

FRIDAY SERMON

20 December 2013

by Imam Zafrullah Domun

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran Imam Zafrullah Domun said:

Time is passing by quite quickly and now we are almost at the end of the year. For the Muslim believer it is important that he or she should recognize the passage of time because he or she will then most surely value time and not waste it. We are entering the festive season now and many will be taken up by dinners and parties and will stay awake till late and will sleep through *Fajr* prayer the next morning. But a Muslim believer cannot and should never do like that. For him or her obedience to Allah's laws and the requirements of religion should have a priority over all mundane matters. So the Muslim believer is expected to attend to parties to develop working relationships with others but within proper Islamic limits and he or she is also expected to be very watchful over the daily prayers. He should do his best not to miss any of them. He should manage his time and activities so that he might never miss any single prayer in his lifetime. Some might say that I speak about prayer too often. But prayer is an essential feature of our existence. There is a big difference between someone who is regular with his prayers and someone who is not. And never should we tire of talking about prayer. The more our people pray the better will it be for all of us. We pray to show our devotion to Allah. We remember Him, we praise Him and we have plenty of opportunities to supplicate to Him. Each one amongst us would value the time that we have to pray because such moments will not come back again and we should make the best use of the opportunities that we have to pray. May Allah help us all to understand why we need to pray and may He accept all our prayers. Ameen

In fact during the past days and weeks very often I have received revelations which had to do with supplications and remembrance of Allah. One such revelation that I received twice or thrice was "*Ouzkoroullaha yazkourkoum wadouho yastajib lakoum wa lazikroullahe akbar*" which we read every Friday and which we translate as follows: "Remember Allah He will remember you, supplicate to Him and He will answer you and the remembrance of Allah is the greatest". Another revelation which I received was that "***Only those who long for Allah can support the trials of this world.***" Or words to that effect. Another one was "*Kya teri do'aon se falak hil nahin sakta?*" which is a verse from Iqbal and which we translate as "*Is it not true that with your supplications heavens can be shaken?*" If we think on these revelations we will note that there is a close

relationship between them. On the one hand we should remember Allah much He will remember us and when we are in need He will always come to our rescue. In the second revelation we understand that for those who long for Allah life in this world will be smoothened. Longing for Allah is what will bring one closer to Allah. When we long for Allah we are watchful of our prayers and we will offer them with supplications to Him because we have certainty that He exists. Longing for Allah or aspiring to the meeting with Allah is the path that by the Grace of Allah we have been chosen to teach. We are not here to teach people how to make money. These are matters that others know better than us. We are not here to teach people how to rebel against *Nizam e Jamaat*. We are here to teach people to understand real *Tauhid* as taught by Hazrat Masih Maood (as) and not what is being taught by the actual leadership of the Jamaat. As a member of Jamaat Ahmadiyya Al Mouslemeen each one of us should have this longing for Allah in our heart.

Another revelation which I recently received was in the form of a supplication “*Allahoumma alqi alayya mohabbatam minka*” meaning “O Allah reveal to me love for You”. All these revelations help us to understand that we need to develop or perfect our relationship with Allah and quite humbly I offer to help anyone who is eager to tread this path. May Allah help each one amongst us to have this eagerness in our heart.

Since it is prayer that will help us most in this path we will read some extracts from the Promised Messiah’s writings about this most important subject. He says:

“When our soul in search for something, extends its hand with great earnestness and weeping towards the Fountainhead of grace, and, finding itself helpless, seeks light from somewhere through its reflection, this condition too is like a condition of prayer. All wisdoms have been manifested through such prayer and the key of every house of knowledge is prayer. No knowledge or insight is manifested without it. **Our thinking, our reflection and our search for the hidden objective are all parts of prayer.** The only difference is that the **prayer of those who possess insight** depends upon the manners of insight, and their soul recognizing the Fountainhead of grace extends its hand towards it with insight. The prayer of veiled ones is an effort which is manifested in reflection and thinking and the search for means. Those people who have not a connection of insight with God Almighty, nor do they believe in it, they too seek through reflection and thinking that some way of success might be indicated to their heart from the unseen, and a supplicant possessing insight also desires that God may open the way of success to him, but the veiled one who has no relationship with God Almighty does not know the Fountainhead of grace. He too, like one possessing insight,

seeks help from another quarter and reflects on the means of obtaining such help, but a person possessing insight has an eye on the Fountainhead. The other one walks in darkness and does not know that whatever strikes the heart after reflection and cogitation is also from God Almighty, Who, **treating the anxiety of the anxious one as a supplication**, casts the necessary knowledge into the heart of one who cogitates. The point of wisdom and understanding that enters the heart through reflection also comes from God and, though the person himself may not realize it, yet God Almighty knows that he is supplicating Him. In the end he is bestowed his object by God. This method of seeing light, if it is pursued with insight and with the recognition of the true Guide, is the prayer of a person of understanding; but if light is sought from an unknown source, only through reflection and cogitation without fixing one's gaze on the True Illuminer, it is only veiled prayer....”

