keep praying for him. As George Meredith wrote—"Who rises from prayer a better man, his prayer is answered."

(ii) Rev: Norman Vincent Peale once wrote: 'Question—Whether there are any unanswered prayers (to God)? Answer : No, there are no unanswered prayers. I believe that God answers all prayers in one of three ways: Yes, No, Wait. And the more faith we have the more 'yes' answers there will be.'

(iii) Rev: Ardis Whitman wrote : "Tell to a child: 'God expects us to ask for help in being strong and good and in solving problems we can't solve for ourselves. We should not ask God to 'make us good but to help us to be good. We should not ask God to keep us from getting hurt but we should ask Him instead to help us remember to be careful. Don't tell even a small child that 'God's in His heaven, and all's right with the world ;' Because even a child knows that world is full of trouble, tragedy and injustice. Religion is not a series of answers to questions. It is an experience—and an experience of wonder and gratitude, of sorrow from limitations, of reverence for the Universe and a Power in it greater than ourselves, and of love for our fellow men."

(iv) The Rt. Rev. James A. Pike wrote on 'How should we pray' :—

"Many people think of prayer as a SOS asking God for something they need in emergency. Prayer, however, should be like breathing in a day in and

day out response to our life-giving Heavenly Father.....There are basically five things we should do in our prayers :

(a) *Praise God with adoration*—The prayer of adoration asks for nothing. It reaffirms that He (God) *is*, is great and master and merciful.

(b) *Ask forgiveness from God*—When we feel sorry for our misdoings, only then our prayer of penitence is sincere. God can forgive us and guide us aright.

(c) *Give thanks to God*— We thank for good living, good friends and company, and saving us from disaster, and for the success in our life and work that we have achieved.

(d) *Pray for ourselves*—Let us pray in terms of how we can better serve Him, rather than simply in terms of what we want. Set aside definite times for prayer daily (when we can concentrate best).

Rev: Pike mentions the story of an American man, known to him, who used to do clerical work in a college admission office, but he wanted the position of student counsellor. Rev: Pike advised him to pray to God like this—‘Dear Lord, I think I can serve you better in the new job that is now open. I pray that I may get it ; But whether in the new position or otherwise, lead me into the best use of my time.’ But as it happened he did not get the new job. The administration decided that what he was then doing was invaluable so they kept him there for the time being. Rev. Pike of course told him not to loose heart, but trust in God and keep on doing his duty diligently. Later on, his position was raised both in

salary and status to a higher level than the one he had sought at first. So God works in His ways but man should put his trust in Him, and be patient.

(e) *Prayer for Others*—Nothing is better calculated to crack open our shells of self-centredness than prayer for others. But a good test of the sincerity of our prayer of intercession, however, is our willingness to *do* something. Not only the sick man needs your sympathy but his family may need some help or service also. We must think of that also.

(f) A writer Lawrence Brings, once compiled the opinions and reactions of some typical Americans in different walks of life, on the subject of prayer (to God):—

(a) *A Politician*—“I cannot explain how some of the food I ate last night for supper becomes brain, some blood, some bone; but I haven't stopped eating just because I can't explain it. So prayer to God helps sustain a person in trouble, gives him confidence and assurance”.

(b) *A Judge says*—“The first step towards spiritual strength is taken when all of us come to realise that we cannot accomplish really worthwhile things in life just by ourselves. So we turn to God, the true source of strength and guidance when we sincerely pray to Him many times a day because we love Him and obey Him.”

(c) *A Company Director*—“For prayers to be real, we must resolve to be absolutely honest because only will our prayers mean something to us and to God. Prayer should be of praise, for forgiveness and thanksgiving, as well as prayer for petition and ‘intercession’”.

(d) *A Police Chief*—"The man who is lacking in faith and has never sought help beyond himself, is limiting his capacity to live, to create and to be happy. For some, prayer lends the strength to span the gap between what we are and what we might be. For some, it is the current through which the soul receives surcease for sorrow and despair".

(e) *A Doctor*—"A man cannot practise 'rehabilitation' if he did not believe in God and prayer. Those who suffer ask why did this happen to me? It could only be interpreted as a part of God's master plan for us all, and the testing of us here on earth. In the work of the potter, great ceramics are not made by putting clay in the sun ; they come only from the white heat of the kiln that transforms them from clay to porcelain."

Chapter IV

THE CONCEPTION OF PRAYER IN ISLAM.

Prayer as distinguished from worship may be regarded as the very essence of a real contact with a Living God. True, God is not a mere spectator of events. He is not a helpless observer of the cosmos with its myriads of laws. He is a listening and a helping God, helping externally as well as internally. He has as much control over the material world and its laws as He has over the soul of man and its destiny. If God cannot help us in our present life by the acceptance of our prayers, it is difficult for a believer to maintain himself in the belief that He will help him in the life after death.

State of Prayer— When our soul stretches its hands of petition with enthusiasm and humility towards the source of all Grace, in its effort to get a thing, and when finding itself devoid of resources, it seeks light (through thinking) from other quarters than its ownself, the state of mind which ensues as a result, is in fact, a *state of prayer*.

What is (after all) the object in praying? It is only this that the *knower* of the unseen who has the knowledge and the

the subtlest means (to objectives) may apprise the mind of some sure and good means (to the attainment of our objective), or create the same by virtue of His position as the Creator and the Almighty. Hence there is no conflict between prayer and the adoption of means. That prayer should not be severed from the adoption of means; rather that the means be sought through prayer. In brief, prayer and efforts are two natural urges of the human mind. Efforts or adoption of worldly means is to prayer what effect is to the cause; and prayer precedes efforts in as much as it sets the latter in motion or rather draws them out. Man's good luck lies in the seeking of help from the source of all grace before launching any effort, so that with the help of His eternal light, he may get hold of the very best means towards the attainment of his objectives.

The Holy Quran on Prayer¹

Firstly—Prayer, according to the Holy Quran is a universal institution, and it is not only the righteous men and prophets that are spoken of as praying to God, but even unbelievers and idolaters are frequently mentioned as calling upon God when they find themselves in distress: and God is spoken of as removing their distress by accepting their prayers.

It says: (i) “And when harm affects men, they call upon their Lord turning to Him, then when He makes them taste of mercy from Him, lo, some of them begin to associate others with their lord” (30:33)

1. Maulana Muhammad Ali (the translator of the Holy Quran into English) has given a very illuminating discourse on ‘Prayer’ in his booklet ‘Prayers of the Holy Quran’ extracts from which are given here.

(ii) "Says, who it is that delivers you from the dangers of the land and the sea when you call upon Him (openly) humiliating yourself and in secret : If he delivers us from this we should certainly be of the grateful ones. Says, Allah delivers you from them and from every distress, but again you set up others (with Him)" (6—63,64).

Secondly—the greater a man's faith in God and the nearer he is to Him, the more are his prayers accepted. Whenever a righteous servant of God is spoken of as calling upon his Lord, God is always spoken of as responding to his call. It says :

(i) "And when my servants ask thee concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on me, so they should answer My Call and believe in Me that they may walk in the right way" (2:186).

Thirdly—though it is true that the prayer of one in distress is heard by God, yet he is the Supreme Master and man must submit to his will. It says :

(i) "Nay, Him you call upon, so He clears away that for which you pray *if he pleases.*" (6:41).

(ii) "We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits." (2:155).

The efficacy of prayer cannot be denied on the ground that it is not always accepted, just as the efficacy of medicine cannot be denied because it does not prove efficacious in all cases.

Fourthly—prayer is not negation of resorting to means to

attain an end; it only supplements those means and is further a source of strength to man when the means fail, as they do several times. Thus a very lengthy prayer in the Holy Quran is followed by the words : "So their Lord accepted their prayer : That I will not waste the work of a worker among you" (3:194).

Fifthly—though a man is at liberty to pray for anything that he needs, the highest prayers are those which aim at the good of humanity. These are prayers of intercession for one's friends or relatives or community or country or for the amelioration or guidance to the right path of human beings in general. The last mentioned prayers are those which are the greatest concern of the Prophets of God.

Sixthly—it will be noticed that the prayers of the Holy Quran generally begin with the word *Rabbi* (My Lord) or *Rabba-na* (Our Lord). This translation however, does not carry the real idea underlying the word *rabb*, which originally signifies *the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion*. Hence *Rabb* is the author of all existence; who has not only given to the whole creation its means of nourishment but has also ordained beforehand for each a sphere of capacity, and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. In addressing the Divine Being as *Rabbi* (My Rabb) there is an understood prayer to be brought to perfection through Divine grace. While in *Rabba-na* (Our Rabb) attention is drawn to the fact that he is the Bringer to perfection of the whole of humanity.

Seventhly—the prayers gathered together in this book (Quran) are of two kinds: (i) those that are of a general nature, (ii) those that relate to particular occasions or give expression to supplications of a particular nature. The latter are generally the prayers resorted to by righteous persons of previous ages; but in the varying circumstances of life, one of these prayers or another may be suitable for any one person or may be adapted to his case. The former are generally the prayers revealed for the guidance of Muslims and in these special stress is laid upon the spiritual perfection of man, though the desire for the good of this world and daily life also finds expression here and there.

Chapter V

THE ETIQUETTE FOR PRAYER

It is all very well to say that this is the best of all possible world and all's well ; but you would be living in a fool's paradise if you fail to realise that inspite of your high position in society and possessing power and worldly riches and a nice family, you are still very much at the mercy of circumstances, unexpected trials and troubles or even a violent end. You leave home in the morning for your office with a song on your lips and not a worry in the world, but your motor car meets with an accident and your maimed body is taken to the hospital. A modern populous city with its beautiful buildings, markets, highways and parks, is given such a serve jolt by an earthquake that it is devastated in the twinkling of an eye; with rubble and dead bodies strewn all over. It is called an *act of God*.

The Lord Almighty is All-Powerful. He has given man intelligence and the right guidance so that if man choses he can rise spiritually to side with the angels, or by neglecting

it go down the primrose path to hell. Everything in the universe obeys the Lord's will, and he can do or undo things in a way that man's intellect can't comprehend. With all his power, the Lord God is not only just but beneficent and merciful. He is the master of the Day of Requittal. So, if you are at the end of your resources or in dire distress, you may approach him in all humility and hope and beseech him for help and relief as a favour, as you cannot demand anything. And if for reasons best known to Him, your prayer is not granted, then don't loose heart but await further developments patiently and hopefully.

As in the running of human affairs, certain rules of conduct are framed, which become conventional in course of time, and are called 'Etiquette', so in the matter of prayers certain rules for approach to God and how to beseech Him to gain his favour, should be observed.

(1) Just like in human society when you have to present yourself before a person of rank, you wash up and dress properly and approach and greet him in a befitting manner, so must you behave when approaching the majesty of the Lord God. In the prayer-service of the muslims, as in the congregational prayers said five times in a day (dawn to night) a muslim is expected to observe :

(i) that his clothes are clean. A muslim uses water to wash and clean after his visit to a lavatory. Even when making water he is supposed to be careful that drops of urine do not fall or dirty his body and clothes. He either uses water or some absorbent like a piece of blotting paper to get rid of the drops that may remain sticking.

- (ii) He performs 'ablution' which is obligatory for prayer-service (except in certain circumstances which are explained in the book. 'The Muslim Prayer Book' as mentioned in the preface to this book). For prayers in ordinary circumstances, washing of hands and face and cleaning of mouth and nostrils may at least be done.

Here I am reminded of a true story related by the late Khwaja Kamal-ud-din, the great muslim missionary (of Woking England Muslim Mission fame). He had succeeded in converting the late Lord Headley (Al-Farooque) to Islam. Once in a friendly discussion between the two of them, Lord Headley expressed his doubts as to the necessity of performing 'ablution' for prayer-service at all the times. Khwaja Sahib tried to explain but could not quite convince him, when they reached the residence of Lord Headley. "By the Way" observed Lord Headley "Lady.. is coming to lunch with us so let us go and wash and tidy ourselves a bit",. "Ah, your Lordship", exclaimed Khwaja Sahib, "my point is gained. If we need washing and tidying up before we meet a lady guest we must necessarily do so all the more when presenting ourselves before God?" Lord Headley smiled and conceded the point.

- (iii) When we present ourselves before a high personage the men bow themselves while the ladies curtsy. We stand in a proper attitude and speak respectfully. A similar conduct should be observed

when addressing ourselves to God in prayer. Some bow their heads with folded hands, while others kneel down to denote their humbleness. In ordinary circumstances a muslim may sit down (usually tailor fashion) and raise up his hands together in a cup-shape before and a little away from his face and pray. In a prayer-service, hands are not raised (as above) but may be folded (one forearm over the other) over the chest, or may be held down or in any other position depending on the different postures one assumes during the prayer-service. However the most humble hence the most desirable way to pray is when a person is bent prostrate with his forehead on the prayer-mat. That is how the Holy Prophet prayed on the battle-field of Badar where his ill-equipped band of 313 followers—young and old, faced a well-equipped force of 1000 infidel warriors. He had prostrated himself on the floor in a tent and prayed with tears flowing down :

“O, the Ever-living and the Self-Subsisting Allah, I humbly beseech for Thy mercy and help. O Lord, if Thou allowest this small band of muslims to perish this day, then no worshipper of Thee would be left on this earth;” This plea shook the heavens, and how the hordes of angels who control the elements of this world, and those that influence the human heart and men’s conduct, acted on the Lord’s Command, is another story. The Prophet raised his head from the ground, having been given the glad tidings of victory (See Quranic Verses 54: 45, 46). So, the

impossible happened and the enemies of Islam suffered grave losses and were routed.

