

Strive for the real
Worship of Allah



Friday Sermon
August 26, 2011



SUMMARY

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Hudhur said the summary of his discourse last week was that in **'Thee alone do we worship'** one is drawn to God with sincerity to become His servant and in **'Thee alone do we implore for help'** one prays for steadfastness in being a servant of God.

The Promised Messiah (on whom be peace) thus explained that one should make the prayer of: **'Guide us in the right path'** (1.6). This prayer is to have one's worship blessed and for one to be ever enabled to follow guidance as a true servant of God.

Hudhur explained that this is the instruction for a believer; never leave the rope of prayer and steadfastness and never be indolent in seeking guidance and always remember that one's resolve on remaining guided is from God alone.

Elaborating the august writings of the Promised Messiah (on whom be peace) , Hudhur said, the prayer, Guide us in the right path, is a tremendous prayer if done with persistence and resolve

Hudhur prayed that may God enable us to pray with sincerity and never make us those who, having received guidance, become guilty of God's chastisement, who are led astray and thus destroy their life in this world as well as their final end

Hudhur (aba) said in his last Friday sermon he gave a discourse on the Quranic verse

'Thee alone do we worship and Thee alone do we implore for help'

Strength and steadfastness is also granted by God and without this one cannot discharge the dues of being a servant of God

Hudhur said the summary of his discourse last week was that in **'Thee alone do we worship'** one is drawn to God with sincerity to become His servant

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Worship which is not accompanied by God's help fizzles out in substance after a while.

and in **'Thee alone do we implore for help'** one prays for steadfastness in being a servant of God.

Thee alone do we worship and Thee alone do we implore for help

It is an enormous favour of God on us that He has enabled us to accept the Promised Messiah (on whom be peace), who has expounded the profound meanings of the Qur'an for us.

Certainly, the writings of the Promised Messiah (on whom be peace) are such that one needs to read them repeatedly.

Guide us in the right path

Hudhur (aba) said that the Promised Messiah (on whom be peace) teaches that following this entreaty, a believer should be aware of what sort of prayer to make.

If there is no direction that leads to the way of guidance one will only end up struggling in the dark

The Promised Messiah (on whom be peace) thus explained that one should make the prayer of: **'Guide us in the right path'** (1.6).

This prayer is to have one's worship blessed and for one to be ever enabled to follow guidance as a true servant of God.

The prayer of **'Guide us in the right path'** is to give one the knowledge of steadfastness, which is imperative for constant servitude of God.

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Hudhur (aba) said in light of the writings of the Promised Messiah (on whom be peace) the summary of the three prayers is that unless one

has extreme
sincerity

makes
extreme effort

and is able to fully
understand
guidance

one should not deem that one is guided or one has achieved one's objective or has attained a high degree of God's love; the degree that is the goal of a believer.

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Summary of the prayers

Hudhur (aba) said the concept that one will not rest unless one has attained this, one will be concerned about safeguarding one's Salat and will be fasting in Ramadan in the rightful and proper manner and will carry this fervour and flair as well as intensity even after Ramadan.

Surah Fatiha

'In this Surah (the Fatiha), Allah, the Sublime, teaches His Muslim servants, so to say, in these words: O My servants, you have observed the Jews and the Christians, beware then of acting like them and hold fast to the rope of prayer and uprightness and forget not the blessings of Allah like the Jews, lest His wrath should afflict you, and disregard not the true sciences and prayer and slacken not in seeking guidance as did the Christians, otherwise you will be lost.

He has urged the seeking of guidance by pointing out that perseverance in guidance is not possible, except through constancy in prayer and humility before Allah. It is also stressed that guidance comes from Allah and that man can never be guided aright except when Allah guides him and admits him among the rightly directed. A further point is that guidance is endless and that man can climb up to it by means of the ladder of prayers. He who gives up prayer loses his ladder.

Hudhur (aba) explained that this is the instruction for a believer; never leave the rope of prayer and steadfastness and never be indolent in seeking guidance and always remember that one's resolve on remaining guided is from God alone.

A believer should remember that temporary worship is not a source of attaining guidance

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He alone is deserving of guidance who keeps his tongue occupied with the remembrance of his Lord and prays with earnest constancy.'

[Commentary of the Holy Qur'an (Vol. 1) - Surah Fatiha, p. 214]

Surah Fatiha

Only those people achieve guidance who are ever constant in remembering God. As such, we should try and make constant the practices inculcated during Ramadan.