Here Hazrat Masih Maood (as) is explaining to us how Allah rewards all researchers but only those who believe in Him know Him as the fountainhead of the Favour received. Speaking about the relationship between planning and searching for means to achieve an objective and prayers Hazrat Masih says:

“As the relationship between planning and prayer is proved by the law of nature, it is also proved by the testimony of the book of nature. It is often observed that as human temperaments at a time of distress incline towards planning and remedies, in the same way they incline by natural eagerness towards prayer and almsgiving and charity.... This is a spiritual argument that the inner law of man has, from the beginning, directed all peoples that they should not separate prayer from means and planning, **but should search for plans with prayer**. In short, prayer and planning are two natural demands of human nature which ever since the creation of man, have been the servants of human nature like two real brothers. Planning is the necessary consequence of prayer and prayer incites towards planning. The good fortune of man consists in this, that before entering upon planning he should seek help through prayer from the Fountainhead of grace so that being granted light from this overflowing spring good plans should be made available to him.”

[Ayyam-us-Sulh, Ruhani Khaza'in, vol. 14, pp. 230-232]

From this extract we understand that we should not neglect using means that are available to achieve an objective. In fact we should use all means to its fullest. But we should also recognize that Allah is the source of means. He has created means and He is

the Creator who has created cause and effect relationship. Hence as Muslims we should pray to him and ask for His Help and Favor but we should also not neglect means. Hazrat Masih has always taught us that we should use both prayer and means while recognizing that Allah is the fountainhead of all Grace. A student who does not study and relies only on prayers to pass his exams will fail because he is not using the proper means. Similarly if someone neglects medicine and relies only on prayer he will be similarly frustrated. We should always use both and this prevents us from either being totally materialistic in outlook or to be totally dependent on Allah's Grace by neglecting the means that He has given us. Furthermore Hazrat Masih says:

“He who supplicates God at the time of difficulty and distress and seeks the resolution of his difficulties from Him achieves satisfaction and **true prosperity** from God Almighty provided he carries his supplication to its limit. Even if he does not achieve the purpose of his supplication, he is bestowed some other kind of satisfaction and contentment by God Almighty and does not experience frustration. In addition, his faith is strengthened and his certainty increases. But the one who in his supplication does not turn towards God Almighty remains blind all the time and dies blind.... He who supplicates with the sincerity of his soul is never truly frustrated. That prosperity which cannot be achieved through riches and authority and health, but which is in the hand of God and He bestows it in whatever shape He wills, is bestowed through perfect prayer.

If God Almighty so wills, a **sincere and righteous person** in the midst of his distress achieves such delight after supplication which an emperor cannot enjoy on the imperial throne. This is true success which is bestowed in the end on those who pray”.[**Ayyam-us-Sulh, Ruhani Khaza'in, vol. 14, p. 237**]

He also says:

“Is it not a satisfactory proof that from the beginning it has been the spiritual Divine law that, in consequence of prayer, Divine attention is attracted and satisfaction and contentment and true prosperity are bestowed? If in seeking an objective we are not in error, we achieve that objective, but if we are in error in our supplication, like the misguided child who demands from its mother a serpent or a burning brand, God Almighty bestows upon us that which is better for us. In either case, He fosters our faith, and for true supplication we are bestowed knowledge by God Almighty in advance and our certainty increases as if we have seen God. There is a relationship

between **prayer and acceptance** which has existed ever since man was created. When God Almighty addresses Himself towards the doing of a thing it is His way that some **sincere servant** of His occupies himself with prayer in restlessness, pain and distress, and devotes the whole of his resolve and attention towards the accomplishment of that objective. Then the prayers of the **mortal man** draw Divine grace from heaven and God Almighty creates such new means through which the purpose is achieved. Though such prayer is apparently offered by man, yet in truth that person is **wholly lost in God** and at the time of supplication he arrives in the presence of the One and Glorious with such a stamp of being lost in God that at that time his hand becomes the hand of God Almighty. **Such is the prayer** through which God is recognized and the existence of that Glorious One becomes known Who is hidden in thousands of veils. {**Ayyam-us-Sulh, Ruhani Khaza'in, vol. 14, pp. 238-239**}

Finally I will leave you with this extract to meditate:

“A foolish one thinks that prayer is a vain and useless thing, but he does not know that it is prayer in consequence of which God, the Glorious, manifests Himself to His seekers and conveys to their hearts the revelation: **“I am the All-Powerful One.”** Everyone who is hungry and thirsty for certainty should remember that for the seeker of spiritual light in this world, prayer is the only means which bestows certainty with regard to the existence of God Almighty and removes all doubts and suspicions.” [**Ayyam-us-Sulh, Ruhani Khaza'in, vol. 14, pp. 239-240**]

So let each one amongst us understand and strive to give prayer the real importance that it should have in our life. Let no day pass by without our supplicating to Allah in the real sense of the word. Ameen!