When beseeching the Lord God, our attitude must be of utter respect and humbleness and the prayer should be properly worded. Only then you could expect His mercy to prevail and His helping hand to be extended to you.

In the Gospels we read that when Jesus realised that he was going to be crucified (unjustly of course), he went with his disciples to a place called Gethsemane and prayed through the night while prostrated on the ground : "O my Father if it be possible, let this cup pass from me : nevertheless not as I will, but as Thou will" (Math : 26: 36-39). When in agony on the cross he cried out : "Eli, Eli, lama Sabachthani ? (My God, My God, why hast Thou forsaken me?). (Math : 27:46).

Jesus had in mind his prayers to God on the night he spent in Gethsemane. A prayer from a Holy Prophet could not go unaccepted. Jesus was saved from the 'accursed death' on the cross, whatever St. Paul and his duped christian followers may believe to the contrary¹. It was Paul himself who certified it by saying (in Heb : 5-7) : "When he (Jesus) had offered up prayers and supplications with strong crying and tears unto him who was able to

1. For details on the subject see the book — "The Crumbling of the Cross" by M.A. Faruqi, available from Dar-ul-Kutab Islamia, Brandreth Road, Lahore—7 (Pakistan).

save him from death, *and was heard in that he feared*" (italics mine).

- (iv) It is obvious that persons who are well-behaved, not addicted to drinks and reprehensible conduct, and those who believe in One God and worship him, are more likely to be heard by God when prayed to. One should try to improve one's character and dealings with others. If you are kind and charitable to others the Lord God would be kind to you also.

However the fact remains that there are certain pious and holy men who by their exemplary conduct and worship of God and carrying out His commandments in letter and spirit, have gained a special status in the estimation of the Lord God, and who loving God are loved in return. Such persons are more likely to be heard when they approach and beseech God. But mind you they don't have to be members of a high and rich family or belonging to a certain nation, country or race, for it is by their beliefs, righteous living and good deeds that they succeed in attracting God's love and beneficence. In fact there is a saying of the Holy Prophet— "That there are times when a ill-clad bedraggled person with his face and hair covered with dust (holds such an high position in the sight of God) that when he swears by God for a thing to happen, the Lord God sees that it does happen."

- (v) If you happen to know or come across a pious and holy man, then try to cultivate his favour and good

opinion so that you could beg him at times to pray for you. You should serve and please him in so many different ways and times so that he comes to like you and pray for you when the need arises.

A story is told of a holy man to whom a comparative stranger approached and begged him to pray for the recovery of a valuable receipt paper which was lost. The holy man was rather indifferent as he could not very well accede to the requests of unknown persons. As the man persisted in his request, the holy man told him to go to the bazar and bring him some *halwa* (or sweet pudding) to eat so that he may feel under some obligation to him to be able to pray for him. A contact having thus been established, the holy man prayed while the man went on his errand. At the sweetmeat shop the shopkeeper took a sheet of paper from his bundle of waste paper (as was customary in the old times) and wrapping the pudding in it gave it to the man who brought it to the holy man.

He ate the pudding and then happening to look at the wrapping paper he noticed that it was some kind of receipt. He gave it to the man to look at it, who jumped with glee and shouted that it was the very receipt that he was looking for.

- (vi) According to Islamic teachings, God does not like that one should pray to him asking for harm to be done to another human-being or for something detrimental to others. One should ask God for help

in overcoming opposition from others, and making life easier and happier for oneself and the dear ones. Ask for victory over your enemies but leave their fate or punishment for God to decide.

One must remember that in addition to praying, giving of alms to the needy and by being charitable and helpful to those in distress and trouble, is a sure way to turn away the wrath of God. But one should so order one's life along the right path that it gains the favour of God. Says the Holy Quran—
“And when those who believe in our messages come to thee, say: Peace be on you, your Lord has ordained mercy on himself, (so) that if any one of you does evil in ignorance, then turns after that and acts right, then He is forgiving, Merciful.” (6:54).

(vii) Pre-destination (or what people call Fate) really means that God being All-knowing, already knows what one person, under given circumstances, will do and what will be the consequences thereof. A man is not (so to speak) bound hand and foot to do a certain thing. We are aware of certain laws of nature, but there are many God-made laws in heaven and earth of what we have no knowledge. Some facts are made inexorable by God, as for instance He knows exactly when one has to die and this fate *cannot* be changed. A natural phenomenon like an earthquake may occur and leave devastation behind. One has to suffer such calamities, redress the damage done and bear it patiently. However there are certain times when things look so black

that a man does not find a way out. He may irretrievably hurt himself and be undone ; but a humble prayer to God at the proper time may give him hope and strength, and a kindly light may lead him out of trouble.

The holy men do pray to God to help them or others and relieve the distress if possible. But if they are given indications that the course of fate is set by God and would not be altered, then they bow their head and say: 'Let Thy Will be done!'

Chapter VI

THE EFFICACY OF PRAYERS TO GOD.

Elsewhere in this book some selected prayers have been given and explained. Some of those were offered by the prophets of God and were miraculously answered. One typical one may be mentioned here. In chapter 19 (Mary) of the Holy Quran, in the very first verse we find mentioned the great attributes of God—'Sufficient, Guide, O, knowing, Truthful'; which would mean—'Sufficient art Thou as a Guide O, knowing Truthful One!' For a perfect guide has not only to know his trade and what is expected of him, but he must also be truthful so that he can tell *all* that is useful and best for those who follow him and guide them on the right path.

This chapter starts with the story of a righteous servant of God, Zacharias (see Luke-1:6) who in the silence of the night cried before his Lord : "He said : 'My Lord' my bones are weakened and my head flares with hoariness, and I have never been unsuccessful in my prayer to Thee, my Lord. And I fear my kinsfolk after me, and my wife is barren, so grant me from Thyself an heir who should inherit me and

inherit the children of Jacob and make him, my Lord acceptable (to Thee) (19 : 4,5,6). His prayer was accepted and the Lord God said: 'O Zacharias, We give thee good news of a boy, whose name is John (Yahya in Arabic): We have not made before anyone his equal ; He said: 'My Lord, how shall I have a son, and my wife is barren, and I have reached extreme old age? He said: So (it will be)—Thy Lord says: It is easy to Me and indeed I created thee before, when thou wast nothing" (19: 7,8,9). The Lord God cured his wife (Elizabeth) and gave Zacharias new vigour. when John (the Baptist was born. See also Matt :—11:11.

Intercession. In the Bible and the Quran and in other holy books of true religions, one can find many instances where the prayers of God's holy men were answered and some of them miraculously. The life-story of the Holy Prophet (Muhammad) is replete with instances of the Prophet's prayers being answered and fulfilled. Most of the Prophet's prayers were for his followers and their faith, and for humanity in general so that they may see the 'light'. In fact God feels concern for him when He says: "Perhaps thou wilt kill thyself with grief because they do not believe" (26:3).

The Holy Prophet had been given a special favour and privilege by God that he would be permitted to intercede for his followers on the Day of Requittal (43:86). But those who would deserve his intercession (*Shafa'at* in Arabic) would be those who have done their best to follow a righteous servant of God and failed in some respects owing to moral weaknesses, that can benefit intercession; and not those who pay no regard at all to Divine Commandments.

Chapter VII

THE SENDING OF MUJADDIDS IN ISLAM (OR RENOVATORS OF RELIGION)

Islam is a universal religion for all the world and its peoples and for all times to come. The Holy Prophet (Muhammad) was the last of the Prophets of God and no Prophet will come after him. But human nature is such that with the passage of time people start forgetting about the true significance of the faith of Islam, and become lazy and forgetful in the performance of their religious duties. Some extraneous rituals and beliefs creep in and the religion loses its pristine shine and needs renovating and refurbishing. So the Holy Prophet mentioned in his sayings: "Most surely Allah will raise from this Community (Muslims) at head the of every century (Hegirah) one who shall revive (or renovate) the faith of Islam." This saying is mentioned in *Abu Dawud* (one of the six authentic books of Traditions and Sayings of Holy Prophet Muhammad). It has been accepted as not only authentic and true but the very fact of the coming of *Mujaddids* like Imam Ghazali (450—505 A.H.), Imam Taimiyah (661—728), Al-Shaikh Ahmad of Sirhind (Mujaddid-i-Alf Thani) (971—1034 A.H.) and Shah Wali ullah, Muhaddith

Dehlvi (A. H. 1114-1176); and last but not the least Mirza Ghulam Ahmad (the Mujaddid of the 14th Century A.H.), who all claimed to have been appointed as such, puts a seal of veracity on this 'saying'. It is 1396 A.H. now, corresponding to 1976 C.E. These great mujaddids and other holy men among the muslims helped to revive the faith of Islam and restore it to its full glory from time to time. Such was their spiritual greatness and prestige in the eyes of God that some incidents and stories of the efficacy of their prayers would be worth telling to revive the faith of the waverers. But before I do so, I would like to make clear the fact that God speaks today as He did of old.

Chapter VIII

GOD SPEAKS TO HIS CHOSEN ONES.

The attributes of God, like God himself, are ever-lasting. One of his attributee is that 'He Speaks'. Allah makes known his will to human beings (*chosen for this purpose*) as mentioned in verse 51 of Chapter 25 of the Holy Quran :

“And it is not vouchsafed to a mortal that Allah should speak to him, except by revelation or from behind a veil, or by sending a messenger and revealing by his permission what he pleases.”

So the message from God Comes as further explained below :

(i) By revelation (or *wahy*)—It means the *inspired word*, which enters the hearts of the prophets and other righteous persons. It is in this sense that revelation was given to mother of Moses (Quran 28:7) and to the disciples of Jesus Christ (5:111). Vivid and true dreams come under this category.

(ii) The second method is of speaking from behind a veil, which means a scene is shown as in *vision* carrying a deeper significance, or *words are heard* by the person spoken to, as from behind a veil.

(iii) The third form of revelation is that in which a messenger (angel) is chosen by the Almighty God to deliver his message to the person to whom his wishes to speak. Messages of this kind were brought by angel Gabriel to the prophets.

The first two (of the above) may also be granted to the righteous persons who are not raised to the dignity of prophethood. The recipients of these messages are granted certain other spiritual blessings which others do not possess. So it must be understood that in spite of the termination of prophethood, God will continue to speak with the honoured and chosen people of this *ummah* of muslims.

Says the Holy Quran :

(a) "The angels descend upon them " (41 : 30).

This refers to the *auliyas* of this *ummah*.

(b) Then again—"For them is good news in this world's life" (10:64).

This has been corroborated in authentic reports (from the Holy Prophet)—"There has remained nothing of prophethood except *mubashsharat* (good news)" (Al-Bukhari 92 : 5). Then again one saying mentions that as God spoke with the non-prophets from among other nations, so shall he communicate with the followers of the Holy Prophet—(Al-Bukhari 62 : 6).

Thus it is necessary for a *mujaddid* to have Divine Communications. This not only confirms their appointment, but also Allah hears their prayers and answers them in so many words. Their requests are granted if the Lord so pleases, and

they are given glad tidings as well as prophecies of events yet to occur. It is by the proclamation of these prophecies beforehand and their fulfilment, that the *being* of an Alive and All-knowing God is made known to the world to satisfy the sceptics from among them. The sign of a *living Faith* (as established by a true and great prophet) is that it presents a *Living God*, who not only hears but also speaks to his chosen ones. He takes care of his servants. He is the Creator and Sustainer and Lord of all the Universe, and his work tires him not.

Chapter IX

SOME TRUE STORIES OF PRAYERS AND HOW GOD GRANTED THEM.

(1) *Sultan Mahmood of Ghazni (Afghanistan)*

This great ruler of Afghanistan and other regions surrounding it, has left indelible marks on the history of Islamic advance and spread in the region of Turkestan and what is now called the Indo-Pakistan subcontinent. He reigned from 388 A.H. to 421 A.H., and during these 33 years of sovereignty he proved a stalwart defender of the faith of Islam and the muslims. In his times the movements of the *Qaramita* sect which mainly consisted of those rebellious and disgruntled tribesmen of Iranian Origin who on the conquest of Iran by the muslim Forces, found refuge in Bahrain in the Persian Gulf and soon organised themselves into a band of brigands and pirates who became the inveterate enemies of Islam and the muslim society organised as such. Soon they attracted other riff-raff elements from other localities and nations including the Hindu opponents of the Muslim power of Afghanistan. They organised resistance to Sultan Mahmood in the then muslim province of Multan in Punjab, and also had a meeting place with the Hindu cell of Muslim-haters at Somnath, Kathiawar, a state bordering on the Arabian Sea.

Sultan Mahmood had to invade certain regions of northern India in order to punish the Hindu rulers of the area who organised resistance against the Sultan and aided and abetted his enemies.

Somnath was a flourishing city and seaport and its sacred temple with a great idol considered to be invincible and all-powerful and a granter of human requests, was the centre of attraction and interest for Hindu pilgrims from all parts of the country. Naturally immense amount of wealth accumulated there. For reasons of state Sultan Mahmood decided to attack Somnath. The Sultan marched with his troops to Multan in 415 A.H. or 1025 C.E. He had to organise his expedition as he had to cross a desert area in hostile country. It is written that twenty thousand camels were commandeered to carry provisions and water carrying leather bags for an army of thirty thousand warriors. Somnath was reached and the muslim army laid siege to it from land and sea. Ten thousand Rajput Hindu troops opposed him from within the fortified city. However they had issued hurried and urgent calls to neighbouring Rajas to come to their help. Before long a force of about forty thousand Rajput warriors appeared on the scene and attacked the muslim troops from the rear. So the muslim army had to fight on two fronts. The situation had become critical.