Hudhur said last week he explained a little regarding the verse **'Thee alone do we worship and Thee alone do we implore for help'** in light of the commentary of the Promised Messiah (on whom be peace).

Today, Hudhur explained the deep significance and the essence of **'Guide us in the right path'**.



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'Guide us in the right path'

Hudhur(aba) said it would help explain to us how extensive the subject of this brief prayer is and how it encompasses all our affairs

Hudhur(aba) explained that when one turns to God with steadfastness and only calls on Him, one stays on the 'right path'.

'Istiqamat (steadfastness) is identical with *fana* (sacrifice of self) the term used by the Sufis. They interpret: **Guide us along the straight path;** also as meaning *fana*; that is to say, the soul, emotions and designs should all be devoted to Allah, the Exalted, -- Similarly, man's highest quality is steadfastness. Ism-i-Azam (highest attribute) signifies the means of attaining perfection in human excellences.'

'The proper way of prayer is that the loftiest name of God, Allah, and the highest quality of man, steadfastness, should be combined, and man should turn only to God and to no one else, not even to the idol of his ambitions and desires. When this state is reached one realises the significance of: Call on Me, I shall respond to you

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'In short, the prayer: **Guide us along the straight path**; delivers man from every shortcoming, explains clearly to him the abiding faith, and leads him out of a desolate abode to the garden of fruits and fragrance. Whosoever supplicates more intensely in the course of this prayer, Allah grants him a larger share of the garden. --. One of the excellences of this prayer is that it comprises every grade of people and every individual person and it is a prayer that is unlimited and has no ceiling, no ending, and no terminal point nor any confines--. This is the prayer that comprises every good and security and firmness and steadfastness and glad tidings from the Lord of Universal Providence.'

Elaborating, Hudhur said, this is a tremendous prayer if done with persistence and resolve.

When a person belonging to any religion or even no religion seeks guidance from God, God guides.

The only condition is that one's intention is good.

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'The seventh verity comprised in Surah Fatiha is: Guide us along the straight path. This means: Guide us along the path that is straight without a deviation and make us steadfast and upright in it. The true prayer of man aims at seeking the straight path, leading to God. --.

When man treads the straight path steadily and takes the measures that are necessary for achieving the objective, the goal is achieved. --. Therefore, the sirati-mustaqeem (the straight path) is the means that must be sought through effort and exertion and prayer and humility. -. Hence the primary prayer which the seeker of truth most urgently needs is supplication for the straight path.'

'The reality of sirat-i-mustaqeem, as designed in the firm Faith, is the servant's love for His gracious Lord, and his complete acceptance of the will of Allah and committing his soul and his heart to Him, and dedicating his whole attention to Him Who created man, --..'

**'In teaching the prayer:
Guide us along the straight
path; Allah desires that the
worshipper should take good
care of three aspects; beliefs,
morals and conduct. In other
words a worshipper should
reform his condition through
employment
of his God-given capacities
and then pray to Allah. This
does not mean that during
the process of self-
reformation he should not
pray. He must keep asking
even then, but must not
neglect the other aspect.**

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**'The Muslims have available to them
three sources of guidance towards the
sirat-i-mustaqeem;
(1) the Holy Quran, the Book of Allah.
We have nothing more conclusive and
certain than this, the Word of God,
free from all doubt and vagueness;
(2) the Sunna, that is, the example of
the Holy Prophet. --In other words,
the Holy Quran is the Word of God,
the Exalted, and Sunna is the practice
of the Holy Prophet
(3) the Hadeeth. By Hadeeth we
mean the reports of what the Holy
Prophet (pbuh) said.'**

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'Islam has been called steadfastness in the Holy Quran, as it teaches the prayer: Guide us along the straight path; that is, make us steadfast in the path of righteousness, the path of those who became the recipients of Thy bounties and for whom the gates of heaven were opened.

It must be remembered that steadfastness of attitude is determined with reference to the ultimate object of the creation of each species. The ultimate object of man's creation is the worship and service of God.

' -- As you observe that when a window facing the sun is opened, its rays enter through the window. Similarly when a person faces up to God, the Supreme, and there is no intervening screen between him and God, the Sublime, then at once a luminous flame descends on him and illumines him and dispels all his inner uncleanness. Then he becomes a new person and experiences a great change. It is then said that he has been given a pure life. This change takes place in this very life.

