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Summary:

NEED FOR SUPPLICATIONS

January 22,1886 in Jamaat's history. Importance of supplicating to Allah. What we should do for our supplications to be answered.

It was on January 22nd 1886 that Hazrat Mirza Ghulam Ahmad (as) together with his three friends arrived in Hoshiarpur a district in the Punjab about one day's journey from Qadian in a bullock driven cart. Today the same journey can be done in slightly less than two hours by car. So last week, exactly the same day, that is a Friday was the 130th year since that event took place. In fact, since 1884/5 Hazrat Ahmad wanted to seclude himself for about 40 days to devote himself to remembering and praying to Allah. Initially he intended to go to a place known as Sojanpur but in January 1886 he received the following revelation: "*Ek mo'amlā ki uqda kusha'i Hoshiarpur mein hogi*" meaning "**One of the affairs will be resolved in Hoshiarpur.**" So following this guidance from Allah he resorted to Hoshiarpur for the spiritual retreat. And it was there that he received revelations about a son whom he would later on qualify as the *Musleh Maood* (Promised Reformer). It is important to bear in mind that the words *Musleh Maood* which is so often used within the Jamaat was not part of the revelation that was published in the pamphlet dated 20th February 1886 nor in any other revelations published afterwards but that it was a term coined by the Promised Messiah himself. Hazrat Ahmad(as) would return to Qadian in the third week of March that year. So he was away from Qadian for almost two months as he had announced in his pamphlets to that effect. This is a historical note that I wished to share with you. *Incha* Allah we will have opportunities to talk about the prophecy itself in the coming weeks.

Essentially, as I have often said before, the Jummah sermon is a reminder to the attendees about what is important to them. We all have a tendency to forget. Hence every week for some minutes someone talks to us and reminds us about our duties as Muslims. And we all know that if we listen carefully

and once at home we try to remember what has been said in the Jummah sermon, we talk about it amongst our circle of friends we would eventually remember the good words spoken and they would help us to stay on track as far as our life is concerned. But unfortunately rarely do we see a group of friends talking about the Friday sermon when they meet. Most people speak about trivialities like sports, tv serials or they just gossip. The believer is advised to speak only that which is good or else he should just remain silent. But each one should try to digest whatever is presented in Friday sermons and one should always seek to adopt ways and means that will endear us to Allah.

Since as good Ahmadi Muslims we are expected to pray and supplicate a lot I will share some extracts from the Promised Messiah's writings about this most important devotion. He says:

“I say truly that if crying before God Almighty is full of utmost humility, it moves His grace and mercy and draws them (towards the supplicant). I can say out of my own experience that I have felt the grace and mercy of God, which comes in the shape of the acceptance of prayer, coming towards me. Indeed, I rather say that I have actually seen it. If the dark-minded philosophers of this age cannot feel it or see it, this verity is not going to disappear from the world, more so because I am ready to demonstrate the acceptance of prayer at all times.” [Malfuzat, vol. I, p. 198]

Here we see Hazrat Masih Maood (as) speaking about how if one supplicates to Allah with full humility, Allah will indeed respond to one's request. In fact, his whole life is full of instances where his prayers have been accepted. The thinkers who influence the opinion of the people in the west do not believe in God and they have eradicated God from their life almost altogether. But those believers who have concrete proofs of the power of prayer in their life will never allow themselves to be influenced by such people. Hence the Muslim should pray even more and learn to rely on Allah to fulfill his needs whilst at the same time making use of all available means. Hazrat Masih(as) said that he could always demonstrate the power of prayer to the world. By the Grace of Allah within the Jamaat there are many who have witnessed how their prayers have been accepted despite many odds to the contrary and they have been relieved of their distress. By the Grace of Allah there are many amongst us who have seen how supplicating to Allah have been very useful and there are many who have yet to make this experience and be convinced thereby.

In another extract he says:

“The subject of the acceptance of prayer is a branch of the subject of prayer. A person who does not comprehend the principle encounters difficulty in comprehending a branch. The principle of prayer is that there is a mutually attractive relationship between a pious servant and his Lord. To begin with, the mercy (*Rahmaniyyat*) of God Almighty draws a servant to itself. Then through his sincerity the servant approaches close to God Almighty and in prayer that relationship, when it arrives at a certain stage, manifests its wonderful qualities. When a servant being confronted with a great difficulty leans towards God Almighty with perfect certainty, perfect hope, perfect love, perfect fidelity and perfect resolve, and becoming extremely alert and tearing aside the veils of heedlessness advances far into the fields of the discarding of self, he beholds in front of him the court of the Divine and that He has no associate. Then his soul prostrates itself at that threshold and the power of attraction that is invested in him draws the bounty of God Almighty towards himself. Then God, the Glorious, addresses Himself towards fulfilling the purpose of the supplication and casts the effect of prayer on all those preliminary means which give rise to the means that are necessary for the achievement of the purpose of the prayer. For instance, if the prayer is for rain then on its acceptance the natural means that are needed for rain are created by the effect of the prayer. If the prayer is for famine the All-Powerful One creates the contrary means. It has been proved to the satisfaction of those who have frequent experience of visions that in the prayer of a perfect person a power of fashioning is created. That is to say, by the command of God the prayer exercises control in the lower and higher world and turns the elements and heavenly bodies and the hearts of people to the direction that is desired. There are many instances of this in the holy Books of God Almighty.”
(Essence of Islam P 205)