The first thing the Sultan did was to get down from his horse and prostrate himself before God and pray tearfully for His help and victory; as otherwise the army of the faithfuls would be wiped out and the muslim cause in India would

suffer a disaster. It is said that some sort of quarrel arose amongst the Rajas of the attacking Hindu force and they failed to cooperate with one another. The Sultan in the meantime, putting his faith in God, told his troops that either they must fight and win or be wiped out. In the battle that ensued the muslim army was victorious; and soon after the town force surrendered. Mahmood had to smash that centre of iniquity and conspiracy and immense wealth fell into his hands. However as Elphinston that great historian of India, states that there is no evidence to prove that Sultan Mahmood forced any Hindu to accept Islam; or kill him wantonly. In fact he had pardoned Raja Anand Pal (son of Raja Jaipal of Punjab) several times for his rebellious activities and even had reappointed him to his domain.

When finally the Sultan decided to return back home to Ghazni, the warm weather was approaching and his soldiers were getting weary and home-sick. So the Sultan in order to shorten his return journey decided to make a short-cut through the Thar Desert on his way to Afghanistan via Bolan Pass. The path chosen was not a regular caravan route and water was scarce; so a competent and knowledgeable local guide had to be arranged. A Hindu guide was brought to him and he swore that he knew the region as the palm of his hand, and could guide the Sultan and his army safely and by a way where water could be found. The Sultan agreed to pay him handsomely and one fine morning the march began. But the Hindu guide had treachery in his heart and wanted to avenge the reverses suffered by the Hindus. He led the army astray so that it was late afternoon and still there was no sign of any water source for the thirsty men and beasts. The Sultan ordered a halt, and suspecting treachery, grilled the Hindu

guide till he broke down and confessed that he was glad to have avenged the disgrace of the Hindu people as none of the muslims could survive now. The guide was of course executed.

The Sultan having realised the serious situation, got down from his horse and prostrated himself on the ground and literally cried for help and mercy from the Lord God who controlled life and death. His fellow troopers were praying too in their own places. After a while he lifted his head and raised his eyes towards the heaven. His attention was diverted to a flight of cranes flying in a 'V' formation towards the west. He suddenly thought that cranes would spend the night on a stretch of water and are probably heading there now, as evening was approaching. So the Sultan ordered a detachment of his horsemen to follow the flight of cranes and see where they alight. The horsemen galloped away and after some time saw the cranes circling downward and finally land on a small lake of water. The men reached there and tasted the water and found it palatable. They rushed back to report and soon the whole of the muslim army was able to drink and bathe. The Lord God was thanked in the evening prayer.

(2) The Conquest of Constantinople

It was in the year 1453 C.E. that Sultan Muhammad the second, ruler of the Turkish Empire in Asia, after many skirmishes with the Christian ruler of the Byzantian Empire with its capital at the strategically located city and seaport of Constantinople (now called Istanbul) founded by Constantine the

Great, finally decided to attack the fortified city of Constantinople and conquer it. That would not only remove a hostile area of trouble but would also open the door for the spread of Islam in the west. The Sultan made necessary preparations and finally succeeded in laying siege to the fortified city, for which purpose the Sultan had to gain Command of the sea also as he had to cross the Bosphorus to give effect to it.

In the Sultan's retinue were a number of learned men of whom reportedly one Qazi Shamsuddin was a pious and holy man whom the Sultan held in great esteem. When the fighting was going on, this holy man had a whole solitary tent to himself to live and pray in, and had posted a durwan at the entrance to see that no one disturbed him.

When the final assault on the fortifications was made by the muslim troops the defenders put up such a desperate and spirited fight that muslim troops could make no headway. The Sultan felt that if this attack of his troops failed, the fortifications and hence the city would never be taken. He thought of the holy man and sent an aide-de-camp on horseback to go and request the holy man on Sultan's behalf to pray to God for the success of the muslim arms. The aide-de-camp was held outside the tent by the durwan who said that the holyman was prostrated on the floor of the tent and praying tearfully to God. Some time after the holy man raised his head when the aide-de-camp rushed in to give him the Sultan's message. But the holy man smiled and said: 'Constantinople has been conquered;', and asked the aide-de-camp to go back and convey his congratulations to the Sultan. The aide-de-camp returned back puzzled and wondering; but

found that the city had in fact been stormed and the muslim armies had entered it.¹

(3) *The Founding of the Muslim Rule in India.*

After the frequent raids by Sultan Mahmood of Ghazni (Afghanistan) the north-western part of the Indian Subcontinent remained more or less under the sway of muslim rulers. They had frequent skirmishes with their Hindu neighbours in the south. One of the Rajas was Pirthvi Raj (also called Rai Pithora) who ruled over Ajmere and Delhi States.

He was the biggest and most powerful and had in fact occupied some of the adjoining territory of the muslim state to its north which was controlled by Sultan Shahab-uddin Ghauri of Afghanistan. The Sultan having failed to get back his territory by peaceful negotiations, at last decided to fight for it. The two armies met at Taravari in Southern Punjab, but the Sultan suffered a reverse.

In the meantime some far-reaching events were happening elsewhere in India. One muslim saint-Khwaja Moeen-ud-din Chishti, under Divine inspiration, had migrated to India to preach the message of Islam to the Hindus, and had chosen Ajmere a respectable town in Rajputana, which was also the seat of Government of Rai Pithora, to be his residence. In spite of opposition he persisted in his peaceful preaching of the faith of Islam and was gaining converts.

1. I was fortunate in having as my teacher and tutor the late Maulvi Akbar Shah Khan (of Najibabad, WP, India), a great historian and learned man, who is the author of "Tarikh-i-Islam" (in several volumes) and several other books like 'A' eena-i-Haquiqaat Numa' where these incidents (1) and (2) above have been mentioned. He personally related these to his pupils also.

In the year 587 A.H., when Rai Pithora (Prithvi Raj) had defeated Shahabuddin Ghauri, one of his favourite servants came under the spell of Khwaja's preachings and was duly converted to Islam. This caused a bit of a stir-up in the court circles and the Raja's other servants started teasing and remonstrating with the 'converted' colleague of theirs, and made his life so difficult that the poor man went to Khwaja Moeenuddin Chishti and sought his intervention in the case. Khwaja Sahib arranged to have his message conveyed to Rai Pithora and interceded on behalf of the 'converted' servant who was innocent and had become a victim of intolerance of his Hindu colleagues. But Rai Pithora was then in an exultant mood, for had not he defeated the muslim Sultan a short time ago, so in his proud and prejudiced mind, this request of a muslim '*fakir*' was beneath contempt. Rai Pithora not only rejected the intercession of the saint but called him an upstart and faker and what not. The report of this incident finally reached the ears of the saint, who then appealed to that 'King of Kings' in heaven. Came the Divine injunction : " We will deliver Pithora alive, bound hand and foot !"

In the meantime, Sultan Shahabuddin Ghauri, smarting under the defeat and having not regained control of his territory of Sirhind and Thanesar from Rai Pithora, made preparations of another campaign in which he would fight it out with Rai Pithora once for all. He finally entered his territory in India with an army of 40,000 horsemen, and 80,000 infantry. Khwaja Moeenuddin Chishti having heard of the news, quietly came and joined the retinue of the Sultan who revered him greatly. He realised that a momentous conflict

between the Hindu and Muslim forces would ensue soon, and he desired to be there to pray for the success of the muslim arms. In the meantime Rai Pithora (Prithvi Raj) had collected a mighty force of 300,000. (both horsemen and foot) and he brought also some 3000 elephants caprisoned and ridden by armed men and archers, and which formed the vanguard of the Hindu army. In fact Rai Pithora himself rode on one of these—a magnificent beast with royal trappings. The horses of the muslim cavalry, being not used to the trumpeting elephants, showed sign of restlessness and were difficult to control.

The battle was joined at the old battlefield of Travari, and the tide of battle ebbed and flowed. This happened in the year 588 A.H. according to 1192 C.E.

Then it happened. It is reported that the elephant, ridden by Rai Pithora (Prithvi Raj), while charging, was bogged down in a mire and could not extricate itself. On this Rai Pithora had to climb down from the houdah and get on horseback. Just then the Sultan with ten thousand of his iron-clad reserve cavalry charged at the centre of the Hindu army and swept everything before them. In this melee, Rai Pithora was lost sight of by his troops, who considering him killed, lost heart and started fleeing, and then the rout started. Rai Pithora was captured some miles from the battlefield and lost his head.¹

1. The incident above is described at page 185 of the book 'Chashma Chashma-i-Kausar' by Sheikh Muhammad Ikram (I.C.S. Retired). It is also mentioned at page 50 of the book "Muntakha-but Towa-rikh" Vol:1 (printed in 1868 C.E. in Calcutta).

The Sultan followed his victory through and established his governor Qutubuddin at Delhi, which started the Muslim Rule in India for some centuries to come. The Sultan also visited Ajmere the government seat, and re-established Khwaja Moeenuddin Chishti in his abode. The Khwaja preached the faith far and wide and gained many converts ; and when he finally left for his heavenly abode, his religious successors carried on the good work. Later on Muslim Kings built a beautiful Shrine over his tomb and and a mosque and guest house adjacent to it. This Shrine attracts muslim (and some non-muslim) pilgrims even to this day.

4. *A Timely Aid to save Islam (in India)*—

The Mughul Empire in India dwindled down to nominal rule over area in and around Delhi (the capital city). Internecine conflicts were the order of the day. East India Company of England had gained a firm foothold in Calcutta (Bengal) area and in and around Madras and Bombay side. The Mahrattas (a Hindu Warlike people) had carved for themselves an empire in the south and central India. Their well equipped armies, aided by artillery, had overrun the northern part of the country and the Moghul King in Delhi was a 'puppet' in their hands. Since Mahrattas were anti-muslim in their attitude all along and their soldiers were prone to kill and loot all those whom they subdued, so the very existence of Islam and muslims in the country was endangered.

At that time, a muslim holy man, Shah Waliullah (called Muhaddath Dehlvi) was residing in Delhi and was carrying on the good work of proselyting and service to Islam and the

Muslims. He is reputed to be the *Mujaddid* in Islam of the 12th century A.H. He realized the critical situation in the country under the Mahratta invasion, and found the Muslim faith and muslim lives and property in jeopardy; to save which some extraordinary action had to be taken without delay. There was only one muslim—Sultan Ahmad Shah Abdali of Afghanistan who could tackle the Marhatta forces with any hope of success. Amongst Shah Sahib's followers and well wishers was one Nawab Hafiz-ul-Mulk Rehmat Khan of Breli (Rohilkhund). Many of the muslim students studying in the religious school run by Shah Waliullah, were helped by scholarships from the Rohilla Chief Rehmat Khan. So Shah Waliullah arranged through Rehmat Khan, for an urgent message to be sent to the Afghan King to come and save Islam and muslims in India from Mahratta oppression. This letter had the desired effect.

Ahmad Shah Abdali made preparations for the invasion of northern India, but at the same time sent a message to the muslim Nawab of Oudh (Najibud-Dowlah) and the Rohilla Chieftain Rehmat Khan of Rohilkhund to be prepared to assist him. The mahrattas collected several hundred thousands of soldiers—horse and foot, and aided by the finest artillery then available in India, advanced and came face to face with the Muslim armies in the reputed battlefield of Panipat. Both sides were well aware that the fate of India and the muslims was in the balance, and that the result of the battle would seal that fate one way or the other. It had to be a fight to the death.

History books tell us that a sanguinary day-long hard-fought battle was fought in which both sides gave of their

best. The muslims were fighting for their very existence and their perservance, hardy physique and faith in their cause, prevailed in the end. It must not be forgotten that while this battle was being fought, some miles away a venerable holy man (Shah Wali Ullah) was lying prostrate in a small dark room and praying to Lord God to grant victory to the Muslim arms. The prayer was granted and the muslims were victorious. The Mathrattas suffered such a shattering blow to their forces men, money and equipment, and last and but not the least their prestige that their dream of a mahratta empire was shattered for all times to come. The muslim masses gained another lease of life and libery. This battle was fought in 1761 A.D. The saint died in 1762 A.D., when he was about sixty years of age.

(5) *How a village came to be named after a saint*

About ten miles or so, going northward from Lahore (in Punjab, Pakistan), there is a village called Kala Shah Kaku. There is a story as to how it came to be called as such. Many, many years ago there used to live a holy man a mystic fakir named Shah Kaku, in a shack in the vicinity of a hamlet where the present village is situated. He led a retired life in meditation and prayers; and the villagers used to leave something for him to eat daily, but the fakir never begged for anything. The people in need used to visit his abode and begged him to pray for them.

In these regions monsoon rains usually start about the middle of July and last for about two months or so. These months in the local calendar are called *Savan* and *Bhadun*. The farmers especially look forward to the coming of these

months, when the rains not only help their crops but also lessen the intense heat of the summer season. As soon as the month of *Savan* comes with rains, people not only rejoice but womenfolk make a swing (usually consisting of a loop of rope with a seat attached) and fasten it to a branch of a tree, and sit on it and swing backward and forward accompanied by light-hearted songs.

As the story goes, one year there was a hot summer season on and people were anxiously awaiting the start of *Savan* month. But when it started there were no rains to water the crops and cool down the hot earth. Everybody was soon panting with heat and exhaustion. The last day of the month of *Savan* dawned and still there was no sign of clouds. The people got desperate and went in a body—men, women and children—to the hut of the holy man, and begged him to pray to God for rain. The holy man was greatly disturbed and told them not to bother him; but they begged and cried and would not go away.

The fakir at last asked for two things to be done first. One was to fetch a used black iron disc (called *Tawa*) used for baking unleavened bread called *Chapati*. Some black soot always gets deposited on its nether side. The second thing to be done was to send for a man with a drum, who could beat it to produce a sound with rhythm. All this was done soon enough.

