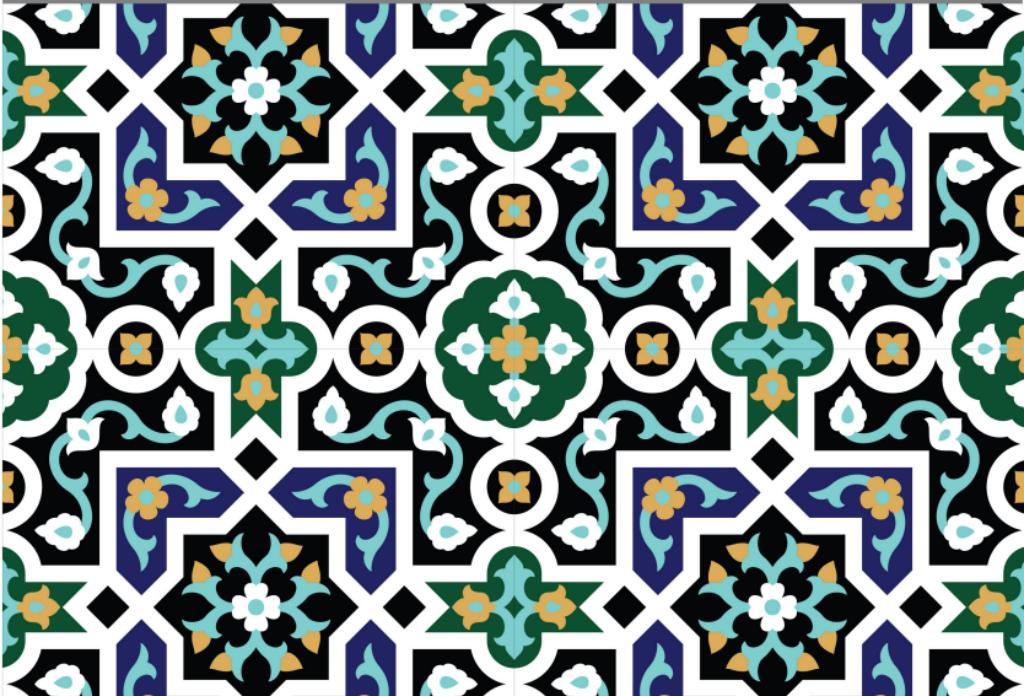


The Islamic Mode of Worship



Hazrat Mirza Bashir-ud-Din
Mahmud Ahmad



The Islamic Mode of Worship

In *The Islamic Mode of Worship*, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} provides a brief but comprehensive overview of the formal Islamic prayer and its primary purpose. Key concepts including the sequence of positions, ablution and prescribed timings are explained in lucid terms and through the use of integrated illustrations. Important verses of the Holy Quran pertaining to the prayer are also highlighted and presented in a simple manner for fluency and ease of understanding. In this way, this short book is a valuable resource for those who wish to know more about one of Islam's most fundamental pillars.

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F A Z L E U M A R
F O U N D A T I O N



‘The mode of worship prescribed by Islam is so perfect and in accordance with the needs of humanity that it is unmatched by any other faith.’

The Islamic Mode of Worship

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} (1889-1965), the Musleh Mau‘ud (the Promised Reformer), was the son of the Promised Messiah^{as} and his second successor. He was elected as the khalifa of the Ahmadiyya Community in 1914 at the age of 25 and led the movement for 52 years. In the period of his khilafat, the message of Ahmadiyyat spread to countries as far and wide as the United States of America and Japan. He also set the foundations of the community’s administrative structure and launched numerous initiatives for the propagation of Islam, most notably Tehrik-e-Jadid and Waqf-e-Jadid. A prolific writer, orator and the author of a ten-volume commentary of the Holy Qur’ān, he leaves a profound and enduring legacy which lasts to the present day.

The Islamic Mode of Worship

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
Khalifatul-Masih II

TRANSLATED BY
THE FAZLE UMAR FOUNDATION



FAZLE UMAR
FOUNDATION

The Islamic Mode of Worship

By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
Khalifatul-Masih II

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Note

The words in the text in regular brackets () and in between the long dashes—are the words of the author and if any explanatory words or phrases are added by the translator for the purpose of clarification, they have been placed in square brackets [].

The name of Muhammad^{sa}, the Holy Prophet of Islam, has been followed by the abbreviation ^{sa}, which is an abbreviation for the salutation *Sallallāhu 'Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other prophets and messengers are followed by the abbreviation ^{as}, an abbreviation for *'Alaīhis-Salām* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless be understood as being repeated in full in each case. The abbreviation ^{ra} is used with the names of the companions of the Holy Prophet^{sa} and those of the Promised Messiah^{as}. It stands for *Radi Allāhu 'anhu*, *'anhā*, *'anhūm* (may Allah be pleased with him, with her, with them). The abbreviation ^{rh} stands for *Rahimahullāhu Ta'ālā* (may Allah have mercy on him).

The abbreviation ^{at} stands for *Ayyadahullāhu Ta‘ālā* (may Allah, the Mighty help him).

All English renditions of the verses of the Holy Qur'an have been taken from the 2004 edition of Maulawi Sher Ali's translation.

Acknowledgements

First and foremost, we owe thanks to Allah Who continues to bless our meagre efforts with His endless grace and favour. Thereafter, this work would not have been possible without the constant guidance and support of Hazrat Khalifatul-Masih V (may Allah be his helper).

I must thank the members of the Fazle Umar Foundation English Desk for their diligence and hard work during the preparation of this book. Gratitude is due to Mirza Usman Ahmad for overseeing the project, as well as Haseeb Ahmad and Awais Rabbani for their invaluable assistance. Advice and technical support were given at various stages by Syed Tanwir Mujtaba, Khalil Muhammad Khan, Zahoor Ahmad, Arsalan Qamar, Syed Talib Mehmood and Dr Abdul Basit Qamar. Mention must also be made of Afia Riaz Dogar for her wonderful illustrations.

Nasir Ahmad Shams

Secretary Fazle Umar Foundation

Foreword

Forms of worship have existed for millennia. Anthropologists have been able to trace the history of devotion back to at least 5000 years. The most common of these acts is prayer—a conscious invocation which seeks to create a relationship between the worshipper and God.

Modes of prayer are as wide and varied as the people who perform them; ritualistic ceremonies, dance, hymns, meditation and prescribed religious observances are some of the many historical forms prayer has taken. However, despite this diversity, prayer methods across religions and cultures have tended to follow certain fixed patterns which commonly include benedictions, litanies, doxologies and devotional acts intended to induce a state of transcendence and divine nearness.

As with all religions, prayer is fundamental to Islam. Its principle expression is the five daily *salāt* or *namāz* which Muslims are expected to assiduously perform. In *The Islamic Mode of Worship*, Hazrat Khalifatul-Masih II^{ra} expounds on the methodology and philosophy of the Islamic prayer for a non-Muslim audience. The aim

of this book is not only to explain its basic functions, but to show that the Islamic prayer is as universal as its core message and incorporates acts of devotion common to all cultures and faiths. In this way, it can be considered the highest form of worship as it offers all of humanity a pathway to their creator.