In brief if we want Allah to accomplish our wishes we need to show that we indeed are inclining to Allah. It is only then that He might show miracles at our own hands. He further says:

“It is through the effect of **prayer** that extraordinary events display the power of the All-Powerful. Are you aware what was the wonderful event that happened in the deserts of **Arabia**, that hundreds of thousands of the dead came alive within a few days, and those who had been corrupted through

generations took on Divine colour, and the blind began to see, and the tongues of the dumb began to flow with Divine insights, and such a revolution took place in the world which no eye had seen and no ear had heard before? **It was the prayers during dark nights of one who had been wholly lost in God which created an uproar in the world** and manifested such wonders as had appeared impossible in the case of that unlearned helpless one.

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَآلِهِ بَعْدَ هَمِّهِ وَغَمِّهِ وَحُزْنِهِ لِهَذِهِ
الْأُمَّةِ وَأَنْزِلْ عَلَيْهِ أَنْوَارَ رَحْمَتِكَ إِلَى الْأَبَدِ⁵³

Translation: “O Allah send down blessings and peace on him and on his people proportionate to the amount of his suffering and sorrow for the sake of the *Ummah* and send down upon him the light of Thy mercy forever.”

I have experience that the effect of prayers is greater than the effect of fire and water. Indeed, in the systems of natural means **nothing has greater effect than prayer.**”

In fact, the revolution the prayers of the Holy Prophet (saw) brought about in Arabia is unique in history and that is why he has been honored by the title of “most influential person in history”. You might recall that in his book “The hundred most influential persons in history” the professor of history William Hart has named the Holy Prophet (saw) as the most influential person in history for his achievements in Arabia when he lived and for the influence of his example and message when he died. Indeed, if we Muslims come to realize the capacity that Islam as a message has to transform societies we should be having a greater influence on the course of the history of the world even today. But unfortunately the Muslim leaders are devoid of the true Islamic teachings and they are interested only in their personal interests and they themselves have helped in reducing the influence of Islam in the world. Hazrat Masih Maood (as) continues and says:

“Humility alone is not enough for prayer, but righteousness, purity, truthfulness, perfect certainty, perfect love and perfect attention are all needed. It is also necessary that the object prayed for should not be opposed to the Divine design for the welfare in this world and in the hereafter of the supplicant, or of the one on whose behalf supplication is made. Very often, despite all other conditions being fulfilled, the object for which supplication is made is opposed to the Divine design and there is no good in its fulfilment.

For instance, if a child should cry that his mother should hand over to him a burning brand, or a serpent, or should feed him a poison, which appears agreeable, the mother would not comply with his wish. Were she to do so, and though the child might escape with his life some limb of his should become useless, then arriving at years of discretion the child would have a grievance against his foolish mother. There are many other conditions in the absence of which prayer does not deserve that name and so long as a prayer is not inspired by full spirituality and there is not a close connection between him who supplicates and him on whose behalf supplication is made, there is little hope of the acceptance of prayer. Unless there is Divine willingness for the acceptance of prayer all these conditions are not fulfilled and full attention remains lacking.”

When prayers are not accepted despite our best efforts or we see things happening contrary to our wishes we have to display exemplary patience and accept the will of Allah. In fact, according to one hadith which I am quoting from memory we should just say “*qadrallahho fama shaa’a fa’al*” meaning “Allah has decreed. He does what He wishes” In these words we reaffirm our faith in Allah’s decree and we show resignation to it.

In one hadith we learn that the Holy Prophet (saw) is reported to have said that “Allah is more merciful than a mother to her child.” By now most of us have observed the bond that exist between mother and child and how much mothers naturally care for their children. But Allah is even more merciful to us. Hazrat Masih Maood (as) says:

“When a child being driven by hunger cries for milk, then milk is generated in the mother’s breasts. The child does not know what prayer is, but his cries draw the milk. This is a universal experience. Sometimes when the mother does not perceive the presence of milk in her breasts, the child’s cries help to draw it. Then can our cries before God Almighty draw nothing? They certainly draw everything. But those sightless ones, who parade themselves as scholars and philosophers, cannot see it. If a person were to reflect on the philosophy of prayer, keeping in mind the connection and relationship which a child has with its mother, he would find it easy to understand. The second type of mercy comes into operation after supplication. Go on asking and you will go on receiving is not mere verbiage, but is a characteristic of human nature. To supplicate is human to respond is Divine. He who does not understand and

does not believe is false. The illustration of the child that I have set forth expounds the philosophy of prayer in an excellent way.” [Malfuzat, vol. 1, pp. 129-130]

May Allah grant each one amongst us this bounty that we understand the importance of prayer and supplications in our life and that we keep seeking help from Allah as long as we live.