The fakir then rubbed his two hands on the sooty side of the *Tawa* and blackened his face with them. He raised his hands and eyes towards heaven and prayed :

“O Lord ! I have come to beg for your mercy and grace to send the rains of your benevolence so that this hot earth may cool down and thy creatures may drink of Thy water and live to thank Thee; I have already blackened my face in humbleness, and the disgrace would be mine if you refuse my request. But this blackened face would only be washed now by the rain of Thy grace, or it will remain blackened ;”

The fakir then asked for the drum to be beaten in a rhythm and in his mystic mood he started dancing, with his hands and eyes still raised toward heaven. He started chanting an improvised couplet of his prayer :

“*Ek din reh gaya savan da*

Teh eh waila-ee-menh barsavan da”

It meant “Only one day is left of the month of savan, so (O Lord!) it is *the time* to let rains fall!”

The holy man was lost to the world in his myetic dance and chant; but the people all around had also raised their faces and hands heavenward, and were dancing and reciting the same chant to the accompaniment of the beating drum. How much time elapsed nobody realised or cared.

Soon came a gust of the easterly wind bearing coolness and moisture in it. Before long dark clouds started appearing on the horizon; and before the sun set, the welcome rains started falling in real earnest. The blackened face of the holy man was at last washed clean by the rain. The ways of the Lord are unpredictable but sure. He does care for his dear ones.

The villagers in thanks giving resolved to name their village after the saint, but added the prefix of *Kala* (black) to to the name of Shah Kaku.

(6) *How an almost sure death was avoided.*

Many true incidents of the acceptance of prayers are reported in the life-story of Mirza Ghulam Ahmad, the *Mujaddid* of the current 14th century (Hejirah)¹. The Mujaddid had laid emphasis on the fact that God speaks and communicates through his chosen holy persons; and that he is a Living and All-Powerfull God who listens to the prayers of his servants (men and women), and grants them if he so pleases.

One such instance of the acceptance of prayer deals with the story of a pilgrim Abdul Karim by name, who had come to Qadian (in Punjab, India) the seat of the mujaddid, to learn about religion. In the summer season the boy was bitten by a rabid dog and had to be sent to Kasauli hill station sanatorium where only the course of injections to prevent hydrophobia, was given. After the said treatment the boy returned back to Qadian. But some time later he developed symptoms of hydrophobia like difficulty in swallowing water and intense dread of the same. On this, his condition was reported by telegram to the Kasauli sanatorium, but back came the reply: "Sorry, nothing can be done for Abdul Karim."

1. For details of his life-story and mission please write to Dar-ul-Kutab Islamia, Brandreth Road, Lahore-7, Pakistan.

This grieved Mirza Sahib very much as the patient was a poor student pilgrim, away from his home and people. So in the silence of the night Mirza Sahib prostrated himself before the Lord of Life and Death, and begged in tears for his mercy. The Lord responded. In a vision Mirza Sahib was shown a prescription to be prepared and given to the patient. But in the morning the process of recovery had already started as Abdul Karim lost his dread of the water and asked for some food. The medicine was prepared and administered to the patient who in time recovered completely. When this fact was communicated to the Kasauli doctors, they replied back that the recovery of Abdul Karim was truly a miracle.

(7) *Intercession (Shafaat) in a Prayer needs God's prior permission.*

In another case, one boy Abdur Rahim, son of Nawab Muhammad Ali of Maler Kotla, a bosom friend and follower of Mirza Sahib, fell dangerously ill and attending physicians gave up all hope of recovery. Mirza Sahib was naturally upset and in the night in his *tahajjud* prayer, he begged the Lord God for the recovery of the boy; but the indications he received were that the boy may die. In desperation Mirza Sahib prayed to God and *interceded* on behalf of the sick boy. Down came the Divine reprimand; "Who is he that can intercede with Him but by His permission?" (2:255-The Quran) Since by intercession, the proposer arrogates to himself a privileged position, so it requires the prior permission of God Almighty. Mirza Sahib at once felt penitent and recited *Istaghfar* (God's forgiveness). Some time later the necessary permission was granted. On resuming his prayers, Mirza

Sahib was shown in a vision a prescription to be prepared and given to the patient. This was duly done and the boy became well again.

(8) *The Author's own Short Sotry.*

This incident was related to me by my father. It was in 1902 C.E., when I was two years old that I fell ill with typhoid fever. In those days the anti-biotics had not been discovered and there was no specific cure for this malady which had to run its course of 7 or 21 or 45 days, and very often proved fatal. The physicians gave general treatment as in a fever and tried to maintain the bodily strength and resistance to the disease. In my case it was eleventh day and the fever had not abated. I was in a coma and my pulse was becoming weaker and irregular.

My mother (God bless her) had heard about Mirza Sahib the mujaddid of his time and that God heard his prayers favourably. She compelled my father to go at once by train in the night to Batala (the nearest railway station) and then by a horse-driven country cart to Qadian over eleven miles of rough unpaved road. It was two o'clock in the morning (or late night) when my father reached Qadian where streets were dark and deserted. He ultimately found the residence of Mirza Sahib, and waited in the guest room attached to the Mosque, where even at that time of the small hours of the night, muslim worshippers were praying.

After the morning congregational prayer, my father was admitted to the living-cum-bedroom of Mirza Sahib and sat on his cot along with him. The talk at first concerned the

claims of Mirza Sahib and other related religious matters. My father became convinced of the truth of Mirza Sahib's claim and thinking that life was uncertain and another opportunity may not present itself, he requested Mirza Sahib to take his *bai'at* (pledge of fealty). It was then that my father thought of the purpose for which he had come, and begged Mirza Sahib to pray for the recovery of his son who was lying dangerously ill. Mirza Sahib raised his hands, in which my father joined, and prayed long and deeply. Then Mirza Sahib said that God will be kind and merciful and asked my father to put his faith in Him and not to worry too much. My father took leave and returning back.

That very morning (the 12th day) at Amritsar where I lied sick, my mother took my temperature and found it *normal*. It was not to be expected in this kind of fever as it meant something serious, so the attending physician was sent for. He also took the temperature and found it normal. What was more I had regained consciousness and was asking for nourishment. This was so unusual that every one was puzzled. So another near miracle, due to the efficacy of prayer to God, had occurred; and here I am, thank God;

Chapter X

STORY OF ANOTHER HOLY MAN, WHOSE PRAYERS BROUGHT RESULTS.

The greater a man's faith in God and the nearer he is to Him, the more are his prayers answered. According to this criterion, the man proved the best and the highest, was the Holy Prophet Muhammad (May God's peace and blessings be upon him). You read the life-story of the Holy Prophet and you would find how God's grace covered him and favoured him in his day to day living. In fact many a things he did, the decisions he made and the talks he gave were through God's guidance which descended upon his heart. In Islamic terminology it is called *Wahy-i-hhafi*. The Holy Prophet is the best exemplar and the highest model of virtue (personified) for the 'faithful' under all circumstances. The verse 33:21 in the Holy Quran supports this statement.

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After the Holy Prophet came his four exalted caliphs (*Khula-fa-ai-Rashi-deen*), and later on came the mujaddids of each century (Hejirah). Of course there were holy men (*auliya-Allah*) to be found more or less at all times amongst

the muslim ummah after the Holy Prophet. These were righteous men and some of them had risen to a stage where God chose them to be the recipients of his messages at times. Some of them (especially the mujaddids) proclaimed to the muslim people of what they received and heard from 'On High', while others kept it to themselves.

Of those mujaddids who were directed by God to proclaim themselves, the latest was Mirza Ghulam Ahmad (of Qadian—India) who was not only the ordained mujaddid of the 14th century (A.H.) but also claimed to be the *Promised Messiah* and *Mehdi* (whose advent was expected by people of different religions)¹. He founded the Ahmadiyyah Movement in Islam to defend the Faith and propagate it. Many thousands of Muslims (including non-muslims who accepted Islam) entered his *bai'at* (*Pledge of Fealty*) to serve the faith of Islam. He claimed to be a humble follower of the Holy Prophet Muhammad the last (final) and best of the Prophets.

Amongst those who accepted him were many righteous men. About one of them I want to write in particular, as he was the one whom I knew intimately and from whose prayers I myself, my family and our mutual friends benefitted considerably. He was one of those chosen few holy men with whom God speaks (through His angels) and who are favoured with visions and true and vivid dreams. As he deserved the favour of God through worship, meditation and exemplary conduct, so his prayers were often favourably answered. My object in writing about him is not only to express

1. For details of his life-story and mission please write to Dar-ul-Kitab Islamia, Brandreth Road, Lahore-7, Pakistan.

my gratitude for his prayers for me in the past (as he is gone to his heavenly abode now), but also to impress upon the readers the fact that anybody who has a sincere faith in God, His prophets and the Holy Quran and leads a righteous life, could be favoured by God (if He so wills) with visions and true dreams, etc. The holy man in question was one *Syed Asadullah Shah* (May God's peace be on him).

My father was posted as an Assistant Surgeon incharge of the Civil Hospital at Pindi Gheb (Punjab) about 1903 C.E. One day a medium sized bearded young man of about 30 years of age came to the hospital for consultation with the doctor (my father) and introduced himself as Syed Asadullah Shah working as Girdawar Qanungo (like a head clerk) in the local tehsil (land revenue collector's office). Both of them took to each other and soon found out that they both belonged to the same Ahmadiyyah Movement. My father prevailed on Shah Sahib to shift his residence to a quarter attached to my father's bungalow, so that they could say their five daily congregational prayers together in the small mosque at the hospital.

Shah Sahib came of a respectable land-owning Syed family of Sialkot district, and had finished his education in a high school and then joined Government service. He was religiously inclined from his boyhood which led him to investigate about the claims of Mirza Sahib and finding them true, he joined his followers. During his stay in Pindi Gheb we all soon found out that Shah Sahib was one of those chosen few whom God favours; and then there was no end to the requests for prayers from all members of our family. When

we the children pestered him with trivial requests, as I now realise, he would in good humour ask us to bring him some halwa (sweet pudding) to eat so that he may feel better able to pray for us. We would get our mother to prepare the stuff and then take it eagerly to Shah Sahib. This relationship of love, admiration and close friendship and mutual help continued on for all our lives; even when we happened to live apart and later on got into service or business and had our own families. But whenever any of us was in trouble or ill, forthwith would go a telegram to Shah Sahib to pray for us. He always obliged and would inform us if he received any indication for or against. Quite often we were benefitted. I will mention a few typical cases later on.

Here I may mention one incident which throws light on the sterling character and faith of Shah Sahib. The midday prayer on a Friday is an obligatory congregational prayer. Shah Sahib used to leave his work in the Tehsil Office when he heard the *azan* (call to prayer) on Friday noon and went to the mosque. In those days no interval (as a concession) was given to Government muslim employees for saying the Friday prayer in the mosque. So the tehsildar (officer in-charge) a Sikh by religion, reprimanded Shah Sahib for leaving his work at midday on Friday. Shah Sahib told him about the importance of the Friday prayer, and also made clear that on that day he (Shah Sahib) sat after office hours to finish that day's work. But the prejudiced Sikh tehsildar forbade Shah Sahib to leave office. On this Shah Sahib wrote his resignation from his job and gave it to the Tehsildar; saying: When the Lord God calls I must obey, though it may be disobedience to your man-made rules. The tehsildar, knowing the worth and honest work of Shah Sahib, did not accept the resignation and allowed Shah Sahib to leave office at midday on Friday in future.

Chapter XI

HOW SOME PRAYERS WERE ANSWERED.

(i) It was in Gujjar Khan (District Rawalindi, Punjab) where I had gone with my mother who was visiting her father a police official there, that I caught cold and was soon sick with Pneumonia. I was about 8 or 9 years old then. My father who was elsewhere, was informed by telegram and hastened to my side. My father, being a physician, knew that there was no specific cure for pneumonia (as in those days anti-biotics were unknown) and it had to run its course and the crisis came on the seventh day when the patient may survive if he was strong enough and was well looked after or he may die. My father had informed Shah Sahib by telegram about my sickness and requested him to pray for my recovery. Before the critical seventh day arrived, a letter from Shah Sahib came, saying that he had tearfully and steadily prayed for me and was informed : "(The boy) will become an Assistant Engineer"; It puzzled him at first but on further thought he realised that it was a glad tidings for not only the complete recovery of the boy from illness, but that he will grow up to manhood and enter the Engineering profession. I became well again.

In later years, I chose such courses of study in my school and college terms as would enable me to enter the engineering profession; but my wish was not fulfilled.

It was by chance (after graduating from College) that I happened to see a news item in a Lahore newspaper, that one Muslim Association of America in California U.S.A. was inviting applications from suitable muslim students for engineering study in U.S.A. They would pay their sea passage and give scholarships for one year till they are able to support themselves. I typed an application alongwith copies of certificates and together with a passport size photo, sent it by registered post to the Association. Since I had little hope of winning in this competition, so I forgot all about it. It was in the last quarter of the year 1920 C.E. that news came through the Anjuman Himayat-i-Islam, Lahore that I was one of the lucky students selected.

In due course we landed on U.S.A. soil and after having reported to the Association were sent to the Oregon State University. There I took up Electrical Engineering in which I graduated in 1925. I later on joined the Westinghouse Electric and Manufacturing Co., at East Pittsburgh; and after about one and half year's training, returned back home to India in 1927 C.E. In 1929 I was selected by the Indian Public Service Commission for an officer's post in the India State Railways. I finally retired in 1963 C.E. as Deputy Chief Engineer (Signals and Telecommunications) of the Pakistan Railways (which was named as such in August 1947).

