

by Imam Zafrullah Domun

As we said last week, in the third condition of *bay'at* Hazrat Masih Maood (as) imposes upon us the following:

1. We should observe the five daily prayers regularly in accordance with the commandments of God and the Holy Prophet Mohammad (saw)
2. We should do our best to be regular in praying *salaat* Tahajjud.
3. We should be regular in invoking blessings (*darud*) on the Holy Prophet (saw).
4. We should make it our daily routine to ask forgiveness of Allah for our sins.
5. Every day we should remember the favours of Allah upon us and we should praise Allah and glorify Him.

In our previous sermon we said a few words about the first item. Now we will say a few words about the next of the items although they cannot be fully explained in about twenty five minutes. Next week *incha* Allah we will start talking about the Holy month of Ramadan and we will pick up this topic about the *bay'at* later on. Nonetheless I will continue to advise our friends to explore the subject whenever they have some free time especially in the month of Ramadan. It will definitely be one of the means that will help us to draw nearer to Allah during the blessed month and even after.

So the promised Messiah expects us to be regular in praying *salaat* Tahajjud. Concerning *salaat* Tahajjud Allah says in the Holy Quran “Observe prayer from the declining and paling of the sun till the darkness of the night and recite the Quran at dawn. Verily the recitation of the Quran at dawn is especially acceptable to Allah. And during *a part of the night* wake up for its recitation a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station. ” (17:79-80) And in surah *Al Mozammil* the advice to wake up in the night is more explicitly given. It says:

O thou who art wrapped up in thy mantle,  
Stand up *in Prayer* at night except a small portion thereof —  
Half of it, or make it a little less than that  
Or make it a little more than that — and recite the Qur'an slowly and  
thoughtfully.  
Verily, We are charging thee with a weighty Word.”  
Verily, getting up at night is the most potent means of subduing the self and most  
effective in respect of words *of prayer*. (73 2-7)

In addition in the last verse of this Surah Allah says:

“Surely, thy Lord knows that you stand up *praying* for nearly two thirds of the night, and *sometimes* half or a third thereof, and also a party of those who are with thee. And Allah determines the measure of the night and the day. He knows that you cannot keep its *measure*, so He has turned to you in mercy. Recite, then, as much of the Qur’an as is easy *for you*. He knows that there will be some among you who may be sick and others who may travel in the land seeking Allah’s bounty, and others who may fight in the cause of Allah. So recite of it that which is easy *for you*, and observe Prayer, and pay the Zakat, and lend to Allah a goodly loan. And whatever good you send on before you for your souls, you will find it with Allah. It *will be* better and greater in reward. And seek forgiveness of Allah. Surely, Allah is Most Forgiving, Merciful.”(73:21)

So when Hazrat Masih Maood (as) tells us that we should cultivate the habit of offering Tahajjud prayer, he says so in the light of Allah’s words. He himself knows through experience what role these prayers offered before *Fajr* prayer can really do for someone who wishes to tread the path that will lead him to Allah. One will experience the power of these prayers only through experience, that is only when one offers these prayers and one sees its results.

There are plenty of hadiths which speak about the importance of the Tahajjud prayer. We learn that Hazrat Bilal (ra) narrates that the Holy Prophet (saw) said, ‘You should be very regular in *tahajjud*. That has been the practice of the righteous ones in the past and is a means of attaining nearness to God. This is a habit that safeguards against sin, removes blemishes and safeguards from physical illness.’

(*Sunan-ut-Tirmadhi*, Kitab-ud-Da‘wat, Babu Fi Du‘a’inNabiyyi)

In another *hadith* Hazrat Abu Hurairah (ra) has related that the Holy Prophet (saw) said, ‘Our Lord descends every night to the lowest heaven. When one-third of the night remains, Allah says, “Who will call upon Me, so I should respond to him? Who will beg of Me, so I should grant him? And Who will ask my forgiveness, so I should forgive him?” Allah the Almighty keeps saying so until dawn breaks.’ (*Musnadu Ahmad bin Hanbal*, vol. 2, p. 521, printed in Beirut)

In another hadith Hazrat Abu Hurairah (ra) narrates that the Holy Prophet (saw) said, ‘Allah the Almighty says that whoever is an enemy of My friend, I declare war on him. My servant can be close to Me through things that I love and that I have made obligatory upon him. By offering *nawafil* My servant gets so close to Me that I start loving him. When I make him a friend of Mine, I become the ears with which he hears, the eyes with which he sees, the hands with which he holds, and the feet with which he walks. That is, I fulfil all that he desires. If he begs of Me, I provide for him; if he seeks My protection, I grant him protection.’ (*Sahih Al-Bukhari*, Kitab-ur-Riqaqi, Babut-Tawadu‘i)

In still another hadith we learn that the Holy Prophet Mohammad (saw) has said “‘Allah will have mercy on a man who gets up at night for his [voluntary] Prayer and awakens his wife for the same purpose, and if she hesitates he sprinkles water over her face to wake her up. And, Allah will have mercy on a woman who gets up at night to offer [voluntary] Prayer and awakens her husband for the same purpose, and if he hesitates she sprinkles water over his face to wake him up.’ (Sunano Abi Dawud, Kitab-ut-Tatawwu‘i, Babu Qayamil-Laili)

Now let us hear what Hazrat Masih Maood (as) has elaborated on this matter. He says:

“Our Jama‘at should make it incumbent upon itself to offer *tahajjud*. Anyone who cannot do more should make at least a minimum two *rak‘at* because he will get an opportunity to make some supplications. Supplications made at this time have a very special characteristic because they are offered with true pain and eagerness. Until there is a special pain and heartfelt agony, how can one wake up from comfortable sleep? To wake up at this time creates a heartfelt pain, which creates a condition of devotion and distress, which in turn become the means of acceptance of supplication. But someone who is lax in waking up is obviously lacking in pain and anguish. But one who wakes up, obviously there is a pain that is waking him up.

