

Potent Power of Salaat, Dua and connection with God



Friday Sermon
May 20th 2011



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SUMMARY

The best way to thank God for giving us the blessings of the Imam of our times, would be to read his pronouncements and the writings, reflect over them and make them a part of our lives

Hudhur (aba) gave a discourse on the Promised Messiah's (on whom be peace) pronouncements on *dua*, Salat and connection with God explaining that *Salat* is prayer at a very high level

It should be prayed to God that just as He has bestowed fruits and various other pleasures, He lets us savour the pleasure of worship and Salat

There is no advantage to God in Salat, rather it is beneficial to man that he is given the opportunity and the honour to supplicate to God

The main outcome of *dua* is Divine nearness. When a believer's *dua* attains perfect sincerity, then God has mercy and becomes his or her Friend

Hudhur (aba) said special prayers should be made for the security of the Community; our detractors are increasing in their enmity

We could not thank God adequately for His blessing in sending the true and ardent devotee of the Holy Prophet (pbuh) and the Imam of the age, as foretold

The best way to try and thank God would be to read the pronouncements and the writings of the one commissioned by God, reflect over them and make them a part of our lives



God states in the Holy Qur'an: '**...and be with the truthful.**' (9:119).



The Companions of the Holy Prophet (pbuh) attained beneficence of the noble company of the Prophet (pbuh) and conveyed his advice and counsel to us

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Then came the era of his ardent devotee, who held many assemblies with his companion, made speeches made at Jalsa, the Jama'at newspapers of the time secured these pronouncements.

Sagacious discourses

We are also grateful to those who sat in those assemblies, asked questions, and saved those sagacious discourses

Salat, *dua* (prayer) and connection with God

God began the Qur'an with *dua* and ended it on *dua*. This signifies that mankind is weak and cannot be purified without the grace of God. Until God's help and succour is forthcoming, one cannot develop in piety

As a hadith relates: All are lifeless except one whom God grants life. All are astray except one whom God guides. And all are blind except one whom God gives sight.

Until there is blessing of God, the yoke of this world's adoration remains around one's neck. Only those are saved from this on whom there is God's grace but it should be remembered that God's beneficence also starts with *dua*.

Regarding ridding oneself of evil temptations during Salat, the Promised Messiah (on whom be peace) said that what sort of *dua* would it be if one utters the words: '**Guide us in the right path**'(1:6) while imagining and thinking about making business deals. Unless God is given precedence over everything else, Salat is merely a waste of time.

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The philosophy of offering Salat

The Promised Messiah (on whom be peace) said:

'*Salat* is a prayer which is submitted to God in travail and burning with a heart aflame, so that vicious thoughts and evil designs may be got rid of and a holy love and a pure relationship may be established and one may be enabled to keep God's commandments

[Essence of Islam, Vol. II, p. 296]

The word *Salat* indicates that true Prayer is not offered only with the tongue but must be accompanied by burning and sizzling and being consumed by fire.

God Almighty does not accept Prayer until the worshipper at the time of prayer arrives a kind of death....

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The requisites of prayers

Explaining the requisites of prayers, the Promised Messiah said prayer should be such that it makes:

'The heart melt and the soul flow at the Divine threshold with pain and anxiety instilled in it...and one is not hasty and impatient, rather continues to pray with patience and steadfastness. It can then be expected that the *dua* will gain acceptance



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Salat, an underappreciated blessing

Salat is
prayer at
a very high
level,
but people
do not
appreciate
it duly

The way of the Holy Prophet (pbuh) was that at a time of difficulty... he stood up in *Salat* and made his supplications in the *Salat*

My experience is that nothing takes one so near to God as *Salat*.

'It should be prayed to God with extreme tenderness and passion that just as He has bestowed fruits and various other pleasures,

He lets us savour the pleasure of worship and Salat once.

One remembers what one has tasted.'

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The various postures of the *Salat* demonstrate respect, humility and meekness.

In *Qiyam* (standing posture) the worshipper stands with his arms folded as a slave stands respectfully before his master and king.

In *Ruku'* (bowing) the worshipper bends down in humility.

The climax of humility is reached in *Sajdah* (prostration), which indicates extreme helplessness.' [Essence of Islam, Vol. II, pp. 296-297].



The postures of the *Salat*

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It is not wise to offer Salat as a mere ritual

The Promised Messiah (on whom be peace) said that steadfastness is the condition for acceptance of *dua*.

He also said that it is not wise to offer Salat as a mere ritual because God has condemned such worshippers: '**So woe to those who pray**' (107:5) let alone their *dua* gaining acceptance.

This is about those worshippers who are unaware about the significance of Salat.

It is important for us to understand the meanings of the prayers made in Salat.