Sahib Sahib had retired from service in the early 'forties' and had finally migrated to Lahore and settled there. He sure was glad to see his protegee getting on in the world.

(2) When posted in Calcutta, my wife on the birth of my second son in 1933 C.E. through the carelessness of the midwife attending, contracted Tetanus. It was on the third day that it was detected when her jaws could not be opened and muscular spasms contracted her back now and then. The prescribed injections were given but it is such a terrible disease that it often proves fatal. I had, of course, sent a telegram to my father and to Shah Sahib informing them about this illness and requested them to pray for my wife's recovery. I myself prayed tearfully in prostration. The next few days passed in great anxiety and the treatment continued. A letter from Shah Sahib came in which he had stated that he had virtually spent a whole night praying tearfully for the Lord God to have mercy. He heard words saying: "The murderous weapon will not slay!" My wife did recover, though she remained an invalid for a long time to come.

(3) My mother, aged about 58 years, fell ill with pneumonia in 1932 C.E. at Dalhousie (India). There were no antibiotics then available, so my father, being a physician, did all that he could. A telegram was sent to Shah Sahib for prayer. On the seventh day came the crisis of the disease but my mother survived and started recovering. In the meantime a letter came from Shah Sahib saying that he prayed and prayed but the answer came "Paradise has been brought nigh!"; so he was afraid that she may not recover. This upset my father a lot but he waited hopefully. All of a sudden my mother suffered a relapse and after a few days breathed her last. God's will be done !

(4) My eldest son A Zafar had passed his M.A. Examination from Punjab University with distinction. He started looking for a job and wrote to Shah Sahib to pray for him, which he did as he liked the boy. He was given the glad tidings that the boy would lead a meritorious life and would be appointed as a Deputy Commissioner of a district. My son later on sat for the Civil Service Examination, passed it with distinction and joined the Civil Service of Pakistan; and served as a Deputy Commissioner as well.

I apologize for mentioning again and again my family affairs, but since Shah Sahib was intimately attached to our family, so I can describe these events with surety and personal knowledge. Now I will mention few other remarkable cases of the predictions or prayers as answered by God and intimated through this holy man.

(5) It was in 1942, during the course of the Second World War, that Shah Sahib in one of his nightly prayers was informed : "*King Farouk (of Egypt) dethroned*". There was no sign of anything of the kind in Egypt at the time. This prediction was published in 'The Light' weekly (May 16, 1942) of Lahore. Some years later in July 1952 events so turned up in Egypt that King Farouk was made to resign his high rank. The fulfilment of the prophecy was again published in 'The Light' weekly of 24th September, 1952 date.

(6) One remarkable incident was reported by Zauq Akhtar of Swat (as published in the monthly magazine 'Ruh-ul-Islam' of Lahore in July 1957). His cousin was implicated in a murder case and was sentenced to death in June, 1955 by the Session Judge of Abbottabad (Hazara-Pakistan). Shah

Tahib being at Abbotabad at the time was approached to pray for the condemned man so that at least the death sentence may be commuted to life imprisonment. Shah Sahib prayed and what he saw in a vision gave him the hope that on appeal this would come about. But both the appeals in the High Court, Peshawar and the Federal Court of Pakistan were rejected. The man's relatives appealed for mercy to the then Governor General of Pakistan at Karachi, as a last resort. his time the petition was prepared well and properly so that the death sentence was commuted to life imprisonment.

(7) When the resolution for the establishment of Pakistan was passed in March 1940 at Lahore by a representative gathering of Muslims, Shah Sahib continued praying for the fulfilment of the same, in spite of several periods of depression and hopelessness that were experienced, before the deed was accomplished on 14th August, 1947. Shah Sahib had of course been informed beforehand that the muslim cause will succeed.

Later on the predominantly muslim-populated state of Jammu and Azad Kashmir was forcibly annexed (through treachery) by Indian (or Bharat) armies. When later on the case came up before the Security Council of U.N.O., then in spite of the resolutions by U.N.O. that a fair and free plebiscite of the people of the state to decide whether they wanted to accede to Pakistan or Bharat, and with which both Pakistan and Bharat concurred, the Indian armies remained in occupation of the state inspite of protests of Pakistan.

Pakistan is determined to see that right is done, especially as this affair has embittered the relations between the two

countries. Shah Sahib was sorely grieved at this unfortunate turn of events. He kept fasts and prayed for over a year, but he got the indications that this state of affairs will continue for some time (how long God only knows!). But ultimately certain events in the world will happen, which would bring about a situation in which after a conflict between Pakistan and India :

- (i) Pakistan will gain the upper hand and the southern border of Pakistan would extend as far as Ajmere in Rajputana (India) ; and
- (ii) Kashmir will be freed and would form part of Pakistan.

Let us all wait patiently and hopefully, putting our trust in God and 'keeping the gun-powder dry'.

(8) Asadullah Shah Sahib was born in 1820 C.E. He was a good and religious minded boy and did well in his school education. Later on he joined Government Service. He had married and had four sons. After leading an honest, hard-working and righteous life, and gaining favour in the sight of God, he passed the latter part of his retired life in Lahore, going in Summer to Abbottabad to stay with his friend, Dr. Saeed Ahmad. When in Lahore he frequently came and stayed with me and my family for several days, and blessed us with his company and prayers.

In 1956 C.E. he fell ill and never recovered. He knew the end was drawing nigh but felt no regrets. Till at last on 14th February 1957, he left for his heavenly abode at the age of 87 years. He has left us all sadder and poorer for the loss of his goodly company and prayers.

Chapter XII

HUMAN PRAYERS TO GOD, AND THE CONDITIONS OF THEIR ACCEPTANCE.

(1) As has been mentioned before, the Almighty God, the Creator of Universe and its Sustainer, has complete control over the same and does what He pleases. He has created Man as 'the roof of creation' and has given him intelligence and the ability to distinguish between right and wrong. He has put a Divine spark in man's nature, which is called 'conscience'. He sent his Messengers to guide man aright and show him the way to make good and lead a contented life. There was one universal message of God and that was obedience to God's laws and commandments. The word 'Islam' means the same thing. Previous 'messages' got tampered with and lost their effectiveness ; so the Lord God sent the same universal message but now made complete in all respects- called Islam, through the last and best of his prophets Muhammad (may God's peace and blessings be upon him). The code of life he left behind i.e. The Holy Quran (as revealed to him and preserved in all its purity) and a record of his sayings and actions, holds good for all times to

come. So the Ever-Living God sent a 'living prophet with a 'living faith which has to be accepted and followed if one hopes to gain God's favour and salvation. A muslim reveres all the Prophets of God, nontheless.

(2) Mirza Ghulam Ahmad Sahib, the *Mujaddid* of this century for the Muslim Ummah, had many of his prayers answered. Through his personal experience and knowledge he had made certain observations, an extract of which is given here. To worship a Deity and seek His grace and help especially when in need, is engrained in human nature. There is only one God of the universe and all its contains, and to Him you must do obeisance and pray. Whoever will exercise patience and fear God, he will not allow his rewards to be wasted. What purpose of God will it serve to chastise you if you have been grateful and believing ?

Thus when a 'servant' (man) involved in some great calamity, inclines towards God with *perfect certainty* and *perfect hope* and *perfect faithfulness* and *perfect courage* and established in a state of *utmost wakefulness*, and tearing aside the screen of indifference and lassitude, marches steadily forward in the field of self-annihilation, them behold, he sees before himself the very presence of God in all his absolute unity and Glory. Then his soul places its head on its august threshold while the power of absorption which is reposed in him, draws towards itself the enormous favour of God. Then it is that the God of Exalted Glory turns his attention towards the execution of the task prayed for. "Nay him you call upon ; so He clears away that for which you prayed, if He pleases", as the Quran says.

None can dictate to God or demand a favour: If He, in His All Comprehending knowledge, knows that the granting of your prayer will not do you good or make you contented, then He desists from granting it. Then you, as a humble mortal, should exercise patience, but still keep your faith in Him.

In the end let us all pray :

“Our Lord! grant us good in this world and good in the hereafter and save us from the chastisement of the fire!”
Amen!

APPENDIX "A"

SOME PHRASES OF DAILY USE

(which every Muslim ought to know)

1. Bi-smi-llāh

بِسْمِ اللَّهِ

"In the name of Allah"

Every affair is begun with these words. The object is to make a man realise that he should seek the help of God in all affairs. This is an abbreviated form of the fuller formula which runs thus:

Bi-smi-lla-ahi-r-Rehmani-r-
Rahim— بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the name of Allah, the Beneficent, the merciful" These are the words with which the Holy Quran opens.

2. Al-hamdu-li-llāh—

الْحَمْدُ لِلَّهِ

These words are generally offered when any good comes to one, as a kind of thanks giving to God. It is with these words that the first Chapter of the Holy Quran opens.

3. Allahu Akbar—

اللَّهُ أَكْبَرُ

"Allah is the greatest"

It is known as *takbir*, and the words are uttered whenever a man has to give expression to his own insignificance or that of all creation before Divine grandeur. These words also form a kind of war-cry of a Muslim as indicating that he is not overawed by the numbers of forces opposing him.

4. Subhāna-llah

سُبْحَانَ اللَّهِ

“Glory to Allah”

or “Allah is free from all imperfections”

These words are used when a man has to give expression to the fact that he is not free from imperfections or that he has made an error.

5. Astaghfiru-llah—

أَسْتَغْفِرُ اللَّهَ

“I seek the protection of Allah”

It means the seeking of Divine protection from the commission of sin as well as from the punishment of sin when it has been committed. The fuller form of Istighfar is as follows:

Astaghfiru-llah Rābbi min
Kullī dhanbin wa atūbu
ilai-hi—

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ
وَأَتُوبُ إِلَيْهِ

“I seek the protection of Allah, My Lord, from every sin and turn to him (in repentance).

6. La-ḥaula wa la quwwat
illa bi-llah—

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“There is no strength nor power but in Allah”

These words are used to give expression to reliance on God in all matters.

7. In shā' a-llah—

إِنْ شَاءَ اللَّهُ

“If it pleases Allah”

When a man undertakes to do a thing, he uses these words when he is going to do a thing or plan it, if God has so ordained.

8. Mā shā' a-llah—

مَا شَاءَ اللَّهُ

“It is as Allah has pleased”

When one feels admiration for a person or a thing, he uses these words as showing that all good comes from God.

9. Hasbiya-llāh—

حَسْبِيَ اللَّهُ

Hasbu-na-llāh—

حَسْبُنَا اللَّهُ

“May Allah suffice me”

“May Allah suffice us”

The words are used to show it is God alone who saves a man from all kinds of errors and afflictions.

10. Innā li-llāhi wa innā
ilai-hi rāji 'ūn—

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Surely we are Allah's and to Him we shall return”

These words are used when one receives the news of the death of a person or of loss of any kind to himself or to another. The words indicate that loss of life or property to man is only part of a Divine scheme, to which he should submit with patience.

11. As-salāmu 'alaikum—

Wa'alaiknm-s-salām—

السَّلَامُ عَلَيْكُمْ
وَعَلَيْكُمْ السَّلَامُ

“Peace be on you”

“And on you be peace”

The first form is that in which one Muslim greets his brother muslim, and the second is that in which the greeting is returned. When addressing in a letter the words

وَرَحْمَةً اللّٰهِ وَبَرَكَاتُهُ

(and the mercy of Allah and his blessings) are added to the greeting, at the end.

12. Jazā-ka-ilāh—

جَزَاكَ اللّٰهُ

“May Allah reward thee”

When a Muslim receive a gift or a good turn from another, he thanks him as above.

13. Bāraka-Ilāh—

بَارَكَ اللّٰهُ
بِرَحْمَتِكَ اللّٰهُ

“May Allah bless you”

Yarhamu ka-ilāh

“May All have mercy on you”

When a Muslim wishes another Muslim well.

APPENDIX "B"

I—SOME HISTORIC QURANIC PRAYERS

For Divine Help

1. (Al-laa-hum-ma) Faa-tira/s-
Sa-maa-waa-ti wa/l-ar-ḍi-an-
ta-wa-lee-yee fi/d-dun-yaa
wall-aa-khi-rah, ta-waf-fa-
nee mus-li-man/w-wal hiq-
nee bi/ṣ ṣaa-li-heen.
- اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَا
لْاَرْضِ اَنْتَ رَبِّيْ فِى الدُّنْيَا
وَالْاٰخِرَةِ تَوَكَّلْتُ بِكَ مُسْلِمًا وَّ
الْحَقِيْقَىٰ بِاَلْقٰلِبِيْنَ

“(My Lord) Originator of the heavens and the earth, Thou art my friend in this world and in the Hereafter, make me die in submission and join me with the righteous”¹ (12 : 101)

2. Rab-ba-naa aa-ti-anu min-
la dun-ka raḥ-ma-tanlw-wa
hay-yi la-naa min am-ri-naa
ra-sha-daa.
- رَبَّنَا اٰتِنَا مِنْ لَدُنْكَ رَحْمَةً
وَهَيِّئْ لَنَا مِنْ اٰمِرِنَا رَشَدًا

“Our Lord, grant us mercy from Thyself, and provide for us a right course in our affairs.” (18:10)

3. Laa-i-laal-ha i-laa an-ta
sub-ḥaa-na-ka, in-nee kun-
tu min-nalz-zaa-li-meen.
- لَا اِلٰهَ اِلَّا اَنْتَ سُبْحٰنَكَ
اِنِّى كُنْتُ مِنَ الظّٰلِمِيْنَ

There is no God but Thee, glory be to Thee !
“Surely I am of the sufferers of loss (21:87).²

1. This prayer was recited by Prophet Joseph after he was released from prison in Egypt, and was raised to a responsible position by the king.