This is a revised version of an essay which Huzoor wrote for the *Review of Religions* in March 1914. It was later published as a standalone title under the name *islāmi namāz* (*Islāmī Namāz*) before being reproduced in Volume I of *Anwar-ul-'Uloom*. The second edition included additional material that was published with Huzoor's approval and which has been incorporated in this translation.

The Islamic Mode of Worship

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ¹

The Islamic Mode of Worship

I have written this brief essay for those pious souls and lovers of truth residing in Europe, who through their God given reason and intellect, have recognised that everything they were previously told about Islam emanated from the prejudices of agents of the Church. And now that they wish to gain a fresh and truer perspective into Islam, I intend here to elucidate on a most incomparable institution; one which is considered an essential practice of Islam—that is the *namāz*².

PURPOSE OF WORSHIP

But, before I explain in greater detail how Muslims perform the *namāz*, or before I proceed to translate the various passages a worshipper recites therein, I consider

¹ In the name of Allah, the Gracious, the Merciful. We praise Allah, the Exalted, the Greatest, and we invoke His blessings on His Holy Messenger^{sA}. [Publishers]

² The Arabic word *ṣalāt* is the commonly used term for the formal Islamic prayer. In the current translation, however, the Persian *namāz* has been adopted as that is the word which appears throughout the original Urdu. [Publishers]

it necessary to first discourse on two essential matters.

One objective of worship is to articulate gratitude to that holy being Who in Arabic is called *Allāh* and in English is called *God*. Human beings are naturally compelled to feel gratitude towards their benefactor. According to a hadith:

جُبِلَتِ الْقُلُوبُ عَلَى حُبِّ مَنْ أَخْسَنَ إِلَيْهَا³

The constitution of the heart compels human beings to love their benefactor.

Hence, one of the most important functions of *namāz* is that individuals are able to come before their Lord and affirm the favours He has bestowed on them in their own language and tongue.

Besides this, worship also serves another purpose: it cleanses people of their sins and evil inclinations. Allah the Exalted does not stand in need of human adoration; the true purpose of the commandments He has imparted is to purify people, for Allah the Exalted is pure and cannot establish a relationship with that which is tainted. He desires that those who draw near to Him also be pure. All forms of worship

³ *Kanzul-'Ummal*, Vol. 16, p. 115, 2012 Damascus, hadith no. 44102 [Publishers]

that are ordained by God, aim to free the self from evil and mischief, and endow people with the strength to forgo their gratuitous desires. Worship ought to help individuals better their relationship with Allah the Exalted, as well as solidifying their bond with His creation.

Accordingly, religion as defined by Islam, is that which strengthens the human relationship with the divine and enhances the kinship of people. A system of belief which fails to satisfy any of these essentials, cannot be considered a religion, because it does not fulfil the requirements of faith. Thus the real purpose of all prescribed religious practice is to bring people nearer to God Almighty and to give them the strength to eschew sin. Any act of worship which provides the means for the fulfilment of these two needs is beneficial, and to occupy oneself in that which fails in these objectives is to idle away one's time. The Holy Qur'an has explained this in the following terms:

^ إِنَّ الصَّلَاةَ تَنْهِيُ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Namāz is a safeguard against indecency and evil.
In other words, it fulfils the purpose of worship.

⁴ *Al-Ankabut*, 29:46 [Publishers]

REQUISITES OF WORSHIP

Once it has been determined that the true purpose of prayer is to establish a relationship with Allah the Exalted, express gratitude to Him and the reformation of the self, then whatever mode of worship achieves these two ends is correct, and the religion which prescribes it ought to be considered the true religion.

The mode of worship decreed by Islam for its followers and the means prescribed to attain these objectives is such that it cannot be found in any other faith. If people reflected on this, they would conclude that the means adopted by the Islamic form of worship are the only ones that sufficiently fulfil the [ultimate] aim of devotion. They are as follows:

The body and soul are so closely linked that each impacts the other. For instance, when a person receives bad news, the sadness it causes is also manifested on the body. Similarly, physical pain also afflicts the soul. The same is true of feelings of pleasure.

One method by which to attach the heart to God Almighty during worship is to enter into a posture which might induce humility, so that this affects the soul and brings sorrow and meekness to the heart and allows people to focus on God Almighty with full fervour.

Various postures of humility have been adopted by the world. In some places humility is expressed through the act of bowing, while in others standing with folded hands is a sign of meekness, and still in others through kneeling or prostration. Islam, which originates from the Creator of [human] nature, has kept in mind all types of dispositions and diversity of expression and combined all these acts in the *namāz*. Accordingly, people of various dispositions find an expression of humility within the *namāz* which accords to their temperament. Under the influence of these various devotional postures, the human heart is filled with fervour and it submits itself before God Almighty.

The spectacle of a Muslim standing before God Who is Lord of all the worlds at times with folded hands, bending low, standing with open hands [and arms hanging from the sides], falling in prostration or sitting resting on the knees is awe-inspiring. [And in the process of these movements] his heart is filled with the love a created [life] harbours for its Creator and the entirety of his being emits the prayer: ‘God! I render homage to You through all those acts which the different peoples of the world have assumed as postures of humility.’ The sight of the Islamic prayer not only moves the hearts of worshippers and inclines them towards Allah the

Exalted, but also of those who behold them.

The second requisite of *namāz* prescribed by Islam in order to fulfil its aims is supplication, which has been referred to as its essence. [In a hadith] the Holy Prophet^{sa} describes it as ﴿اللَّهُ أَكْبَرُ مُخْلِّصُ الْعِبَادَةِ﴾—that is, prayer is the pith of worship.⁵

Supplication is the essence of *namāz* and it possesses such potency that on the one hand it brings a worshipper nearer to Allah the Exalted, and on the other, it delivers to them clear and accessible means by which to protect themselves from sin. When our parents or those who are in a position of worldly authority over us accept our entreaties and implorations, how then is it possible that God Almighty, Who is the most merciful among those who show mercy, would reject the earnest supplications of His creation? Thus *namāz* is a compendium of prayer which develops love for Allah the Exalted, and through the acceptance of the supplications of a person, it becomes an avenue for their guidance and progress.

The third requisite prescribed by Islam is the contemplation of divine powers. Until an individual possesses complete knowledge of a thing, their relationship with it is deficient. For example, anyone who does not appreciate the value of learning cannot strive

⁵ *Tirmidhi*, p. 770, 1999 Riyad, hadith no. 3371 [Publishers]

for the acquisition of knowledge; again anyone who is ignorant of the effects of poison will not fear it. Therefore, to establish a true relationship with Allah the Exalted and to eschew vice, it is imperative to have a complete understanding of His being. In the Islamic prayer the worshipper is enjoined to recite such passages [of the Holy Qur'an] which manifest the grandeur of Allah the Exalted and reveal Him to be worthy of their love. The effect of this is that they are compelled to fall prostrate in His presence and their hearts are filled with love and awe. When, at one time, all the favours of Allah the Exalted are presented before an individual; when they are made aware of the consequences of disobedience and estrangement from Him, they are overcome by a longing to separate [themselves from everything besides God] and draw inexorably towards Him. [It will become clear further on] to the reader through the translation of [the prayers and invocations that make up the] *namāz*, the extent to which these objectives have been kept in mind and how *namāz* instils recognition of God Almighty's pure and faultless being and how it fills the heart of the worshipper with divine love and helps them avoid sin. Such an example cannot be found in any other religion.

