

FRIDAY SERMON

14th July 2023

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We are continuing with the speech of Hazrat Masih Maood (as) which he made during the last Jalsa Salana which he attended in Qadian in 1907. He was speaking about the prerequisites of supplications and its results:

“It is clearly written in the Holy Quran:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ بَمَ فِي صَلَاتِهِمْ خُشْعُونَ

Meaning that when the heart of a person is melted in the course of supplication; and he throws himself down before the Divine threshold with such devotion and sincerity as if he is totally lost in Him; and while abandoning all other thoughts, he begs grace and succour only from Him; and he is able to attain such concentration of mind that a kind of pathos and poignancy is created—then the door of success is flung open and thereby the love of the world is cooled off. This is so because two loves cannot coexist in one place. So, it is said:

Claiming we simultaneously love God and the world

Is wishful thinking; it is impossible and sheer insanity.

This is why God says right after it that وَالَّذِينَ بَمَ عَنِ اللَّغْوِ مُعْرِضُونَ here "vain" implies the world.

Once man starts to experience pathos and poignancy in his Prayers then the love of this world is cooled off in his heart. It does not mean that he then quits his job, farming, or trade, etc. He starts to shun those mundane activities that involve deceit and distract him from God. The result of crying, beseeching, humbling, and showing humility before God is that for such a person the love of his faith becomes his priority over everything

else—the love of the world, greed, covetousness, luxury, and opulence. This is because as a matter of principle, one virtuous deed attracts the next, and one sinful act incites the next. When they show pathos and humility in their Prayers, it leads them to shun vanity instinctively and they escape this foul world. The love of this world is cooled off and the love of God is aroused within them. The result is *هُمْ لِلزَّكَاةِ فَاعِلُونَ* that is, they spend in the way of God. This is one consequence of *وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ* because the love of the world will become cooled off, it will be the natural consequence that they would spend in the way of God, and they would not mind and would not hesitate in giving in the path of God even if they had the treasures of *Qarun* [Korah].”

Here, I would like to read to you an additional note about who is worldly and who is not:

In *Al Badr*, the Promised Messiah (as) said

رَجَالٌ ۖ لَا تُلْبِسُهُمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ

[*Surah an-Nur*, 24:38]

Meaning that: There are those of Our servants who do not forget Me even for a moment in their big business enterprises. One who has a relationship with God is not called a worldly person. A worldly person is one who does not have God in his mind (*Badr*, vol. 7, no. 1, p. 10, dated 9 January 1908).

Furthermore, I would like to say a few words about *Qarun* that has been mentioned in the Holy Quran.

Qarun was one of the people of Moses (as), but he later became a chieftain of Pharaoh. His enormous wealth and pride is mentioned in *Surah al-Qasas* (28:77) of the Holy Quran. I personally think that there is a great lesson for each one among us especially for those whom Allah has given wealth in this world. In the Holy Quran, we read:

“Verily, *Qarun* was of the people of Moses, but he behaved arrogantly towards them. And We had given him of treasures so much that his

hoardings would have weighed down a party of strong men. When his people said to him, ‘Exult not, surely Allah loves not those who exult.

‘And seek, in that which Allah has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good *to others* as Allah has done good to thee; and seek not to make mischief in the earth, verily Allah loves not those who make mischief.’

He said, ‘This has been given to me because of the knowledge I possess.’ Did he not know that Allah had destroyed before him generations that were mightier than he and greater in riches? And the guilty shall not be asked *to offer an explanation* of their sins.

So, he went forth before his people in his pomp. Those who were desirous of the life of this world said, ‘O would that we had the like of what Qarun has been given! Truly, he is the master of great fortune.’

But those who had been given knowledge said, ‘Woe to you, Allah’s reward is best for those who believe and do good works; and it shall be granted to none except those who are steadfast.’

Then We caused the earth to swallow him up and his dwelling; and he had no party to help him against Allah, nor was he of those who can defend themselves.

And those who had coveted his position the day before began to say, ‘Ah! it is indeed Allah Who enlarges the provision for such of His servants as He pleases and straitens *it for whom He pleases*. Had not Allah been gracious to us, He would have caused it to swallow us up *also*. Ah! the ungrateful never prosper.’