2. This prayee was recited by Prophet Jonah when he was in trouble.

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

رَبِّ اِنِّى لِمَا اَنْزَلْتَ اِىَّ
مِنْ خَيْرٍ فَقِيرٌ

“My Lord, surely I stand in need of whatever good Thou mayst send to me”. (28:24)³

5. (Rab-bi) an-nee magh-loo-bun fan-ta-sir.

رَبِّىْ اِنِّى مَغْلُوْبٌ فَانْتَصِرْ

“(My Lord), I am overcome, so do Thou help me” (54:10)⁴

For God's Mercy and Forgiveness

6. Rab-bi/gh-fir war-ham wa an-ta khay-ru/r-raa-hi-meen.

رَبِّ اَغْفِرْ وَاَرْحَمْ وَاَنْتَ
خَيْرُ الرَّاحِمِيْنَ

“My Lord, forgive and have mercy, and Thou art the Best of those who show mercy”. (23:118).

7. Rab-ba-naa aa-ti-naa fi/d-dun-yaa ha-sa-na-tan/w-wa fi/l-aa-khi-ra-ti ha-sa-na-tan/w wa-qi-naa a-zaa-ba/n-naar.

رَبَّنَا اٰتِنَا فِى الدُّنْيَا
حَسَنَةً وَفِى الْاٰخِرَةِ
حَسَنَةً وَفِى النَّارِ عَذَابَ النَّارِ

“Our Lord; grant us good in this world and good in the Hereafter and save us from the chastisement of the Fire”. (2:201)⁵

3. This prayer was recited by Prophet Moses when first he arrived in Midian to take refuge there.

4. This prayer was recited by Prophet Noah before the Deluge.

5. This is the true Muslim's prayer. The Holy Prophet Muhammad (on whom be peace) recommended to his followers to recite this prayer often.

8. Rab-ba-na/gh-fir-la-naa zu-
noo-ba-naa wa is-raa-fa-
naa fee am-ri-naa wa-ṣab-
bit aq-daa-ma-naa wan-sur-
naa a-la/l-qaw-mi/l-kaa-fi-
reen.

رَبَّنَا اغْنِزْنَا ذُنُوبَنَا وَ
إِسْرَافِنَا فِي أَمْرِنَا وَثَبِّتْ
أَقْدَامَنَا وَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ

“Our Lord, grant us protection against our sins and ex-
travagance in our affairs, and make firm our feet and
grant us victory over the disbelieving people”. (3:146)

9. Rab-ba-naa ta-qab-bal
min-naa in-na-kaan-ta/s
sa-mee-u/l-a-leem.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ

“Our Lord, accept from us, surely Thou art the Hearing,
the Knowing”⁶ (2:127)

10. Rab-ba-naa-laa tu-zigh
qu-loo-ba-naa ba'-da-iz
ḥa-day-ta-naa wa hab la-
naa min/l-la-dun-ka rah-
mah in-na-ka an-ta/l-
wah-haab.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ
هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

“Our Lord, make not our hearts to deviate after Thou
hast guided us and grant us mercy from Thee; surely
Thou art the most liberal Giver”. (3:7)

11. (Rab-bi) an-nee mas-sa-
ni-ya/d-dur-ru wa an-ta
ar-ḥa-mur/r-raa-ḥi-meen.

رَبِّ (رَبِّ) إِنِّي مَسَّنِيَ الضُّرُّ وَ
أَنْتَ أَرْحَمُ الرَّاحِمِينَ

“(My Lord) distress has afflicted me; and Thou art the
most merciful of those who show mercy⁷ (21:83).

6. This prayer was recited by both Prophet Abraham and his son Ishmael, when they were building the Kaaba (The House of God) at Mecca (Arabia).

7. This prayer was recited by Prophet JOB when he was suffering from disability.

12. Rab-bi laa ta-zar-nee far-
dan/w-wa an-ta khayr-
ru/l waa-ri-seen.

رَبِّ لَا تَذَرْنِي يَرْدًا ذَرَأْتِ
خَيْرَ الْوَارِثِينَ

“My Lord, leave me not alone (childless) and Thou
art the best of inheritors”⁸ (21:89)

Prayer for Knowledge and Guidance.

13. Rab-bi/sh-rah lee sad-ree
wa yas-sir lee am-ree, wah-
lul' uq-da-ta/m-min/l-li-saa
nee, yaf-qa-hoo qaw-lee.

رَبِّ اشْرَحْ لِي سَدْرِي وَيَسِّرْ لِي
أَمْرِي وَأَخْلِلْ عُقْدَةً مِن
لِسَانِي يَنْفَعُوا قَوْمِي

“My Lord, expand my breast for me; and ease my
affair for me; and loose the knot from my tongue, (that)
they may understand my word”⁹ (20 : 25—28)

14. Rab-ba-naa hab la-naa
minaz-waa-ji-naa wa
zur-ree-yaat-ti-na qur-
ra-ta a-yu-nin/w-wa/j-
al-naafil-mut-ta-qee-na
i-maa-maa.

رَبَّنَا هَبْ لَنَا مِنْ أَرْوَاحِنَا
ذُرِّيَّتَنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا

“Our Lord ! grant us in our wives and our offspring the
joy of our eyes and make us leaders for those who guard
again evil”. (25:74).

8. This prayer was recited by the holy man Zacharias for an off-
spring. Yahya (or John the Baptist) was born afterwards.

9. This prayer was recited by Prophet Moses when he was ap-
pointed as a Messenger of God to Pharaoh and his people.

15. Rab-bi-an-zil-nee mun-zalam mu-baa-ra-kam/wa-anta-khay-rul/l-mun-zil-leen.

رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا
أَنْتَ خَيْرُ الْمُنْزِلِينَ

“My Lord cause me to land a blessed landing and Thou art the best of those who bring to land.¹⁰ (23:29)

16. Rabba-na-la taj 'al-na fitnat-an li-l-quami-z-zālimin. Wa najji-na bi-rahimati-ka mina-l-quami-l-kāfirin.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ
الظَّالِمِينَ وَنَجِّنَا بِرَحْمَتِكَ
مِنَ الْقَوْمِ الْكَافِرِينَ

“Our Lord ! Make us not a trial for the unjust people. And do Thou deliver us by Thy mercy from the unbelieving people.¹¹ (10:85-86).

17. Rabbi-j 'al-ni muqima-s-salāti wa min dhurriyyati Rabba nā wa taqabbal du 'ai, Rabba-nagh-fir li wa li-walidayya wa li-l-mu 'minina yauma yaqūmul-hisāb.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ
وَمِن ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِي
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ

“My Lord; Make me keep up prayer and from my offspring (too), O our Lord; and accept my prayer : O our Lord: Grant protection to me and my parents and the believers on the day when the reckoning comes to pass.¹² (14:40-41).

10. This prayer was recited by Prophet Noah when he and his people boarded their boat on the occasion of the Deluge.

11. In these words did the Israelites pray to God when they were being severely persecuted by Pharaoh.

12. This is the prayer which Prophet Abraham offered to God, after he had built the house of God (Kaaba) at Mecca.

II - SOME RECOMMENDED IMPORTANT QURANIC PRAYERS.

"Al-Hamd Sharif"

1.(i) Bis mi/l-laa hir/rah-maa
ni/r-raheem.

(ii) Al-ham-du-lil-laa-hi
rab-bi/l-aa-la-meen,
Ar-rah-maa-ni/r-ra-heem.
Maa-li-ki-yaw-mi/d-deen.
Ee-yaa-ka na'-bu-du wa
ee-yaa-ka nas-ta'-een.
Ih-di-na/ṣ-ṣi-raa-ta/l-
mus-ta-qeem, Si-raa-ta/l-
la-zee-na an' am-ta 'a-
lay-him ghay-ri/l-magh-
doo-bi 'a-lay-him wa la/d-
daal-leen.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
الَّذِي يَوْمَ
مَالِكِ يَوْمِ
الَّذِينَ
إِيَّاكَ تَعْبُدُ وَإِيَّاكَ
تَسْتَعِينُ
وَإِهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ
الَّذِي
صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ

(i) "In the name of Allah, the Beneficent, the Merciful".¹

(ii) "All praise is due to Allah, the Lord of the Worlds, the Beneficent, the Merciful, Master of the day of Requittal. Thee (alone) do we serve, and Thee (alone) do we beseech for help. Guide us on the

1. These are the words with which the Holy Quran opens. In fact these words are repeated in the beginning of each chapter (except Ch: 9) of the Holy Quran. The object is to make a man realise that he should seek the help of God in all affairs.

right path, the path of those upon whom Thou has bestowed favours, not of those upon whom wrath is brought down, nor of those who go astray”²

2. Qul aa-'oo-zu bi-Rab-bil fa-laqi, Min-shar-ri maa Kha-la-qa. Wa min shar-ri ghaa-si-qin i-zaa wa-qa-ba. Wa min shar-rin naf-faa-saa-ti fil'u-qa-di. Wa min shar-ri haa-si-din i-zaa ha-sad.
- قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

“Say : I seek refuge in the Lord of dawn. From the evil of what He has created. And from the evil of the utterly

2. It is with this prayer that the Holy Quran opens, and it occupies the first place among all the prayers contained in the Quran itself. It is in fact the sublimest of all the prayers that exist in any religion. So great is its importance in Islam that it forms an essential part of every prayer service whether offered in congregation or privately. The prayer forms a chapter by itself. It contains seven verses, the first three of which speak of the four chief Divine attributes, viz., providence, love, mercy and requittal, and last three lay open before the Great Maker the earnest desire of man's soul to walk in righteousness, in deeds as well as in doctrines and to keep to the middle path, without being excessive in hatred or excessive in love. Like most other Quranic prayers, it is not only a prayer for guidance of self but also a prayer for intercession for others.

In time of trouble, when seeking the right guidance, an earnest recital of this prayer, helps to show the right path. In this connection an incident related by my late father would be of interest. He said:

“In connection with my duties as a doctor in charge of the Civil Hospital at Pindi Gheb, I had been summoned to attend a legal court to give evidence as a medical expert. It was a hilly country and I had to travel on horseback to and from the courthouse. It was rainy season and on my return trip I was caught unprepared on the bank of a hill stream which was running in spate. It was quite dark by the time the water level fell enough to allow the horse to wade through, but it being pitch dark, I couldn't direct the horse to the right course leading to the direction of Pindi Gheb. So I slackened the rein to let the horse find its own footing in the stream and sense the right direction. In the meantime I started reciting earnestly the prayer—“Alhamd Sharif. Thee

dark night when it comes. And from the evil of those who cast (evil suggestions) in firm resolutions. And from the evil of the envier when he envies.³

3. Qul a-oo-zu bi-Rab-bin
 uaa-si. Ma-li-kin-naa-si.
 I-laa-hin-naa-si. Min
 shar-ri-l-was waa-sil khan-
 naa-si, Al-la-zee you-was-
 wi-sn fee sun-doo-rin-
 naa-si Min-nal jin-na-ti
 wan-naas.

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۝ مَلِكٍ
 النَّاسِ ۝ اِلٰهِ النَّاسِ ۝ مِنْ
 شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝
 الَّذِي يُوَسْوِسُ فِي صُدُوْرِ النَّاسِ
 مِنَ الْجِنَّةِ وَالنَّاسِ ۝

“Say: I seek refuge in the Lord of men. The king of men. The God of men. From the evil of the whisperings of the slinking (devil). Who whispers into the hearts of men. From among the jinn and the men³.

(alone) do we serve, and Thee (alone) do we beseech for help. Guide us on the right path.....”.

“All of a sudden in the darkness of the night I saw a rocket shooting up in the sky and bursting there like a firework, shortly another rocket followed suit. I atonce realised that some marriage was being celebrated in the town of Pindi Gheb. I atonce turned my horse's head in that direction. On climbing the farther side bank, I found the pathway leading to the town where I reached safely; and thanked God.

3. It is with these two prayers 2 and 3 above, that the Quran comes to a close and just as it opens with a prayer it ends with a prayer. In the first of these prayers man is told to seek refuge in Allah from the mischief of the outside world. The mischief is told to be a threefold one. In the first stage it is the mischief of the darkness in which an affair is involved; in the second stage it is the mischief of those who put evil suggestions into the resolution of men or into the management of their affairs and in the final stage it is the mischief of those who envy the success of others. ;

In the second prayer, man is taught to seek refuge in Allah from the gravest mischief of all, the mischief of the slinking devil who comes stealthily and casts evil suggestion into the hearts of men. It is in fact the mischief of the inner self of man.

The Holy Prophet used to recite these two prayers three times (and each time blowing his breath on the part of body paining, to gain relief. Use hands if required, and rub then over the parts afterwards.

4. Rab-ba-naa laa tu-aa- khiz
 -naa in na-see-naa awo
 akh-ta'-naa, rab-ba-naawa
 laa tah-mil'a-lav-naa
 is-ran ka-maa ha-mal-ta-
 hoo'a-la/l-la-zee-na min
 qab-li-naa, rab-ba-naa was
 laa tu-ham-mil-naa :naa laa
 taa-qa-ta la-naa bihi, wa
 'fu' an-naa, wagh-fir-la-naa
 war-ham-naa, an-ta maw-
 laa-nafan-sur-naa' a-la/l-
 qaw-mil-l-kaa-fi-reen.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا
 أَوْ آخِطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
 عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى
 الَّذِينَ مِنْ قَبْلِنَا. رَبَّنَا وَلَا
 تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
 وَاعْفُ عَنَّا. وَاعْفُ عَنَّا
 أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى
 الْكُفْرِينَ ۝

“Our Lord, do not take us to account 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, impose not on us (afflictions) which we have not the strength to bear. And pardon us; And grant us protection; and have mercy on us; Thou art our partron, so grant us victory over the disbelieving people⁴ (2:285)

4. Among the prayere taught by the Holy Quran, this prayee is given the greatest impotence after the *Fatihah*. The Holy Prophet is reported to have said that no other group of followers of othee prophets had been given such sublime and perfect prayers as the two referred to above. The concluding words of the prayee show that the triumph of Islam should be the one desire ruling the Muslim heart, because through Islam alone can perfect peace be established in the world; the prelude to this prayer being “ We make no difference between any of His messengers”. But the aspirations of the soul to be led to the promised victory is still subjected to the holier yearnings “pardon us and grant us protection and have mercy on us”, and thus the true spirit of humility is breathed into the Muslim’s mind even in the hour of triumph.