The mode of worship prescribed by Islam is so perfect and in accordance with the needs of humanity that it is

unmatched by any other faith. And a close examination of it would sufficiently show Islam's superiority over other faiths. Regrettably, I cannot write on this matter in further detail as the principle aim of this brief essay is to elucidate on the etiquettes of the *namāz*.

AZĀN OR THE CALL TO PRAYER

The *azān* or call to prayer is a feature of excellence unique to Islam. Instead of bells, horns or other similar means, Islam has adopted a more enlightened method for inviting people to prayer. The words of the *azān* are so impressive and pregnant with meaning that they distinguish it as the only noble and reasonable call to prayer. They are as follows:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ
اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ
اَشْهَدُ اَنَّ لَا إِلٰهَ اِلَّا اللّٰهُ
اَشْهَدُ اَنَّ لَا إِلٰهَ اِلَّا اللّٰهُ
اَشْهَدُ اَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ
اَشْهَدُ اَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ
حَقًّا عَلَى الصَّلٰوةِ حَقًّا عَلَى الصَّلٰوةِ
حَقًّا عَلَى الْفَلَاجِ حَقًّا عَلَى الْفَلَاجِ
اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ
لَا إِلٰهَ اِلَّا اللّٰهُ

Allāhu Akbar (four times), Ash-hadu allā ilāha illallāh (twice). Ash-hadu anna Muḥammadar Rasūlullāh

(twice). Hayya ‘alaşsalāt (twice). Hayya ‘alal-falāh (twice). Allāhu Akbar (twice). Lā ilāha illallāh

Allah is the greatest (four times), I bear witness that there is none worthy of worship except Allah (twice), I bear witness that Muhammad^{sa} is the Messenger of Allah (twice), come to prayer (twice), come to success (twice), Allah is the greatest (twice), There is none worthy of worship except Allah.

METHOD OF WUZŪ

Muslims have to prepare themselves prior to joining the prayer through a [cleansing ritual] known as *wuzū*⁶. The ritual acts of *wuzū* [are as follows]:

Wash each hand [three times].

Rinse the inner mouth three times.

Wash the nostrils three times by taking in a small amount of water.

⁶ One of the principle objectives of *wuzū* is to wash those parts of the body that are normally exposed. The *namāz* has to be offered in a state of physical cleanliness. The rites of *wuzū* are also a symbolic reminder for Muslims that when outer purity is so important, inner purity must also be kept in mind at all times and they ought to cleanse their hearts of sin before standing in the presence of Allah the Exalted. [Publishers]

Wash the face three times with a handful of water.

First wash the right arm three times and then the left arm up to the elbow.

Wet the hands and gently wipe the head with three fingers from each hand. The forefinger ought to be used to wipe the inner ear and the thumb to clean the outer ear.

Wash both feet up to the ankles three times starting with the right. However, if one puts on a pair of socks in a state of ablution, it is sufficient to pass wet hands over them in all subsequent ablutions thereafter [for one to three days].

[As mentioned above] this collective process is known as *wuzū* and it must be performed before the *namāz* can be undertaken.

In situations where water is not available within a radius of at least a mile, or if a person is suffering from some sort of ailment which prohibits the use of water, they may perform *tayammum* in place of *wuzū*. The acts of *tayammum* are as follows:

Pat both hands on a piece of ground or a natural surface.

Pass both hands over ones face.

Wipe both hands over one another.

THE NAMĀZ

After performing the *wuzū*, a Muslim stands for prayer with their face turned towards the *Ka'bah*.⁷ They say

⁷ When Muslims face the *Ka'bah* during the *namāz* this does not mean that they consider it an object of worship. Rather, when this [house of prayer] was being built, Abraham^{as} supplicated to God to raise a prophet from here who would guide people and purify them.

Because the Holy Prophet^{sa} claimed to be the prophet [who came in fulfilment of this prayer]—Muslims face the *Ka'bah* to remind themselves of this promise and to seek to reform their deeds. In the Holy Qur'an Allah the Exalted says:

لَيْسَ الْيَةَ أَنْ تُولُوا وُجُوهَكُمْ قَبْلَ الْمُشْرِقِ وَالْمُغَرِّبِ وَلَكِنَ الْيَةَ مَنْ أَمَرَنَا بِاللَّهِ وَأَنِيَّهُمُ الْآخِرُ
وَالْمُلَائِكَةُ وَالْكَثِيرُ وَالْكَثِيرُ وَإِنَّ الْمَالَ عَلَى حُصُّهِ ذُوِّي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينُونَ وَابْنُ
السَّبِيلِ لَوَالسَّلَامُ يَلِيقُنَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَإِنَّ الرَّكُوْنَ وَالْمُنُوفُونَ يَعْهِدُهُمْ إِذَا
عَهْدُهُو وَالظَّاهِرُونَ فِي الْبَاسِعِ وَالظَّاهِرُونَ الْبَارِسُ طَوْلَنِكَ الْيَتَامَى صَدَقُوا طَوْلَنِكَ هُمُ
أَنْتُمُ الْمُتَّقُونَ ○

It is not righteousness that you turn your faces to the east or the west, (that is, do not think facing the *Ka'bah* is an act of virtue) but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the prophets, and spends out of the wealth he holds dear on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and who observes prayer and makes financial sacrifices for his pleasure; and those who fulfil their promise when they have made one, and are patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-fearing.
Surah Al-Baqarah, 2:178 [Publishers]

Allāhu Akbar (Allah is the greatest) and raise both hands up to the ears (Illustration 1). After this they place the right hand over the left with both arms drawn over the chest. The fingers of the right hand grasp the left arm near the elbow (Illustrations 2a and 2b). From this moment on worshippers are forbidden to speak to anyone, look around or move from their place until the prayer ends. After entering this posture, the worshipper recites the following prayers:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Subḥānākallā-humma wa biḥamdika wa tabāra
kasmuka wa ta‘alā jadduka walā ilāha ghaīruk.

Holy are You, O’ Allah and all praise is Yours;
blessed is Your name and exalted is Your state.
There is none worthy of worship except You alone.

They then recite:

○ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ

A‘ūdhu billāhi minash-shaītānir-rajīm.

I seek refuge with Allah the Exalted from Satan
the Accursed.



