

by Imam Zafrullah Domun

As I have said several times in the past, we are living in difficult times. If in normal times a Muslim is expected to live a life devoted to His Lord, then how urgent such devotions are needed whenever we are going through difficult times. Since March 2020, due to the corona virus pandemic, most people around the world have been going through tough times. Most of the supplications that we have spoken about in our several sermons are as relevant today as they have ever been. So please keep offering them every day. In addition, I am sharing some more prayers of Hazrat Masih Maood (as) as well. Learn them and offer them as often as you can. May Allah have mercy on us all.

During an epidemic, God revealed to the Promised Messiah (as) that during such days, the three names of *Allah* the Almighty should be repeated again and again.

يَا حَفِيزُ يَا عَزِيزُ يَا رَافِيقُ

O Guardian (*Hafiz*), O Honourable and Mighty (*Aziz*), O Companion (*Rafiq*).

The Promised Messiah (as) said that ‘Rafiq’ is a new name of *Allah* which had not been mentioned before. (Al Badr, vol.2, number 53, p. 28, dated 18.9.1903)

Here is another prayer which Hazrat Masih Maood (as) used to offer in times of trials:

“O our Lord, forgive our sins and remove our trials and tribulations. Deliver our hearts from every grief and You Yourself take care of our affairs. and O our Beloved, You Be with us wherever we happen to be. Cover up our frailties and give peace to our fears. We put our trust in You and entrust our affairs to You. You are our Master in this world and the world hereafter and You are the Most Merciful of all who show mercy. O Lord of the worlds, accept this prayer.” (Tohfa Golarwiyyah, Ruhani Khaza’in, volume 17, p. 182)

Now we will share some more extracts from the Promised Messiah’s writings. He said:

“Hence, before divine punishment arrives to close the door of repentance, seek repentance. When worldly laws arouse such fear, then why should people not fear the law of God Almighty? A person is left with no choice but to taste a calamity once it has arrived.

Every one of you ought to strive and wake for Tahajjud prayer; and also offer special supplications in your five daily Prayers when you stand after the *ruku*. Repent from anything and everything which displeases God. Repentance is to abandon all the evil deeds and situations which cause the displeasure of God, and to bring about a sincere change; to move forward and adopt righteousness.

One ought to hold morality in high regard, for this too brings the mercy of God; refine your habits; be free from anger and replace it with humility and meekness. Along with the reformation of your morals, give charity to the extent of your means as well. Allah Almighty states:

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا
إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

They feed, for the pleasure of God, the poor, orphans, and prisoners, and they say: ‘We give you only for the pleasure of Allah the Almighty, and fear a day that is most terrifying.’ [76:9-11]

In short, engage yourselves in prayer and repentance, and continue to give charity so that Allah the Exalted may treat you with grace and compassion.” (*Malfuzat*, Vol. 1, p. 215-216)

Let us bear this in mind and do our best to act accordingly.

Since what we need to do in these days are heartrending prayers, we will share some extracts on what the Promised Messiah said about prayer. He said:

“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 supplicator). 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**]

“Acceptance of prayer must be understood within the context of the broader subject of prayer itself. A person who misses this principle encounters difficulty in comprehending it. 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 itself. 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.”

He continued:

“Some types of miracles are in reality the acceptance of prayer. The source of thousands of miracles that were manifested by the Prophets and the wonders that have been exhibited throughout by the saints was prayer, and 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

‘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.**”

Speaking about the needs for the use of means, he said:

“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 ever-flowing spring good plans should be made available to him.”[*Ayyam-us-Sulh, Ruhani Khaza’in*, vol. 14, pp. 230-232]

“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]

So, at this time where we live in fear and uncertainty that are incidentally more pronounced than usual, it is imperative for each one among us to turn with great fervor to our Lord so that He might deliver the world of this Covid scourge as soon as possible. These days I have been praying towards this objective and Allah has graced me with the following words “*Sa yaj alallaho ba’da ousrin yousra*” meaning “Soon Allah will bring ease after difficulty”. So, we should all pray more than we have been doing so that Allah may deliver the world of this great calamity very soon. Hazrat Masih Maoood (as) in his time told the people that because they had rejected him Allah had sent them the plague as a sign. But while the plague was devastating the cities and countryside, he said, among other things, in an article published in Al Hakam:

“Thus, first and foremost, observe the rights of God. Cleanse your souls of its inner passions. Then, fulfil the rights of God’s creation and perform righteous deeds. Establish true faith in God and continue to pray with humility in the presence of God Almighty; let not a day go by without having wept in prayer before God. Alongside this, adopt all precautionary measures through the practical means and resources that are available.”

As his followers, we should follow his instructions and place our faith in Allah. We use worldly means but we do not rely on them solely. We place our trust in Allah and hope for good from Him. So, let us all use whatever means are available and pray that Allah delivers us from this calamity as soon as possible. Keep following all precautionary measures even if you have been vaccinated. Because of all the controversy surrounding vaccination, it is wiser to continue following all precautionary measures and continue to pray for protection from Allah. May Allah accept our prayers and may He keep us all safe by His Grace. Ameen.