5. Al-laa-hu laai-laa-ha
 il-aa hoo, Al-hay-yul
 qav-yoom, laa ta 'khu-zu-
 hu si-na-tan-w wa laa
 nawm laa-hoo maa fis-sa-
 maa-waa-ti wa maa fil ar-
 di, manzal-la-zee yash-fa-
 u 'in-do-hoo il-laa-bi-iz-
 nihi ya'-la-mu maa bay-na
 av-dee-him wa maa khal
 fa-hum wa laa yu-hee too
 na bi-shay-in min' il-mi-
 hee il-laa bi-maa shaa-a'-
 wa-si-' a kur-see-yu-hus ;
 sa-maa-waa-tiwal-ar-di wa
 laa ya-oo-du-hoo hif-zu-
 hu-maa wa hu-wal 'A-lee-
 yul 'Azeem.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ. الْحَيُّ الْقَيُّومُ
 لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
 لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
 الْأَرْضِ، وَمَنْ ذَا الَّذِي يَشْفَعُ
 عِنْدَهُ إِلَّا بِإِذْنِهِ، يَعْلَمُ
 مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
 وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ
 عِلْمِهِ إِلَّا بِمَا شَاءَ. وَسِعَ
 كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
 وَلَا يَئُودُهُ حِفْظُهُمَا، وَهُوَ
 الْعَلِيُّ الْعَظِيمُ ○

“Allah—There is no god but He, the Everliving, the Self-
 subsisting by Whom all Subsist—Slumber overtakes him
 not, no sleep. To him belongs whatever is in the heavens
 and whatever is in the earth. Who is he that can inter-
 cede with Him, but by His permission? He knows what is
 before them and what is behind them. And they en-
 compass nothing of His knowledge except what He pleases.
 His knowledge extends over the heavens and the earth,
 and the preservation of them both tires Him not. And
 He is the Most High, the Great”.⁵ (2:255).

5. This verse is known as *Aa-ya-tul Rursee* (or the verse of know-
 ledge), because it deals with the all-comprehensive knowledge of God.
Allah is the *proper* name of God, while there are ninety nine other attri-
 butive names of God, of whom 'Al-hay-yul Qav-yoom' (the Ever-
 living, the Self-subsisting) tops the list. Hence this verse is considered of great
 significance and expresses the majesty of the Almighty God. The Holy
 Prophet induced all Muslims to recite this verse after every *fardz* part of
 of the prayer service five times a day.

APPENDIX "C"

SLECTED PRAYERS OF THE HOLY PROPQET

For protection and help of God—.

1. Yaa-hay-yu yaa qay-yoom, laai-laa-ha il-laa an-ta, bi-rah-ma-ti-ka as-ta-ghees. يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ أَسْتَغِيْثُ

“O Thou Who art Ever-living and Self-Subsisting by whom all Subsist there is no god but Thee, I do cry for Thy mercy.”¹

2. Al-laa-hum-ma/gh-fir-lee-wa/r-ham-nee wa/h-di-nee, wa 'aa-fi-nee wa/r-zuq-nee wa/j-bur-nee wa/r-fa'-nee. اَللّٰهُمَّ اٰمِنِّيْ وَاٰرْحَمْنِيْ وَاَهْدِنِيْ وَاَزْرِقْنِيْ وَاَجْبُرْنِيْ وَاَرْفَعْنِيْ

“O Allah; grant me protection and have mercy on me, and guide me and grant me security and grant me sustenance and set right my affairs, and exalt me”.

1. This is the prayer offered by the Holy Prophet when laid in *Sijdah* (Prostration position before God) in his tent at the battle-field of Badr, where his ll-equipped army of 313 muslims of all ages, first faced the well-equipped army of infidel warriors, a thousand etrong. The Lord Almighty granted his prayer and gave him tidings of muslim victory which did come about.

3. (a) Bis-mi/l-laa-hi/l-la-zee
 laa ya-dur-ru-ma-'a/s-
 mi-hee shay-un fi/l-ar-
 di wa-laa fi/s-sa-maa-i
 wa-hu-wa/s- sa-mee
 'ul/l-'a-lee.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ
 إِسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
 السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

“In the name of Allah, in Whose name nothing can do any harm on this earth or in heaven. He is All-Hearing, All-knowing.”

- (b) Al-laa-hum-ma 'aa-fi-
 nee fee bad-nee wa
 'aa-fi-nee fee sam-' ee
 wa 'aa-fi-nee fee bas-
 ree. Ya sha-fee.

اللَّهُمَّ عَافِنِي فِي بَدَنِي وَعَافِنِي
 فِي سَمْعِي وَعَافِنِي فِي بَصَرِي
 يَا شَافِي

“O Allah, bestow health on my body, on my hearing as well as on my sight, O, Thou the great Healer !”

When going on a journey—

4. (i) Al-laa-hum-ma an-
 ta/s-ṣaa-hi-bu fi/s-
 sa-fa-ri, wal-kha-
 lee-fa-tu fi/l-ahl.

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ
 وَالْخَلِيفَةُ فِي الْأَهْلِ

“O Allah, Thou art the Companion in the journey, and the Guardian of the family.”

- (ii) Al-laa-hum-ma haw-
 win 'a-lay-naa sa-fa-
 ra-naahaa-ḡāa wat-
 wi-la naa bu 'dah.

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا
 هَذَا وَأَطْوِلْنَا بَعْدَهُ

“O Allah, make this journey easy to us, and contract its distance for us.”

On riding an animal—

5. (i) Sub-haa-na/l - la-zee
 sak^h- k^ha-ra la-naa
 haa-zaa, wamaa-kun-
 naa la-hoo muq-ri-
 nee-na wa in-naa i-
 laa rab- bi-naa la-
 mun-qa-li-boon.
- مَسْبُوحَاتِ الَّذِي تَسَخَّرَكُنَا هَذَا
 وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا لِرَبِّنَا
 لَمُنْقَلِبُونَ -

“Glory be to him Who made this subservient to us and we were not able to do it, and surely to our Lord we must return.”

On riding a boat.—

- (ii) Bis-mi/l-la-hi maj-ree-
 haa wa mur-saa- haa,
 in-na rab-bee la-gha-
 foo- ru/r-raheem.
- بِسْمِ اللَّهِ فَجَرَّيَهَا وَمُرَّيَهَا
 إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

“In the name of Allah be its sailing and its anchoring. Surely My Lord is Forgiving, Merciful.”

- (iii) Has-bi-ya/l-laa-hu laa
 i-laa-ha il-laa hu-wa,
 ‘a-lay-hi ta-wak-kal-tu
 wa hu-wa rab-bu/l-’ar-
 shi/l-’a-zeem.
- حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
 تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
 الْعَظِيمِ

“Allah is sufficient for me. There is none to be worshipped except He. In Him I repose my confidence. He is the Lord of the Throne of Power.”

Before a meal—

6. (i) Bis-mi/l-laa-hi wa
'a-la aba-ra-kati/l-
laah.

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ اللَّهُ

“In the name of Allah and with blessings from Allah.”

After a meal—

- (ii) Al-ham-dulil-laa-hi/l-
la-zee at-a' -ma-naa wa
sa-qaa-naa wa ja- 'al-
naa mi-na/l-mus-li-
meen.

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَ
سَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

“All praise is due to Him Who gave us to eat and to drink and has made us from amongst the Muslim.”

On going to Bed—

7. (i) Al-laa-hum-maa bis-
mi-ka a-moo-tu wa
ah-yaa. Ya hayyo ya
Qayyumo, Ihday lai-
li wa a-nim 'ainee.

اللَّهُمَّ يَا سَمِيعَ أَمْوَاتٍ وَأَحْيَى
يَا حَيُّ يَا قَيُّوْمُ اِهْدِ لَيْلِي
وَائْتِمَّ عَيْنِي

“O Allah with Thy name I die (go to sleep) and live again.”

“O Ever-living and Self-subsisting One make the night restful for me, and bring sleep to mine eyes.”

On waking up in the morning—

(ii) Al-ham-du lil-laa-hi/l-
la-zee ah-yaa-naa ba
'-da maa a-maa-ta-naa
wa-i-lav-hi/n-nu-shoor.
Laa i-laa ha il-la/l-laa-
hu wah-da-hoo laa sha-
ree-ka lah, la-hu/l mul-
-ku wa la-hu/l-ham-du
wa hu-wa 'a-laa kul-ji
shay-in qa-deer.

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا
أَمَاتَنَا وَإِلَيْهِ النُّشُورُ. لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَ
هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“All praise is due to Him who raised us to life after he had caused us to die (meaning sleep) and to Him is the rising (after death). There is no god but Allah; He is One, there is no associate with him ; His is the kingdom and for Him is praise, and he is powerful over all things.”

(iii) After bath or ablution—

Allahu-m-ma-jal-ni
mina-t-taw-wabina
wa-j 'al-ni mina-l-
muta-tahhirin.

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

“O Allah; make me of those who turn to Thee and make me of those who purify themselves.”

On Seeking Knowledge and Sustenance—

8. Al-laa-hum-ma/n-fa '-nee
maa 'al-lam-ta-nee wa 'al-
lim-nee maa yan-fa-u'-nee
wa zid-nee 'il-maa.

اللَّهُمَّ أَنْفَعْنِي مَا عَلَّمْتَنِي
وَاعْلَمْنِي مَا يَنْفَعُنِي وَزِدْنِي
عِلْمًا

“O Allah, benefit me from the things Thou thought me, and teach me things which will benefit me; and increase my knowledge.”

9. Rab-bi a-'in-nee 'a-laa
Zikri-ka wa ghuk-ri-
kawa hus-ni 'i-baa-
datika.

رَبِّ اَعِنِّي عَلَى ذِكْرِكَ وَ
شُكْرِكَ وَحَسَنِ عِبَادَتِكَ

“O Lord, help me (to be steadfast) on to Thy remembrance, gratefulness and perfect worship.”

10. Al-laa-hum-ma in-nee as-
a-lu-ka riz-qan ha-laa-lan
tay-yi-bam mu-baa-ra-
kan.

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ رِزْقًا
حَلَالًا طَيِّبًا مَّبَارَكًا

“O Allah, I beg for sustenance from Thee, which earned honestly and is pure and a blessing for me.”

Oh Seeking Divine protection.

11. (i) Al-laa-hum-ma in-nee
a-oo-zu-bi-ka min jah-
di/l-ba-laa-i wa dar-
ki/sh-sha-qaa wa soo-
i/l-qa-daa-i wa sha-
maa-ta-ti/l-a'-daa'.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ جَهْدِ
الْبَلَاءِ وَوَزْرِ الشَّقَاءِ وَسَوْءِ
الْقَضَاءِ وَشَمَاتَةِ الْاَعْدَاءِ

“O Lord, I see Thy refuge from the trials of calamity and the visitation of misfortune and a bad decision and and from the rejoicing of the enemy.”

(ii) Al-laa-hum-ma in-nan naj-'a-lu-ka fee na-hoo-ri-him wa na-'oo-zu-bi-ka min shu-roo-ri-him. اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَتَعُوذُ بِكَ مِنْ شُرُورِهِمْ

“O Allah, we beseech Thy help in opposing them and seek Thy refuge from their mischief.”

For Divine help in overcoming disabilities.—

2. (i) Al-laa-hum-ma in-nee a-'oo-zu-bi-ka mi-na/l-ham-mi wal huz-ni wa a-'oo-zu-bi-ka mi-na/l-'ij-zi wal-ka-sa-li wa-a-'oo-zu-bi-ka min-na/l-bukh-li wal-jub-niwa a-'oo-zu-bi-ka min gha-la ba-ti/d day-ni wa qah-ri/r-ri-jaa-li, Al-laa hum ma ak-fi-nee bi-ha-laa-li-ka 'an ha-raa-mi-ka wa agh-ni-nee bi-fad-li-ka am-man si-waak. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَأَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ. اللَّهُمَّ اكْفِرْهُ بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

“O Allah, I seek Thy refuge from anxiety and sorrow, and I seek Thy refuge from inability and idleness, and I seek Thy refuge from avarice and timidity, and I seek Thy refuge from the constraint of debt and pressure of the people. O, Allah, make me satisfied and content with my lawful sustenance against an unlawful earning, and render me with Thy grace, independent and free from other than Thee.”

(ii) Al-laa hum-ma laa
taj-a-li/d - dun-yaa
ak-ba-ra ham-mi-
nan wa la mab-la-
gha 'il-mi-naa wa-
laa tu-sal-lit-'a-lay-
nan man laa yar-
ha-mu-naa.

اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ
هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا
تَسَلِّطَ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

“O Allah, don't make this world a source of worry for us, not the end all and be all of our knowledge, and do not let such people rule over us who do not take pity on us.”

For the Victory of Islam.