Illustration 1



Illustration 2a

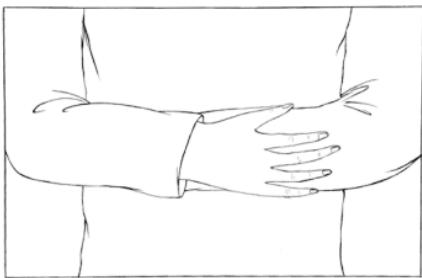


Illustration 2b

Following this the worshipper will recite the first chapter of the Holy Qur'an which is known as *Sūrah Al-Fātiḥah* [the Opening]⁸:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنُ الرَّحِيمُ ○ مَلِكُ يَوْمِ الدِّينِ ○ إِيَّاكَ
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○ إِهْدِنَا الصَّرَاطَ الْمُسْتَقِيمَ ○ صَرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ لَا غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ○⁹

Bismillāhir-Raḥmānir-Raḥīm. Al ḥamdu lillāhi Rabbil ‘ālamīn. Ar-Raḥmānir-Raḥīm. Mālikī yaūmiddīn. Iyyāka na‘budu wa iyyāka nastā‘in. Ihdinaş-ṣirāṭ al-mustaqqīm. Ṣirāṭ alladhīna an‘amtā ‘alāihim, ghaīril maghḍūbi ‘alāihim wa laqdāllīn.

I begin by invoking the name of Allah Who bestows bounties (like sunlight and air) and Who does not let anyone's labours go to waste. I declare that Allah the Exalted, Who is the Sustainer of all creation is alone and worthy of all praise. He grants blessings without consideration of actions but also gives multiple rewards for one's deeds—

⁸ It is incumbent on worshippers to recite this prayer before the recitation of any other Qur'anic verse. [Publishers]

⁹ *Sūrah Al-Fātiḥah*, 1:1-7 [Publishers]

no enterprise is unrewarded. Sin and virtue earn their rightful consequence in accordance with the commandment of God. (And I say unto God Who I have just extolled) we submit to You alone and seek only Your help in all our works. Show us the right path in all things, the path taken by those on whom You have bestowed Your favours. And once we earn Your love, let it not be the case that we should for any reason incur Your wrath or that we should willingly abandon You and go astray.¹⁰

¹⁰ All religions impart an ideal to their followers and the best ideal is that which is taught by Islam. It is unparalleled by anything else, for in this supplication Muslims are taught to pray [that they be lead] *on the same path as those on whom God showered His blessings*. In other words, they are taught to pray for that rank which Allah the Exalted conferred on His chosen ones. In another verse of the Holy Qur'an the chosen ones of God are defined as a *Anbiyā'* (prophets), *Siddiq* (the truthful), *Shuhadā'* (martyrs) and *Sāliḥīn* (holy persons). Further the Holy Qur'an says:

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُولُوا لِعَمَّةَ اللَّهِ عَلَيْهِمْ إِذْ جَعَلَ فِينَكُمْ أَنْبِيَاءً وَجَعَلَكُمْ مُّلُوكًا وَأَنْتُمْ مَا
لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَلَيَّيْنِ ○

And remember the time when Moses said to his people, "Recall the favour of God, when He sent among you His prophets and granted you kingdom and gave you that which was not given to anyone else." *Surah Al-Mā'idah, 5:21*

Similarly, in various other passages, God has explained that by His *chosen ones* He means the prophets. Thus Islam has made prophethood the ultimate goal of every Muslim, in so much as, all Muslims are

After the recitation of this chapter the worshipper says

taught to pray that they be made part of the chain of prophethood. This ideal has not been bestowed on any other faith. All other religions have firmly closed on themselves the door of divine revelation. It is only Islam which teaches its followers that the door to divine revelation can never be shut, and that it is impossible that God, Who at one time discoursed with men and women from among the Children of Israel and [other past communities], would cease to discourse with and guide His creation in the future.

This ideal is neither impractical, nor impossible to achieve. It offers those possessed of a noble heart a continual course of progress and fixes their goal not on any inferior objective, but rather on the attainment of direct communication with the creator of the universe, the sovereign of all sovereigns and the master of absolute love. And with this aim in front of them, many Muslims [have since the birth of Islam], offered their examples of enjoying direct communion with Allah the Exalted.

The Holy Prophet^{sa} even foretold the advent of a great recipient of revelation whom he named as the Mahdi and Messiah. He would be known as the Mahdi by virtue of reforming the Muslims of his time who would be engrossed in error, distant from the truth of Islam and by whose words and deeds none would be able to recognise the excellences of Islam. And he would be known as the Messiah, for he would fulfil those prophecies which spoke of the second coming of Jesus^{as}, and reform the world of Christianity for they would have erred from the teachings of Jesus^{as}, and bring them back to the right path.

Accordingly, this person appeared in India in the town of Qadian. Over the course of the next thirty years or so, he established the truth of Islam through heavenly signs, and there are thousands of his followers alive today who, having been reformed by him, are recipients of divine revelation. He inculcated his community with such a zeal for spreading his message that they are fast bringing the world over towards themselves.

At the present time, Chaudhry Fateh Muhammad Sayyal M.A and Abdul Rahim Nayyar are preaching his message to the people of England and Mufti Muhammad Sadiq is spreading his teachings in the

āmīn meaning—so be it, my Lord!

After this the worshipper recites a passage from the Holy Qur'an of any length of their choosing.¹¹

Then the worshipper frees their arms and says *Allāhu Akbar* and bows until their head is aligned with their waist while their hands rest above their knees (Illustrations 3a and 3b).

In this position the following words are repeated at least three times:

United States.

The knowledge that revelation can occur at any time is so encouraging a glad tiding that it is necessarily a source of strength for all true Muslims. [Divine discourse] also offers an easy criteria by which to judge the different religions [of the world]. A true and living religion must be one which bears fruit. And the fruit of religion is revelation. Thus the highest objective Islam has determined for its followers, is one which excels that of other religions, and satisfies the needs of human nature.

The most potent argument possessed by atheists against religion is that if God exists why does He not converse with anyone. But no such allegation can be made against Islam, for Islam does not depend on tales of the past for proof of its veracity. Instead Islam claims that even today there are those, who after having received guidance from the imam and reformer of the present age, enjoy divine discourse.

Those who wish to learn more about the Messiah and Mahdi can happily correspond with me at the following address—Mirza Bashir-ud-Din Mahmud Ahmad, Qadian, District Gurdaspur, Punjab, India.

¹¹ Various passages from the Holy Qur'an are included at the end of this book for the benefit of those who are not aware of the contents of the holy book of Islam.



Illustration 3a

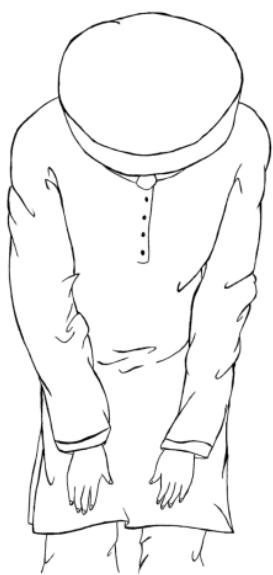


Illustration 3b

سُبْحَانَ رَبِّ الْعَظِيمِ

Subḥāna Rabbiyal ‘Azīm.