(*Malfuzat*, new edition, vol. 2, p. 182)

The Promised Messiah (as) also says:

“Get up at night and supplicate that Allah the Almighty may guide you to His path. The companions of the Holy Prophet (saw) also received their training step by step. What were they before? They were like a seed sown by a farmer. The Holy Prophet (saw) in turn watered and prayed for it. The seed was healthy, and the soil was fertile. With watering, it yielded excellent fruit. They walked the path of the Holy Prophet (saw) without hesitation. They did not wait for day or night. You should repent with a true heart. Wake up for *tahajjud*. Straighten your hearts. Leave your weaknesses, and make your words and deeds correspond to the will of Allah the Almighty. (*Malfuzat*, new edition, vol. 1, p. 28)

When we think about these conditions of *bay‘at* and we compare them to what the Sufis have been doing during the whole course of Islamic history we can safely say that Hazrat Masih Maood (as) was mostly concerned with creating a Jamaat of Muslims who would be most keen in living their lives according to the teachings of the Holy Prophet Mohammad (saw). These people were not to be a group of people who would remain aloof from the world. On the contrary they would be of the world but out of it. Hazrat Masih wanted us to understand the essence of Islam and to put it into practice in

our daily lives and he expected each one of us to give more consideration to our faith rather than to worldly concerns. He expected each one amongst his followers to do whatever was necessary in order to get rid of the bondage of sins and to worship Allah as He should be worshipped and to serve mankind as best as he could. Members of our Jamaat should reflect on the Holy Quran and on all the explanations that the Promised Messiah has given us and enrich ourselves with his teachings.

The next item in this third condition of *bay'at* is that we should be regular in invoking blessings on the Holy Prophet Mohammad (saw). In the Holy Quran Allah says “Allah and His angels send mercy on the Prophet. O ye who believe! You *also* should invoke blessings on him and salute *him* with abundant salutations of peace.” (33:57)

From this verse we understand that Allah enjoins us as Muslims to recite *darud* for the Holy Prophet Mohammad (saw). The *darud* that we are speaking about is the same that we read in our daily prayers in *Attahhlaat*. Every Muslim knows it and I am not going to repeat it here. When Hazrat Masih Maood (as) tells us that we should recite *darud* he means that we should allocate some time to recite it with full presence of mind meaning that we are well aware of what we are saying. There are many hadiths that speak about the blessings of reciting *darud*. I will mention a few here and hope that they will motivate all of us to be regular in this prayer. The hadiths are as follows:

1. For every *darud* Shareef that you recite, ten sins are forgiven, ten good deeds are entered into your sheet of actions and ten position are upgraded.
2. Allah showers ten blessings on the man who recites *darud* once.
3. The first man who will meet the Prophet (saw) on the Day of Judgement will be that person who had recited the *darud* maximum number of times in his life time.
4. Those who recite *darud* in maximum number will be nearest and dearest to the Holy Prophet (saw) in the next world.
5. If anyone is involved in a difficulty then he must recite countless number of *darud* Shareefs.
6. Reciting *darud* Shareef eradicates poverty and hunger.

And there are many other hadiths. Now let us see what the Promised Messiah (as) has said. He says:

“Through invoking blessings upon the Holy Prophet (saw)... it is my personal experience that, divine grace in the shape of wonderful light proceeds in the direction of the Holy Prophet (saw) and is absorbed into his bosom and then issuing therefrom numberless streams of it reach everyone deserving them according to his capacity. Certainly, no grace can reach anyone without the agency of the Holy Prophet (saw). Invoking blessings on the Holy Prophet (saw) brings into movement his throne from which these streams of light issue. He who desires to obtain the grace of God

Almighty should invoke blessings on him persistently, so that divine grace might be brought into motion. (*Al-Hakam*, February 28, 1903, p. 7)”

Then he speaks about one of his experience as follows:

“Once it so happened that I was completely absorbed in invoking Allah’s blessing upon the Holy Prophet, may peace and blessings of Allah be upon him, for a long period of time because I was certain that the paths of reaching Allah the Almighty are very narrow and cannot be found except through the intermediation of the Holy Prophet(saw). As Allah also says: “*wabtaghou elayhil wasilah*” meaning ...”and seek the way of approach unto Him... (5:36). “After a period of time I saw a vision that two watermen enter my house, one from the interior side and the other from the exterior. On their shoulders they were carrying water skins filled with the light Divine. They said: “*Haaza bama swallayta alan nabi*” meaning “This is a consequence of the blessings you invoked upon Muhammad (saw)”. “(*Haqiqat-ul-Wahyi*, p. 128, footnote, *Ruhani Khaza’in*, vol. 22, p. 131)

So each one amongst us should know that we are an Ahmadi Muslim not just to be a member but to translate into our lives the teachings that we have received. *Incha* Allah we will speak more about this matter later on. May Allah help each one amongst us to make the best use of the time that has been allocated to us to stay here to do what is pleasing to Him. Ameen!