This is the Home of the Hereafter! We give it to those who desire not self-exaltation in the earth, nor corruption. And the end is for the righteous. (28:77-84)]

Now we continue with Hazrat Masih Maood (as) speech. He continued:

“There are thousands who do not pay the *Zakat* even though many of the poor and destitute of their nation get ruined and destroyed. They do not even care for them albeit God has obligated the giving of *Zakat* on everything, even jewelry— though pearls etc. are exempt. The rich and affluent have been ordered to count their wealth and pay *Zakat* according to the ordinances of the Shariah, but they don’t. That is why God says that the state of *عَنِ اللَّغْوِ مُعْرِضُونَ* would develop in them only when they would give *Zakat*. Thus, the giving of *Zakat* is one outcome of abstention from all that is vain....”

In another note in *Badr*, Hazrat Masih Maood (as) explained this further:

“The strength to pay *Zakat* is achieved on withdrawing from all that is vain. Therefore, you should reduce the love for this world or rather not do it altogether so that you may develop the strength to give *Zakat* and thus be successful (*Badr*, vol. 7, no. 1, p. 10, dated 9 January 1908)”.

Then, Hazrat Masih Maood (as) continued:

“Then it is said *وَالَّذِينَ بِمِ الْفِرَاقِ حَفِظُونَ* meaning that, when they would have pathos and humility in their Prayers, and would shun all that is vain and would give the *Zakat*, then its natural consequence would be that they would guard their chastity.

When one gives precedence to his faith over the world and spends his wealth in the path of God, why would he want to acquire the wealth of someone else unlawfully and why would he want to usurp the rights of others? And when he does not hesitate to sacrifice a precious thing like his wealth in the path of God, why would he use his eyes, nose, ear, tongue, etc. at inappropriate occasions? It is a matter of principle that when one is diligent about the higher virtues, virtuous acts of a lower level are persistently carried out impulsively. For instance, when he starts to supplicate with pathos and humility, he would have to shun what is vain. And when he shuns what is vain, he becomes resolute in paying the *Zakat*.

And when he becomes so particular with regard to his wealth, he starts to abstain to the utmost from usurping the rights of others.

Therefore, it is stated next that:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ

Because one who does not trespass the rights of others and discharges his own obligations, it is but natural that he would be resolute in his pledges and he would eschew violating his trusts. Therefore, it is stated as a natural consequence that since such qualities are found in these people, it is but natural that they would be resolute in their pledges as well.

After all these things, it is said:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

Meaning that, these are the very people who guard their *Salat* [obligatory Prayers] and never miss any. This is the very purpose of the creation of man that he should learn the essence of *Salat* as is stated by God:

“And I have not created the Jinn and the men but that they may worship Me” (*Surah adh-Dhariyat* 51:57).

Thus, it should be remembered that *Salat* is the very thing that helps ease all difficulties and wards off all calamities. But this *Salat* does not mean the *Salat* that common people offer as a ritual. Rather, it is that *Salat* in which a person’s heart becomes tender while prostrating at the threshold of God, so much so that it becomes captivated as if the heart is melting.

Moreover, it should also be understood that *Salat* is to be guarded not because God needs *Salat*. God has no need for our *Salat*. He is ‘Independent of all the worlds’. That is, He is not in need of anything.

This means that man is the one who needs *Salat*. It is axiomatic that man desires good for himself and this is why he seeks help from God. Establishing a bond with God means obtaining real welfare. If the entire world turns against such a person and seeks his destruction, it can cause

no harm to him since God would destroy tens of millions for his sake if He needs to. God destroys millions in exchange of that single individual.

Salat is something that causes worldly and spiritual affairs to be set right, but most who pray are cursed by their *Salat* as is said by God:

فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

So, woe to those who pray,

But are unmindful of their Prayer.” (107:5,6)

This states that, the curse is upon those worshippers who are oblivious of the essence of *Salat*. Indeed, *Salat* is something which saves one from every kind of evil deed, but as I have mentioned before, it is not in one’s own control to offer this kind of *Salat*. This kind [of *Salat*] cannot be achieved without the help and assistance of God. This kind of pathos and anguish cannot develop unless man keeps supplicating. Therefore, it behoves that none of your days or nights—indeed not even a single moment of your life—should be without supplication.” (p. 82)

We will stop here for today and we will continue *incha Allah* next week. May Allah help each one among us so that we may become among those worshippers that have been mentioned above. We should not delude ourselves that we are praying five times daily. What we should be concerned about is whether our prayers have any worth in the sight of Allah or not. May Allah help us to understand the Holy Quran and may we all do our best to stay on the right path. Ameen.