Holy is my Lord the Most Great.

The worshipper stands erect again with hands to the side (Illustration 4) and says:

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ

Sami ‘allāhu liman ḥamidah.

Allah the Exalted hears the prayers of those who extol His glory.

In the same position they then recite:

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيْبًا مُبَارَّ كَافِيهٍ

Rabbanā walakal ḥamd, ḥamdan kathīran ṭayyiban mubārakan fih.

Our Lord! To You belongs all praise, the praise which is bountiful, pure and blessed.

Once again the worshipper says *Allāhu Akbar* and bows in prostration (Illustrations 5a and 5b) and repeats the following words at least three times:

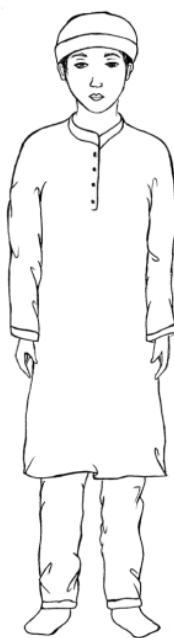


Illustration 4

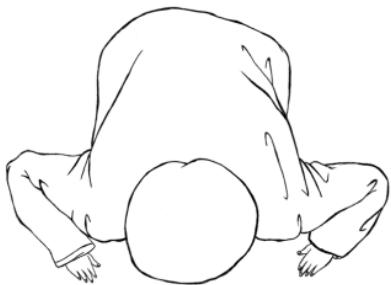


Illustration 5a



Illustration 5b

سُبْحَانَ رَبِّ الْأَعْلَى

Subḥāna Rabbiyal a‘alā.

Holy is my Lord the Most High.

Then with the words *Allāhu Akbar* the worshipper moves to a sitting posture with their hands resting over their knees (Illustration 6). The right foot is erected on the toes while the left foot is laid flat to help the worshipper sit. In this position the worshipper recites:

اللَّهُمَّ اغْفِرْ لِي وَارْجُنِي وَاهْدِنِي وَاعْفُ عَنِي وَاجْبُرْنِي وَازْقُنِي

Allāhummaghfir lī warḥamnī wahdinī wa ‘āfinī
warfa‘nī wajburnī warzuqnī.

O’ Allah forgive me my sins and have mercy on me and guide me and grant me security from every type of evil and grant me honour and reform me and provide for me sustenance.

Again the worshipper says *Allāhu Akbar* and returns to the prostration position where they recite the same words as were recited in the previous prostration. Then with the words *Allāhu Akbar* the worshipper returns to the standing position.

(This entire process is called a *rak‘at*. A full *namāz*

comprises of two, three or four *rak'āt*.)

The second *rak'at* of the *namāz* is performed just like the first [with the following differences].

First, the prayer with which the *namāz* began, *subḥānakallāh-humma wa bihamdika*, is not recited again and the *rak'at* commences with the recitation of *Sūrah Al-Fātiḥah* which is followed by the recitation of another passage of the Holy Qur'an. After this the process remains the same as the first *rak'at*.

Secondly, when the worshipper completes both prostrations, they do not enter the standing position as they did in the first *rak'at*, but instead sit on their knees as they did between the two prostrations and recite the words:

الْتَّحْمِيَاتُ بِلِهٰوَ الصَّلُوٰتِ وَالْكَلِيْبَاتُ الْسَّلَامُ عَلَيْكَ يٰهَا النَّبِيُّ وَرَحْمَةُ اللهِ
وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللهِ الصَّلِيْحِينَ اشْهَدُ أَنَّ لِلَّهِ إِلَّا
اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Attahiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibātu
assalāmu ‘alaīka ayyuhan-Nabbiyyu wa
raḥmatullāhi wa barakātuhū. Assalāmu ‘alainā wa
‘alā ‘ibādillāhiṣ-ṣālihīn. Ash-hadu allā ilāha illallāhu
wa ash-hadu anna Muḥammadan ‘abduhū wa
Rasūluh.

All salutations, whether made through words,

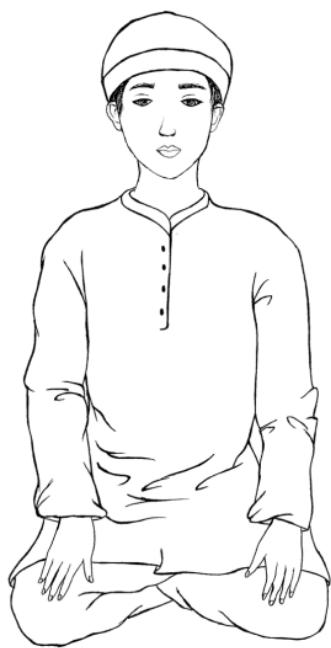


Illustration 6

physical actions or charity are for Allah (in other words one cannot worship anything other than Allah the Exalted in any manner). Peace be upon you, O' Prophet, and the mercy of Allah the Exalted and His blessings (that is to say, their increase); and peace be on us and on all righteous servants of Allah the Exalted. I bear witness that there is none worthy of worship except Allah, He is One and has no partner and I bear witness that Muhammad^{sa} is His servant, His creation (he is neither God nor the son of God) and His messenger.

The latter part of this prayer [from the words *I bear witness* onwards] is known as *tashahhud*.¹²

Then remaining in the sitting position the worshipper says:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اٰبٰاهِمَّ وَعَلٰى

¹² Because [in the past] various communities had exalted their prophets to such a degree that they conferred on them a divine rank or considered them equal to God or the son of God, Islam has made it incumbent on its followers to profess the fact of their creation when proclaiming the unity of God. For otherwise [there was a danger] Muslims would begin to consider their prophet God or the son of God. Therefore, Muslims affirm their prophet was a servant of Allah. He is distinguished only by the fact that he is a prophet, just like many other prophets.

اَلٰٰ اِبْرَاهِيمَ اَنَّكَ حَمِيدٌ مُّحَمَّدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى اَلٰٰ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيمَ وَ عَلَى
اَلٰٰ اِبْرَاهِيمَ اَنَّكَ حَمِيدٌ مُّحَمَّدٌ

Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin, kamā ṣallaita ‘alā ibrāhīma wa ‘alā āli Ibrāhīma innaka Ḥamīdum-Majīd.

Allāhuma bārik ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā bārakta ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma innaka Ḥamīdum-Majīd.

Bless, O’ Allah, Muhammad^{sa} and the true followers of Muhammad^{sa}, as You did bless Abraham^{as} and the people of Abraham^{as}. You are indeed the Praiseworthy, the Glorious.

Prosper, O’ Allah, Muhammad^{sa} and the true followers of Muhammad^{sa}, as You did prosper Abraham^{as} and the true followers of Abraham^{as}. You are the Praiseworthy, the Glorious.