There is no advantage to God in this, rather it is beneficial to man that he is given the opportunity and the honour to supplicate to God. And this can get him out of many of his problems

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**'Life is passing by,
abandon negligence and
adopt humility.**

**Pray to God in solitude
that He may keep faith
alive and that He is
pleased with you.'**

An important advice

**The Promised Messiah (on whom be
peace) said it was an important
advice from him which he wished
people listened to; he said**

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Prayer and a clean heart

‘Until the heart is clean, prayer does not gain acceptance. Even if you have malice about a worldly matter with one person your prayer cannot be accepted.

It should be remembered very well not to have enmity with anyone over worldly matters.

What worth does this world and its matters have that one should keep enmity regarding them?’

‘With some people it is in one ear and out of the other. They do not take these matters to heart no matter how much advice is given there is no effect on them. Remember that God is Independent and Besought of all.

Unless prayer is made repeatedly and with profusion and tenderness of heart, He does not care...unless there is genuine angst in *dua*, it is ineffective and futile. Angst is conditional for acceptance of prayer.

As it is stated: **‘Or, Who answers the distressed person when he calls upon Him, and removes the evil...’** (27:63)

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'The true significance of Islam is that man makes his own preference secondary to the preference of God. However, the truth is that this station cannot be attained by one's own power. Although there is no doubt that it is man's obligation to make endeavours for this.

The true and real source to attain this station is *dua*. Man is weak, unless he attains strength and help from *dua*, he cannot traverse this difficult passage.

For this, there is a great need of *dua*; *dua* has tremendous power which solves great difficulties and man traverses challenging passages with extreme ease

Dua is a channel which absorbs that power and beneficence which comes from God. One who engages in prayers with profusion, ultimately attracts this beneficence...Indeed, prayer on its own is not God's will.

Rather, first all efforts and endeavours should be brought in action and then prayer made

Dua is a channel which absorbs that power and beneficence which comes from God

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To not avail of planning and only avail of prayer is ignorance of the etiquette of *dua* and is challenging God.

And to only rely on planning and to consider *dua* nothing is atheism/non-belief...

Dua is a great treasure. No calamity will befall one who does not abandon *dua*.'

The Promised Messiah (on whom be peace) said that after correcting one's morals, one should try and attain God's love through *dua*, shunning every kind of sin and evil.

Cleansing all inner filth, one should become like a drop of pure liquid. Alongside *dua*, planning should also be done to achieve one's objective. God likes planning and effort, He states in the Qur'an: '**And by those who plan and execute their task well.**' (79:6).

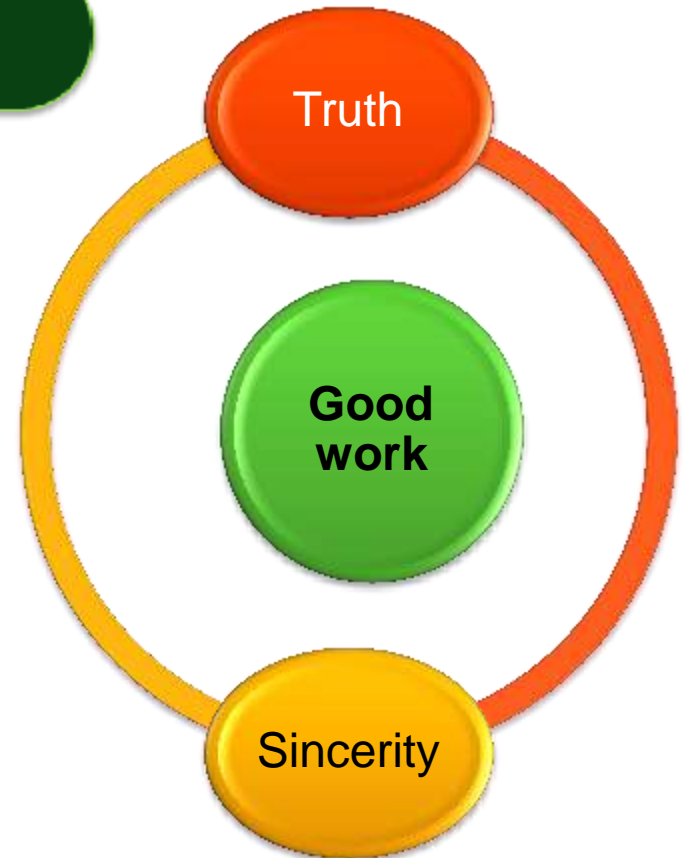
The etiquette of *dua*

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'An example of good works is like a bird. If kept in a cage of truth and sincerity, they will stay, otherwise they will 'fly away.

And this cannot be attained without God's grace. He states: '**...So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord.**' (18:11). Good works here signify that there is no adulteration of any wickedness in them and they only constitute goodness.

There is no pride, haughtiness, arrogance or a measure of selfish motives, or hopes associated with people. So much so, that there is not even a desire for heaven or hell and the deed stems from love of God alone.'



Good deed and dua

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It is very important to seek spiritual knowledge from God through *dua*

‘There are many who pay lip service to God’s existence but if they are probed it is discovered that they are atheistic.