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The Promised Messiah (on whom be peace) said that it is essential for all Muslim to be mindful of **'Thee alone do we worship'** while praying **'Guide us in the right path'** because it has been given precedence to **'Thee alone do we implore for help'**. He said this order/sequence should also be practised, meaning first make the necessary plan and then turn to prayer

God willed man to keep three things in view when praying **'Guide us in the right path'**. Firstly one's moral state, secondly the state of one's beliefs and finally the state of one's deeds. One should reform oneself through one's God-given ability and then turn to prayer. This does not mean that one should not supplicate when going through reformation. Rather, one should continue to implore God during this phase. Prayer is made with tongue, heart and practice.

'When a person supplicates God for a virtuous life, he feels a sense of shame and yet this is the prayer that resolves his embarrassment.'

The best prayer is in the Fatiha, for it is the most comprehensive prayer. When a farmer learns the correct method of farming he will have found the right path to farming and will succeed.

You should, in like manner, seek the straight path of meeting God, praying: Lord, I am a sinful servant of Thine and a fallen one, do Thou guide me. Seek of God all your requirements, major and minor, without hesitation, for He is the true Bestower.

One who prays most is the most virtuous.'

'The supplication: **Guide us along the straight path;** comprehends all mundane and spiritual requirements; for, until the right way of approach is available in respect of a problem, there can be no progress. A physician, a farmer, in short everyone needs the right approach in respect of every undertaking.'

The Straight Path

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'The goal and aim of human life is to seek and to tread along the right path which has been mentioned in this Surah in the words: **Guide us along the straight path, the path of those on whom Thou hast bestowed Thy favours.** This is the supplication that is made in every rakaa of every Prayer service. Its very repetition stresses its importance. Our community should remember that this is no ordinary matter and that the mere parrot-like repetition of the words is not what is required. In fact this prayer is an unfailing and efficacious prescription for making a man perfect and it should be kept constantly in mind, as the objective and as a sure safeguard.

Our community should pay particular heed to this. For, by establishing this Movement, Allah, the Exalted, has designed to prepare a community like the one organised by the Holy Prophet (pbuh) so that it may bear witness to the truth and glory of the Holy Quran and the Holy Prophet (pbuh).'

The Straight Path

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'In respect of prayer it should be remembered that in Surah Fatiha, Allah, the Exalted, has taught the supplication: **Guide us along the straight path, the path of those on whom Thou hast bestowed Thy favours.** In respect of it three aspects should be kept in mind; namely, that one should include in it all mankind, all the Muslims, and all those who are present in the service. By such intent all mankind will be included in the prayer and that is what Allah, the Supreme, desires.

After explaining the attributes of Lord of Universal Providence, Rahman, the Gracious One, Rahim, the Compassionate and Master of the Day of Requit, the supplication: Guide us along the straight path, thus takes into account all these categories. This arrangement shows that the prayer comprises mercy for all mankind; and this is the Islamic principle, that a Muslim should be the well-wisher of all.'

The Straight path

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'Call on Allah to enlighten you concerning the nature of His attributes and to make you grateful; for those before you lost the way because they lost the understanding of the attributes of Allah, the Glorious, and His bounties and His pleasure. They wasted their lives in the pursuit of activities that augmented their sinfulness. The wrath of God then visited them, and they were afflicted with humiliation and joined the doomed. Allah, the Exalted, has referred to this in His words: Not the way of those who incurred Divine wrath.'

It appears to be the rule that the wrath of Allah afflicts only those who had been favoured by Allah, the Sublime, with bounties before they incurred His displeasure. In this verse the expression: Those who incurred Divine punishment; comprises the people who violated His --. Those who have gone astray are those who were minded to take to the right path but lacked true knowledge, illuminating insights and protecting and strengthening prayers. They became a prey to superstitions and yielded to them and wandered away from the right course and missed their true calling--.'



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Hudhur prayed that may God enable us to pray with sincerity and never make us those who, having received guidance, become guilty of God's chastisement, Who are led astray and thus destroy their life in this world as well as their final end

May God grant us His correct spiritual insight and always keep us on the right path.

May He make this Ramadan a means of spiritual development for us as His continuing beneficence and may we always turn to Him

Hudhur said those who do not accept the Promised Messiah (on whom be peace) are also lost and have gone astray