This invocation is known as *Durūd*. Again in the same position the worshipper recites one or more of the following prayers:

اللَّهُمَّ اِنِّي طَلَبَتُ نَفْسِي طَلَبًا كَثِيرًا وَ لَا يَعْفُرُ النُّورُ بِإِلَّا أَنْتَ فَاغْفِرْنِي

مَغْفِرَةٌ مِّنْ عِنْدِكَ وَأَرْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ¹³

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْغَمِّ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبَخْلِ وَ
أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسْلِ وَأَعُوذُ بِكَ مِنْ غَلَبةِ الظَّالِمِينَ وَقَهْرِ الرِّجَالِ¹⁴

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي قَرِبًا وَتَقَبَّلْ دُعَاءِ
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحَسَابُ¹⁵ ○

رَبَّنَا أَتَنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقَنَا عَذَابَ النَّارِ○¹⁶

Allāhumma innī ẓalamtu nafṣī ẓulman kathīran
wa lā yaghfirudh-dhunūba illā anta faghfir lī
maghfiratan min ‘indika warḥamnī innaka antal
Ghafūrur Rahīm.

Allāhumma innī a‘ūdhu bika minal-hammi wal
ghammi wa a‘ūdhu bika minal-jubni wal-bukhli
wa a‘ūdhu bika minal ijzi wal kasali wa a‘ūdhu
bika min ghalabatid-daīni wa qahrir-rijāl.

Rabbij‘alnī muqīmaṣ-ṣalāti wa min dhur-rīyyatī.
Rabbanā wa taqabbal du‘ā. Rabbanaghfir lī
waliwālidayya wa lil-mu’minīna yauma yaqūmul
ḥisāb.

¹³ *Bukhari*, p. 1100, 1999 Riyadh, hadith no. 6326 [Publishers]

¹⁴ *Abu Dawud*, p. 228, 1999 Riyadh, hadith no. 1555 [Publishers]

¹⁵ *Surah Ibrahim*, 14:41-42 [Publishers]

¹⁶ *Surah Al-Baqarah*, 2:202 [Publishers]

Rabbanā ātinā fiddunyā ḥasanatan wa fil āakhirati
ḥasanatan waqinā adhābannār.

O' Allah I have been unjust to myself and no one grants pardon for sins except You; therefore, forgive me with Your forgiveness and have mercy on me. Surely You are the Forgiver, the Merciful.

O' Allah I seek Your protection against problems and anxieties, and I seek Your protection against cowardice and miserliness, and I seek Your protection against helplessness and shiftlessness, and I seek Your protection against indebtedness, and I seek Your protection to keep my freedom and to protect me from the tyrannical rule of any individual.

My Lord make me observe Prayer, and my children too. Our Lord! Accept my prayer. Our Lord, grant forgiveness to my parents and I and the believers on the day when the reckoning will take place.

Our Lord, bestow on us good in this world and good in the hereafter, and shield us from the torment of the fire.

Finally, the worshipper turns their face towards the right (Illustration 7) and says¹⁷:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Assalāmu ‘alaikum wa rahmatullāh.

Peace be upon you and the mercy of Allah.

Then the worshipper turns their face towards the left and says the same words. The *namāz* is now finished and the worshipper is free to do as they please. A prayer performed in accordance with the instructions set out above ought to take a few minutes to perform.

NAMĀZ TIMINGS

There are five times prescribed for the daily *namāz*. [They are as follows]:

The first time is from dawn to sunrise [and is known as Fajr]. The *namāz* comprises two *rak’at* [which are obligatory and performed in congregation] and

¹⁷ This is only in those cases where the *namāz* is two *rak’at*. If the prayer comprises of three or four *rak’at* then the worshipper ought to stand after reciting the *tashahhud* and perform the remaining one or two *rak’at* in the prescribed manner, reciting all the relevant passages and words mentioned above and complete the *namāz* in the manner that has been laid out. [Publishers]

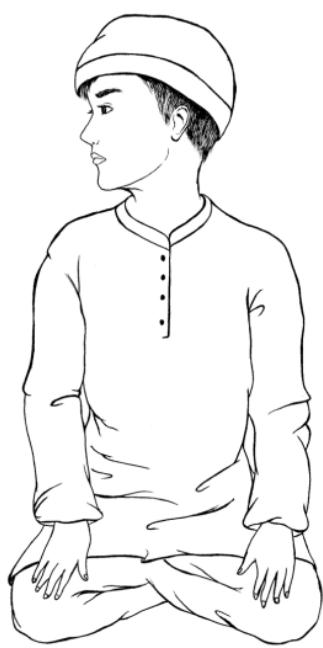


Illustration 7

is preceded by an individually performed *namāz* also of two *rak'āt*.

The second time, [Zuhr], begins from when the sun passes [the Meridian] and lasts approximately three hours. The *namāz* comprises four *rak'āt* [which are obligatory and performed in congregation] and is preceded and followed by two individually performed *namāz* of four *rak'āt* each.

After this the time for Aṣr starts. The namāz comprises four *rak'āt* [which are obligatory and performed in congregation].

[Maghrib is the *namāz*] performed immediately after sunset and comprises three *rak'āt* [which are obligatory and performed in congregation] followed by an individually performed *namāz* of two *rak'āt*.

From approximately an hour and a half after sunset the time for the fifth prayer begins which is known as 'Ishā'. The namāz consists of four rak'āt [which are obligatory and performed in congregation] followed by two *rak'āt* and three

rak'āt respectively. The time for 'Ishā' lasts until midnight.

Besides the [specified five daily prayers] Muslims are advised to perform four units of *namāz* comprising two *rak'āt* each between midnight and the break of dawn. This service is referred to as *tahajjud* and is not obligatory (on every Muslim). Whosoever wishes to perform it may do so.

SUPPLICATION DURING NAMĀZ

Apart from the Arabic recitation of the obligatory prayers which comprise the *namāz*, worshippers are permitted to pray in their native language for whatever they want. Such supplications may be made during any of the positions of prayer.

VERSES OF THE HOLY QUR'AN

As I mentioned, after *Sūrah Al-Fātiḥah* it is necessary to recite at least several verses of the Holy Qur'an. Various passages which can be recited during the *namāz* are cited here as an example.

○بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
قُلْ هُوَ اللَّهُ أَكْلَمُ ○اللَّهُ الصَّمَدُ ○لَمْ يَلِدْ لَا وَلَمْ يُوْلَدْ

وَلَمْ يَكُنْ لَّهٗ كُفُواً أَحَدٌ¹⁸ ○

Bismillāhir-Rahmānir-Rahīm. Qul hu wallāhu ahad. Allāhuṣ-Şamad. Lam yalid, walam yūlad. Walam yakullahū kufuwan ahad.

In the name of Allah, Most Gracious, Ever Merciful. Say, He is Allah, the One; Allah, the Independent and Besought of all. He begets not, nor is He begotten. And there is none like unto Him.