Because when they are occupied in worldly matters they completely forget God’s wrath and His greatness. This is why it is very important that you should seek spiritual knowledge from God through *dua*.

Without this one’s faith can never be complete

Hudhur (aba) said it was very important especially for the young people to abide by this and avoid all such places that incite sin

It will be attained with the knowledge that there is death in separation from God. While praying to avoid sin do not let go of planning [in this regard].

Abandon all those gatherings and assemblies that instigate sin and pray alongside.’

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It is important to seek spiritual progress through *dua*

The Promised Messiah (on whom be peace) said that for *dua*, one should probe one's heart whether one is inclined towards this world or towards faith. Are one's prayers mostly for worldly comforts or to serve faith.

If it is discovered that during the course of a day one is only concerned with this world, then it is a regrettable situation

He said it is often seen that people make great effort to pray for worldly matters and fall ill during the course of this process and some even get mental illness.

However, if all is for faith, God would never let them go to waste

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The Promised Messiah (on whom be peace) said that *dua* is of two kinds.

One that is made in an ordinary way and the other that it is taken to its extreme. The latter is the real *dua*.

One should pray even if no troubles are faced because one does not know what God's will is and what the future holds. Thus prayer should be made in advance so that one is saved in time.

Sometimes adversity falls in a way that one does not even find any time for *dua*.

At such difficult junctures, prayer that is made beforehand is of avail



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The human physical form and its limbs help each other. As such, it is astonishing that mankind does not understand the concept as stated in the Qur'an: '**...And help one another in righteousness and piety...**' (5:3).

If God so willed, He would have not left His Prophets in need of helpers, but at times even they have no choice but to call out: '**...Who will be my helpers in the cause of Allah?**' (3:53). It is not because they are needy, rather there is glory in proclaiming so. They wish to teach the world.

Otherwise, they have perfect faith in God and complete belief in His promises. They are cognisant of: '**Most surely We help Our Messengers and those who believe, both in the present life...**' (40:52). They know that God alone is the True Helper. Worldly support is insignificant for them, but in order to teach the world a broad method they adopt this way.

Dua and help

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The main outcome of *dua* is Divine nearness

Dua is like a spring of delicious water and a believer can satiate himself on it whenever he wishes.

Just as fish cannot survive without water, similarly *dua* is like water for a believer without which he cannot live.

The most appropriate occasion of such *dua* is Salat in which a believer finds rapture and delight

The main outcome of *dua* is Divine nearness.

When a believer's *dua* attains perfect sincerity and deep devotedness, then God has mercy and becomes his or her Friend

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The Promised Messiah (on whom be peace) said that troubles that befall Prophets of God are immense but they do not sadden them because they receive God's help through *dua*. If ordinary people had even an iota of the troubles and persecution that Prophets of God face, they could be annihilated.

Hundreds of thousands of people become bloodthirsty enemies of Prophets of God, yet they cannot disturb them in their mission. Their steadfastness and resolve is miraculous. The resolute determination and steadfastness of the Holy Prophet (peace and blessings of Allah be on him) was the greatest miracle from among his thousands of miracles.

Resolve of prophets comes from Dua

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Dua is our only weapon

The Promised Messiah (on whom be peace) said that the enemy only objects to us because of his enmity. They foolishly assert that he [the Promised Messiah] sits in one place and does not perform his work.

He said he knew all his objectives were to be realised through *dua* and *dua* has great potency.

The Promised Messiah (on whom be peace) said that God repeatedly informed him through revelations that whatever will be accomplished will be through *dua*.

He said *dua* was the only weapon he had. He said whatever he asked privately, God made it evident. He said if fighting was destined for him, God would have provided all the arrangements. Pious is one who understands how God now wills faith to progress.

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May God enable us to understand the subject of *dua* and make it part of our lives

May we always, in prosperity and difficulty alike, have God's pleasure in our view our Jama'at

May we understand the spirit of the responsibilities of coming into *Bai'at*

May God enable us to give precedence to faith over worldly matters

Indeed, it is a great responsibility that our each word and deed should be for the pleasure of God.

Hudhur (aba) said special prayers should be made for the security of the Community; our detractors are increasing in their enmity, may God rebound all their wickedness on them and protect us each moment

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اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

*O Allah, we make You a shield
against the enemy and we seek
Your protection against their
evil designs*

(Abu Dawud Kitabul Salat)

رَبِّ تَوَفَّنِي مُسْلِمًا وَالْحَقْنِي بِالصَّالِحِينَ

**'O my God, cause me to die a
Muslim and join me to the
pious.'**

رَبِّ كُلُّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي وَانصُرْنِي وَارْحَمْنِي

**O my Lord everything serves You. So O my Lord, protect
me and help me and have mercy on me.**

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We should recite the prayers

رَبِّ اِنِّي مَظْلُومٌ فَانصُرْ

**'O my Lord, I have been
wronged; You avenge me.**

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