13. (i) Al-laa-hum-ma/n-sur
man na-ša-ra dee-na
Muhammad-din šal-
lam wa/j-'al-naamin-
hum.
Wakh-zul man kha-
za-la dee-na mu-ham-
ma-din šal-l'am wa la
taj-'al-naa min-hum.

اللَّهُمَّ انصُرْ مَنْ نَصَرَ دِينَ
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَاجْعَلْنَا مِنْهُمْ وَاخْذُلْ مَنْ
خَذَلَ دِينَ مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَلَا تَجْعَلْنَا مِنْهُمْ

“O Allah, make that person succeed who helps the religion of Muhammad (Peace be on him), and make us among them; and dishonour the person who dishonours the religion of Muhammad (peace be on him), and do not make us among them.”

(ii) Al-laa-hum-ma/n-su-
ri/l-is-laa-ma wa/l-
musli-mee-na, wa
ay-yi-di/l-is-laa - ma
wa/l-mus-li-meen.

اللَّهُمَّ انصُرِ الْإِسْلَامَ وَالْمُسْلِمِينَ
وَأَيِّدِ الْإِسْلَامَ وَالْمُسْلِمِينَ

“O Allah, give victory to Islam and the Muslims, and render all help to Islam and the Muslims.”

When in trouble—

14. Al-laa-hum ma/s-tar
'aw-raa-ti-naa wa aa-
min raw-'aa-ti-naa.

اللَّهُمَّ اسْتُرْ عَمْرَاتِنَا وَآمِن
رَوْعَاتِنَا

“O Allah'do Thou protect us in our Shame and take away from us our fright.”

Istikhara or Prayer to be guided aright when planning an undertaking.

15. *Note*—This prayer is recited along with two extra *rakats* of prayer service, preferably before dawn, or after the morning or 'Asr (mid-afternoon) prayer services. In these two extra *rakats*, in the first one after reciting the *Fatehah*, the few verses of *Al-Ikhlās* (Ch: CXii of the Quran) are recited. In the second *rakat*, the few verses in *Al-kafirun* (Ch: CIX of the Quran) are recited. The form of the prayer service is the same as the regular prayer-services, except that one should give special attention to *Fatihah* and *Darud* during the service. One may pray in one's own language, about the matter, in *sajdah* (prostration position) during the service. After the prayer service, one should raise one's hands together (cupshape) in front and a little away from the face and recite this prayer in original (or transliteration), *keeping its meaning in the mind*. If you don't remember the wording then hold the written prayer before your eyes and read it, not loudly but carefully, once.

This operation is to be repeated on seven consecutive days. The *person concerned* should preferably perform this. The Lord God may give you guidance through a dream, or by turning your mind and heart to the right course.

Al-laa-hum-ma in-nee as-
 ta-khee-ru-ka bi-il mi-ka
 wa as-taq-di-ruka bi-qud-
 ra-ti-ka was as-a-lu-ka
 min Fa-d-li-ka/l-'a-zeem.
 Fa-in-na-ka taq di-ru wa
 laa aq-di-ru wa ta'-la-mu
 wa laa 'a-la-mu wa an-
 taa' al-laa-mu/l-ghu-yoob.
 Al-laa-hum-ma inkun-ta
 ta'-la-mu an-na haa-za/l-
 -am-ra khay-ru/l-lee fee
 dee-nee wa ma-'as-sh^hee wa
 'aa-qi-ba-ti am-ree faq-dir-
 hu lee wa yas-sir-hu lee,
 sum-ma baa-rik lee fee hi
 wa in kun-ta' ta-la-mu an-
 na haa-za/l-am-ra sh^har-ul-
 lee fee dee-nee wa ma-'aa-
 sh^hee wa 'aq-qi-ba-ti am-ree
 fas-rif-hu 'an-nep was-rif-
 nee 'an-hu waq-dirli-ya/l-
 khay-ra hay-su kaa- na
 sum-ma ar-di-nee bih.

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ
 وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَإِسْتَسْأَلُكَ
 مِنْ نَفْسِكَ الْعَظِيمِ. فَإِنَّكَ
 تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا
 أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ.
 اللَّهُمَّ إِن كُنْتَ تَعْلَمُ أَنَّ هَذَا
 الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي
 وَعَاقِبَةِ أَمْرِي فَاقْدِرْهُ لِي وَ
 يَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ.
 وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ
 شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ
 أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْ
 عَنِّي وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ
 ثُمَّ أَرْضِنِي بِهِ.

“O Allah, I beseech of Thee good by Thy knowledge and ask of Thee power out of Thy power and beg of Thee Thy great grace, for Thou has power and I have not the power, and Thou knowest and I do not know, and Thou art the great knower of the secrets.”

“O Allah, if Thou knowest that this affair is good for me with respect to my faith, the means of my sustenance and the undertaking of my work, grant me access to it and make it easy for me, then bless me in it; and if Thou knowest that this affair is evil for me with respect to my faith, the means of my sustenance and in the undertaking of my work then turn it away from me and turn me away from it; and make the good accessible to me wherever it is, and then grant me satisfaction in it.”

APPENDIX 'D'

Darud as-sala 'ala-n-Nabiyy.

دَرُودُ وَالصَّلَاةُ عَلَى النَّبِيِّ

1. (i) Al-laa-hum-ma sal-li 'a-laa
Muham-ma-din-wa-a-laa
alli Mu-ham-ma-din ka-
ma si-lay-ta a-laa Ib-raa-
hee-ma wa'a-laa aa-li-
Ib-ra-hee-ma in-na-ka
Ha-mee dum Ma-jeed.

(i) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
عَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ ○

- (ii) Al-laa-hum-ma baa-
rik-a-laa Mu-ham-
ma-din wa-a-laa aa-li
Mu-ham-ma-din ka-
maa baa-rak-ta-a-laa
Ib-raa-hee-ma wa-a-
laa aa-li Ib-raa-hee-
ma in-na ka-Ha-mee
dum Majeed.

(ii) اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَ
عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ ○

- (iii) (Al-laa-hum-ma sal-
li 'a-laa Mu-ham-ma-
din wa-a-laa aali Mu-
ham-ma-din wa baa-
rik wa sal-lim, in-
na-ka Ha-mee dum
Majeed).

(iii) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ
إِنَّكَ حَمِيدٌ مُجِيدٌ ○

- (i) "O Allah, exalt Muhammad and the followers of Muhammad as Thou didst exalt Abraham and the followers of Abraham, for surely Thou art Praised, Magnified."

(ii) "O Allaht bless Muhammad and the followers of Muhammad, as Thou didst bless Abraham and the followers of Abraham for surely Thou art Praised, Magnified."

(iii) *A short form of Darud—*

"O Allah; exalt Muhammad and the followers of Muhammad, and bless and keep them safe and sound, for surely Thou art Praised, Magnified." *6

6. *Darud Sharif* is a prayer whereby Allah is approached to help the prophet and his followers in their worldly difficulties, and to grant them strength to adhere to the principles of truth and righteousness. It also invokes the blessing of Allah to increase the number of true followers of Muhammad (on whom be peace). This prayer is given so much importance that in the final setting (of the prayer service) whether it is a prayer of two or three or four *rak'at* it has to be recited along with other prayers.

Imam Ghazali (a great learned muslim saint) has mentioned in his writings, that if any other prayer is accompanied by *Darud* before the and after it, then it serves like the two wings (of a bird) to carry the prayer to the favour of Allah.

The particularisation of Prophet Abraham in the aforesaid *Darud* prayer, throws open to view two historical facts: Firstly, the progeny of Abraham claims an unbroken continuity of the largest number of the virtuous and the pious for thousands of years. Secondly, Prophet Abraham found favour with people more than any one else. Everybody, more than half the world, professes Prophet Abraham to be truthful and venerated. Jews, Christians, Muslims and possibly other people in one form or another, hold Abraham in great esteem. We pray for the same for the Holy Prophet Muhammad (May Allah's peace and blessings be on him) and pray that (1) may the hearts of Muslims be filled with the light of Islam and (2) may the non-muslims also partake of this heavenly light.

2. Al-laa-hum-ma an-tes sa-laa-mu wa min-kas sa-laa-mu wa-i-lay-ha yar-ji-'us sa-l-aa-mu, hay-y naa Rab-ba-naa-bis-sa-laa-mi wa ad-khil-naa daaras sa-laa-mu, ta-baa-rak-ta Rab-ba-naa-wa ta-'aa-lay-ta yoa zal-ja-laa-li wal-ik-raam.

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ
السَّلَامُ وَإِلَيْكَ يَرْجِعُ السَّلَامُ
كَيْتَا رَبَّنَا يَا السَّلَامِ وَأَدْخِلْنَا
دَارَ السَّلَامِ تَبَارَكْتَ رَبَّنَا وَ
تَعَالَيْتَ . يَا ذَا الْجَلَالِ وَالْإِكْرَامِ .

“O Allah; Thou art the Author of peace, and from Thee comes peace and peace is inclined towards Thee. O Allah; Keep us alive in peace and admit us to the abode of peace (heavens): blessed art Thou, the Most High O Lord of Glory and Honour.”

3. La ilāha illa-llāhu wahda hū la sharika la-hū, la-hu i-mulku wa-l-hamdu wa huwa 'alā kulli shai'-in-qadir.

لَا إِلَهَ إِلَّا اللَّهُ وَخَدَّ لَا شَرِيكَ
لَهُ لَهُ الْمُلْكُ وَالْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

Allahu-mma la mania' li mā ā 'taita wa la mu'-tiya/li-ma mana'ta wa la yanfa 'u dha-l-jaddi min-ka-l-jaddu.

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ
وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا
يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

“Nothing deserves to be worshipped except Allah, He is One and has no associate; His is the kingdom and for him is praise, and he has power over all things. O Allah; there is none who can withhold what Thou grantest, and there is none who can give what Thou withholdest, and greatness does not benefit any possessor of greatness as against Thee.”

To be recited at the same time one after the other—

4. (i) Al-ham-du-lil-lah
(Recite 33 times) (i) اَلْحَمْدُ لِلّٰهِ (۳۳ بار)
- (ii) Sub-han Al-lah
(Recite 33 times) (ii) سُبْحَانَ اللّٰهِ (۳۳ بار)
- (iii) Allah-o-Akbar
(Recite 34 time) (iii) اَللّٰهُ اَكْبَرُ (۳۴ بار)
- (iv) Ash-ha-du-an la-illa-ha-
il-hil-la huwah-da-hula
sha-rik--ka la-hu-la-hul-
mulka wa la-hul-ham-do
wa-hoa ala kul-li shay-
in qa-deer. (iv) اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ
وَخَدَّاهُ لَا شَرِيكَ لَهٗ - لَهٗ
الْمُلْكُ وَلَهٗ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيْرٌ ۝
- (v) Subhan al-lah-ha bi-
ham-de-hi. (v) سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ
- (vi) Sub-han al-lah-hil
Azeem. (vi) سُبْحَانَ اللّٰهِ الْعَلِيِّ

- (i) All praise is due to Allah.
(ii) Glory be to Allah.
(iii) Allah is the Most High.
(iv) I bear witness that there is no god but Allah, who is One and Only, all sovereignty is his and so is all praise, and he has complete control over all things."
(v) Glory be to Allah with all praises due to him.
(vi) Glory be to Allah, the Most High and Worthy;¹

1. These and other similar prayers like the 'Istighfar' (given as No. 5 under the heading 'Some phrases of daily use') are usually recited as *Dhikr* (praising God and seeking His grace) at the termination of the prayer service, held five times a day. This *Dhikr*, though recommended, is not obligatory.

To relieve distress and illness.—

5. (i) Rab-bi kul-lu shay-
in khaa-di-u-ka rab-
bi fah-faz-nee wan-
sur-nee war-ham-
nee. Yaa ha-fee-
zu yā 'a-zee-zu, yaa-
ra-feeq. (i) رَبِّ كُلِّ شَيْءٍ نَّاعِدُ مَكَ.
رَبِّ فَاَحْفَظْنِي وَاَنْصُرْنِي
وَارْحَمْنِي يَا حَفِيظُ - يَا
عَزِيْزُ - يَا رَفِيْقُ -

O My Lord, every created thing is sub-servient to Thee.
My Lord, protect me, help me and bless me. O Thou,
The Protector, the most powerful and a Friend;

- (ii) Bis-mil-lah/sh-sha-fee (ii) بِسْمِ اللّٰهِ الشّٰفِيْ
Bis-mil-lah/l-ka-fee بِسْمِ اللّٰهِ الْكَافِيْ
Bis-mil-lah/l-gha-foo-
ru/r-ra-heem. بِسْمِ اللّٰهِ الْعَفُوْرِ الرَّحِيْمِ
Bis-mil-lah/l-bar-ri/l-
ka-reem. بِسْمِ اللّٰهِ الْبَرِّ الْكَرِيْمِ
Ya ha-fee-zu, yaa 'a-
zee-zu, yaa ra-feeq. يَا حَفِيْظُ - يَا عَزِيْزُ - يَا رَفِيْقُ
ya wal-lio Ish-fi-nee; يَا وَليُّ - اِشْفِيْنِيْ -

“In the name of Allah, the Healer; In the name of Allah
the Sufficient; In the name of Allah, the Forgiving and
Merciful; In the name of Allah, the Highest and the Best.
O Thou, the Protector, the most Powerful and a Friend;
O Thou, the well-wishing Friend, restore me to health;

Note—In the last word of the prayer, one can pray for
another by using the word اشف (Ish-fay) and then naming the
ill person; that is—Restore (so and so) to health.”

Note—The above two prayers 5 (i) & (ii) were used by a
great holy man, under Divine inspiration, and were found
very efficacious.