اللَّهُ أَلَا إِلَهَ إِلَّا هُوَ أَكْبَرُ الْقَيْوُمُ ۝ لَا تَأْخُذْنَا سَيْنَةً وَلَا نَوْمٌ طَلَةً مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ طَمَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ أَلَا يَأْذِنَهُ طَيْعَلْمُ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفُهُمْ ۝ وَلَا يُجِيظُونَ بِشَيْءٍ قِنْ عَلِيْمَةً أَلَا يَمْا شَاءَ ۝ وَسَعَ كُرْسِيْهُ
السَّمَاوَاتِ وَالْأَرْضَ ۝ وَلَا يَنْوُدُهُ حِفْظُهُمَا ۝ وَهُوَ الْعَلِيُّ الْعَظِيْمُ¹⁹ ○

Allāhu lā ilāha illā huwa al-ḥayyul qayyūm lā ta’khudhuhū sinatun wa lā naūm, lahū mā fis-samāwāti wa mā fil arḍ, man dhalladhi yashfa’u ‘indahū illā bi idhnihi, ya’lamu mā baīna aīdihim wa mā khalfahum, wa lā yuḥiṭūna bi shaī’in min ‘ilmihī illā bi mā shā’a, wasi‘a kursiyyuhus-samāwāti wal arḍ, wa lā y’ūduhū hifzuhumā wa

¹⁸ Surah Al-Ikhlas, 112:1-4 [Publishers]

¹⁹ Surah Al-Baqarah, 2:256 [Publishers]

huwal ‘aliyyul ‘azīm.

Allah—there is no God but He, the Living, the Self-Subsisting, and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them: and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth: and the care of them burdens Him not. And He is the High, the Great.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحْلُّ لَكُمْ أَنْ تَرْتُّوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ
لِتَذَهَّبُوا بِعَيْنِ مَا أَتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۝
وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۝ فَإِنْ كِرْهُتُمُوهُنَّ فَعَسَى أَنْ تَكُرُّهُوْا شَيْئًا
وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝²⁰

Yā ayyu halladhīna āmanū lā yaḥillu lakum
an tarithun-nisā’ a karha, wa lā t‘aḍulū hunna
li tadh-habū bi b‘aḍi mā ātaitumū hunna illā
anyya’tīna bi fāhishatin-mubaiyyinatin, wa
‘āshirū hunna bil ma‘rūfi, fa in kariḥtumū hunna

²⁰ *Surah An-Nisa'*, 4:20 [Publishers]

fa‘asā an takrahū sha‘ian wa yaj‘a lallāh hu fīhi khaīran kathirā.

O’ you who believe! It is not lawful for you to inherit women against their will; nor should you detain them wrongfully that you may take away part of that which you have given them, except that they be guilty of a flagrant evil; and consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good.

(In the verse above God enjoins Muslims to deal kindly with their wives even if for some reason they dislike them. God promises ‘much good’ in return for this kind treatment)

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ اُنْثِي وَهُوَ مُؤْمِنٌ فَلَنُنْجِيَنَّهُ حَيَاةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِإِحْسَانٍ مَا كَانُوا يَعْمَلُونَ²¹ ○

Man ‘amila şālihan min dhakarin aū unthā wa huwa mu’mīnun fala nuḥyi-yannahū ḥayātan tayyibatan, wala najzi-yannahum ajra hum bi aḥsani mā kānū ya‘malūn.

²¹ Surah An-Nahl, 16:98 [Publishers]

Whoso acts righteously, whether male or female, and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ
 وَالصَّدِيقِينَ وَالصَّدِيقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِعِينَ وَالْخَشِعَاتِ
 وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَفِظِينَ
 فُرُوجُهُمْ وَالْحَفِظَاتِ وَاللَّذِكَرِينَ اللَّهَ كَثِيرًا وَاللَّذِكَرَاتِ لَا عَذَّلَ اللَّهُ لَهُمْ
 مَغْفِرَةً وَأَجْرًا عَظِيمًا

○²²

Innal muslimīna wal muslimāti wal mu'minīna wal mu'mināti wal qānitīna wal qānitāti waṣ-ṣādiqīna waṣ-ṣādiqāti waṣ-ṣābirīna waṣ-ṣābirāti wal khāshi'īna wal khāshi'āti wal mutaṣaddiqīna wal mutaṣaddiqāti waṣ-ṣā'imīna waṣ-ṣā'imāti wal ḥāfiẓīna furūja hum wal ḥāfiẓāti wadh-dhākirīn Allāha kathīran wadh-dhākirāti, a'addallāhu lahum maghfiratan wa ajran 'azīman.

Surely, men who submit themselves to *God* and women who submit themselves to *Him*, and believing men and believing women, and obedient men and obedient women and truthful

²² *Surah Al-Ahzab*, 33:36 [Publishers]

men and truthful women, and men steadfast *in their faith* and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard *their chastity*, and men who remember Allah much and women who remember *Him*—Allah has prepared for *all of them* forgiveness and a great reward.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًّا يُنَادِي لِلْإِيمَانِ أَنْ أَمْنُوا إِنَّ رِبِّكُمْ فَآمَنَّا بِرَبِّنَا
فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِرْ عَنَّا سِيَّارَتَنَا وَتَوَفَّنَا مَعَ الْأَجْرَ ○ رَبَّنَا وَاتَّنَا مَا
وَعَدْنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةَ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ○
فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيقُ عَمَلَ عَامِلٍ مِنْكُمْ مَنْ ذَكَرَ أَوْ أَنْثَى ○
بَغْضُكُمْ مَنْ مِنْ أَبْغِضُ ○ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي
سَيِّئِينَ وَقُتْلُوا وَقُتْلُوا أَلَا كَفِرَنَ عَنْهُمْ سِيَّارَتَهُمْ وَلَا دُخْلَنَّهُمْ جَنَّتٍ تَجْرِي
وَمَنْ تَحْتِهَا الْأَنْهَرُ ○ تَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الشَّوَّابِ ○²³

Rabbanā innanā sami‘nā munadiyan yunādī lil
īmāni an āminū bi rabbikum fa āmannā, rabbanā
faghfir lanā dhunūbanā wa kaffir annā sayyiātinā
watawaffanā ma‘al abrār, rabbanā wa ātinā mā

²³ Surah Al-e-‘Imran, 3:194-196 [Publishers]

wa‘attanā ‘alā rusulika wa lā tukhzinā yaumal qiyāmati, innaka lā tukhliful mī‘ād, fastajāba lahum rabbuhum annī lā uḍī‘u amala āmilin minkum min dhakarin aū unthā, ba‘ḍukum mim ba‘ḍin, falladhīna hājarū wa ukhrijū min diyārihim wa ūdhū fī sabili wa qātalū wa qutilū la ukaffiranna ‘anhum sayyiātihim wala udkhilanna hum jannātin tajrī min tahtihal anhār, thawāban min-‘indillāh, wallāhu ‘indahū ḥusnuth-thawāb.

Our Lord, we have heard a Crier calling *us* unto faith, ‘Believe in your Lord,’ and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous.

Our Lord, give us what You have promised to us through Your Messengers; and disgrace us not on the Day of Resurrection. Surely, You do not break Your promise.

So their Lord answered their *prayers*, *saying*, ‘I will allow not the work of any worker from among you, whether male or female, to be lost. You are from one another. Those, therefore, who have emigrated, and have been driven out from their

homes, and have been persecuted in My cause, and have fought and been killed, I will surely remove from them their evils and will cause them to enter Gardens through which streams flow—a reward from Allah, and with Allah is the best of rewards.'

يَأَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا
مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ حَ وَلَا تَلْبِزُوهَا
أَنفُسَكُمْ وَلَا تَأْبُرُوهَا بِالْأَلْقَابِ طِبْيَسُ الاسمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ح
وَمَنْ لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ○²⁴

Yā ayyu halladhīna āmanū lā yaskhar qaumun min qaumin ‘asā an yakūnū khaīran minhum walā nisāun min nisāin ‘asā an yakunna khaīran minhunn, walā talmizū anfusakum walā tanābazū bil alqāb, bī’sa ismul fasūqu ba‘dal īmān, wa man-lam yatub fa ulā’ika humuż-żālimūn.

O' You who believe! Let not one people deride *another* people, who may be better than they, nor let women *deride other* women, who may be better than they. And defame not your own people, nor call *one another* by nicknames.

²⁴ Surah Al-Hujurat, 49:12 [Publishers]

Bad *indeed* is evil reputation after *the profession of belief*; and those who repent not are the wrongdoers.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَا عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ حَتَّىٰ يَعْظُلُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ○ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا
عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ
كَفِيلًا لَّا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ○²⁵

Innallāha ya'muru bil 'adli wal ihsāni wa ītā'i dhilqurbā wa yanhā 'anil-faḥshā'i wal munkari wal baghyi, ya'izukum la'allakum tadhakkarūn. Wa aūfū bi 'ahdillāhi idhā 'ahadtum walā tanquḍul īmāna b'ada taūkīdihā wa qad ja'altu mullāha 'alaikum kafila, innallāha ya'lamu mā taf'alūn.

Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed.

And fulfil the covenant of Allah when you have made; and break not the oaths after making

²⁵ Surah An-Nahl, 16:91-92 [Publishers]

them firm, while you have made Allah your surety. Certainly, Allah knows what you do.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنَ الْوَالِهِ إِلَّا هُوَ أَحَدٌ
وَإِنَّ لَمَّا يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمْسَسُنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ
آتِيهِمْ ○ أَفَلَا يَتُوَبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ طَ وَاللَّهُ غَفُورٌ رَّحِيمٌ ○ مَا
الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ هَ قَدْ خَلَقَ مِنْ قَبْلِهِ الرَّسُولُ طَ وَأُمُّهُ
صِدِّيقَةٌ طَ كَانَا يَأْكُلُانِ الظَّعَامَ طَ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ
أَلِيْفُوكُونَ ○²⁶

Laqad kafaralladhīna qālū innallāha thālithu thalāthatin, wa mā min ilāhin illā ilāhun wāhidun, wa il-lam yantahū ‘ammā yaqūlūna la yamassanna lladhīna kafarū minhum ‘adhābun alīmun. Afalā yatūbūna ilallāhi wa yastaghfirūnahu, wallāhu Ghafūrur-Raḥīm. Mal Masiḥubnu Maryama illā Rasūlun, kad khalat min qablihir rusul wa ummuhū ṣiddīqatun, kānā ya’qulāniṭṭā‘ām, unzur kaifa nubiyyinu lahumul-āyāti summanzur annā yu’faqūn.

They surely disbelieve who say, ‘Allah is one of three; there is no god but the One God. And if they do not desist from what they say, a grievous

²⁶ Surah Al-Mā'idah, 5:74-76 [Publishers]

punishment shall surely befall those of them that disbelieve.

Will they not then turn to Allah and ask His forgiveness, while Allah is Most Forgiving and Merciful?

The Messiah, son of Mary, was only a Messenger; surely Messengers like *unto him* had passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the signs for their *good*, and see how they are turned away.

NAMĀZ IN CONGREGATION

It is permissible to offer the five daily prayers individually where there is no congregation. The minimum number of worshippers required for a congregation is two. Where two or more Muslims reside in close proximity to each other, it is recommended that the obligatory prayers be offered in congregation. Congregational prayers are led by an imam who usually stands a little ahead of the front row. The rest of the congregation are obligated to follow the imam throughout the service. If during the *namāz* the imam commits a mistake, any member of the congregation may draw attention to it

by gently saying *subḥānallāh* (Holy is Allah); but if the imam does not heed this then it is incumbent on the congregation to continue to follow the imam until the end of the *namāz*.

FRIDAY CONGREGATION

In Islam, Friday is like the day of Sabbath. On this day instead of the usual midday service [Zuhr], a two *rak‘at namāz* is performed in the central mosque of the town or neighbourhood. Local congregations are not held on this occasion and all worshippers are expected to attend the central mosque. Prior to the *namāz* an imam delivers a sermon. As there is no form of clergy or priesthood in Islam anyone can be chosen to deliver the sermon and lead the prayer service.

Glossary

Ahmadiyyat or Ahmadiyyat (آحمدیّت) a religious community within Islam founded by Hazrat Mirza Ghulam Ahmad^{as} who claimed to be the Promised Messiah and Imam Mahdi.

Azan or Adhān (اذان) the Islamic call to prayer.

Durud or Durūd (دُرود) salutations on the Prophet of Islam^{sa}.

Hadith or Ḥadīth (حدیث) the recorded sayings and traditions of the Holy Prophet^{sa}.

Hazrat or Ḥadrat (حضرت) an honorific Arabic title.

Ka‘bah (کعبہ) the cube building that lies at the centre of the mosque in Mecca.

Khalifa or Khalīfah (خليفة) a term used for Islamic

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spiritual leaders, particularly the successors of the Holy Prophet^{sa} and the Promised Messiah^{as}.

Khalifatul-Masih or Khalifatul-Masīḥ (خَلِيفَةُ الْمَسِيحِ) a title conferred on the spiritual successors of the Promised Messiah^{as}.

Khilafat or Khilāfat (خَلَافَت) an institution led by a supreme spiritual head known as the khalifa.

Namaz or Namāz (نَمَاءزْ) the Persian word for the obligatory Islamic prayer.

Rak‘at (رَكْعَةٌ) one unit of the obligatory Islamic prayer.

Salat or Salāt (صَلَاةٌ) the obligatory Islamic prayer.

Tahajjud (تَهَجُّد) a voluntary prayer performed by Muslims in the early part of the night.

Tashahhud (تَشْهُد) bearing witness to the Islamic creed that ‘there is none worthy of worship except Allah and Muhammad^{sa} is His Messenger’.

Tayammum (تَيَمِّمُ) a dry ablution using clean soil or dust when water is not available.

Umma or Ummah (أُمَّةٌ) the global community of Muslims.

Wuzu or Wudhū (وضوء) the Islamic ritual act of purification performed before the obligatory prayers.