

# Prayer begets prayer



Friday Sermon  
August 19, 2011



# SUMMARY

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If we truly understand that worship of God is the objective of our creation, we would become completely focussed on this and disregard all else

Most Gracious God has taught us an obligatory prayer, '**Thee alone do we worship and Thee alone do we implore for help**' (1:5). When this prayer is offered with sincerity, God enables one to attain this purpose in life

By explaining extract from the Promised Messiah's writings, Hudhur (aba) expanded on the concept of essence of worship concluding that Salat is core of worship

Those, who do not derive fulfilment in Salat should repeatedly recite '**Thee alone do we worship and Thee alone do we implore for help**' and seek refuge from Satan. Those who adopt this tirelessly, attain their objective

Hudhur prayed that may God enable us to put these gems of the Promised Messiah (on whom be peace) in practice. Hudhur urged to intensify prayers in the remaining days of Ramadan.

# Salat and Faith

Promised Messiah (on whom be peace) said that Salat adorns one's faith -- it protects one from every bad practice and indecency.

However, it is not in the control of a person to offer such a Salat.

The method cannot be attained without the help of God.



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If we truly understand that worship of God is the objective of our creation, we would become completely focussed on this and disregard all else

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Mere effort on our part cannot take us to the objective of our creation. Prayers are needed to be able to offer sincere worship.

Most Gracious God has taught us an obligatory prayer, **'Thee alone do we worship and Thee alone do we implore for help'** (1:5).

When this prayer is offered with sincerity, God enables one to attain this purpose in life.

Hudhur said the question is , “what should our Salat be like?”

It is also a blessing of God to grant us the month of Ramadan and declare that He is near, that He listens to every one of that servant of His who turns to Him and practices His commandments.

'Allah, Lord of Honour and Majesty, has placed the phrase: **We worship Thee alone**; before the phrase: **We implore only Thy help**; as a reminder of the grace of Rahmaniyyat (Divine Graciousness) before supplication.

Thus the worshipper begins, as it were, with: Lord, I thank Thee for Thy bounties with which Thou hast favoured me --. Now I beg of Thee the strength, virtue, prosperity, success and aims that are bestowed only on supplication, prayer and begging for help, for Thou art the most munificent Bestower of bounties.'

Hudhur (aba) presented a few gems from the writings of the Promised Messiah (on whom be peace)

True comprehension of the depth and exquisiteness of the prayer '**Thee alone do we worship and Thee alone do we implore for help**' is needed to enable us to strengthen our faith in the manner which God commands and expects of a believer

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Hudhur explained that the first step towards worship is to pray to God being grateful of the favours He has bestowed by virtue of His Graciousness.

Once this insight is achieved, further effort is made in worship and a person tries to attain their true potential for becoming a servant of God.

One comprehends that the wishes for further material as well as spiritual development cannot be attained without God's help

This opens further doors and stages of development are attained.

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

This is the basic point and the essence which should be in view when praying: **'Thee alone do we worship and Thee alone do we implore for help'**.

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

## Grateful appreciation of Allah

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'These verses urge towards grateful appreciation of gifts that have been granted and towards steadfast supplication --. They also urge towards non-reliance on one's own competence and ability and towards throwing oneself before the Holy One in hope and expectancy, persisting in supplication and prayer in humility with glorification and praise, in a state between fear and hope, --, dead to the rest of creation and everything on earth.'

Hudhur said that when one comprehends that God alone has all powers and one is insignificant, one should simply submit oneself before God, distancing one's self from worldly means and relations

One should neither rely on one's own physical strength nor on the powers of the world.

Only then one would be saying the prayer of '**Thee alone do we worship and Thee alone do we implore for help**' sincerely

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

Humility

'These verses also urge  
towards confession and  
acknowledgement that  
we are weak and cannot  
carry out the duties of  
Thy worship without Thy  
help

and cannot seek the ways  
of Thy pleasure without  
support

and that we can act only  
with Thy help and can  
move only with Thy  
succour --.'

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'They urge also towards discarding pride  
and arrogance and towards holding fast  
to the power and might of Allah – as if  
the Lord of glory were saying: O My  
servants, regard yourselves as corpses  
and ever seek strength from Allah.

Let not a youth take pride in his vigour,  
nor an old one rely on his staff, nor a  
wise one feel elated with his intelligence  
nor a scholar trust in the accuracy of his  
knowledge, or the soundness of his  
understanding or the keenness of his  
intellect, nor let a recipient of Divine  
revelation depend for support on his  
inspiration and revelation and the  
fervour of his prayers. Allah does what  
He pleases.

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

**'We implore only  
Thy help;** warns of the  
great wickedness of the  
evil-prompting ego  
which frisks away from  
virtue like the  
unbroken she-camel  
from its would-be rider,  
--. There is no power,  
no strength, no earning  
and no substance  
except with the help of  
Allah Who annihilates  
the satans.'

Hudhur said one is made aware  
that *Nafse Ammarah* (the self that  
incites to evil) or the evil-promoting  
ego, is taking one towards evil --

-- and one has to protect  
oneself

-- but is also aware that  
protection cannot be  
achieved all by oneself.

Only God can save one from  
Satan.

One should pray for  
protection with deep humility

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'There are other implications in placing:  
**We worship Thee alone;** before: **We seek only Thy help;** --.

Allah here teaches His servants a prayer which is a source of happiness for them and says, in effect: O My servants, beg of Me with humility and in lowliness of spirit:

Our Lord, we worship Thee alone, but we have to struggle hard and have to grapple with affectation and remorse and distractions and satanic insinuations and confusing ideas and superstitions and dark thoughts -- and we are not firmly anchored in faith. In this situation we seek only Thy help.

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

We beg Thee for the gift of keenness, eagerness and readiness of heart and overflowing faith and spiritual response and joy and light and for embellishing our hearts with the decor of truth and the garments of delight, so that, by Thy grace, we may win through to certainty of faith, and achieve our highest goals and arrive at the ocean of Reality.'

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'In the phrase: **We worship Thee alone; Allah**, the Supreme, urges His servants to put forth, in their obedience to Him, the utmost energetic effort, standing upright, constantly responding to His call, with:

Lord, we spare no pains in our striving and in observing Thy commands and in seeking Thy pleasure;

but we seek Thy help and Thy protection against pride and self-esteem and beg of Thee to grant us the strength that would lead us to Thy guidance and to winning Thy pleasure.'

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

Hudhur added that if such a prayer is made for one's next generation, family and the community, then the flow of everyone's thoughts will be in the same direction and will be absorbing God's grace as well as discharging each other's dues.

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The worshipper declares: **Lord, we  
have adopted Thee alone for  
worship, --.**

In this verse Allah, the Lord of Glory and Majesty, has instructed the use of the first person plural, conveying thereby that this prayer is for the benefit of all brothers and not only for the benefit of the supplicant.

Thus Allah urges the Muslims towards mutual accord, unity and love and requires that a supplicant should put himself to hardship for the promotion of his brother's welfare as he would put himself to hardship for the promotion of his own well-being --, and should be his brother's well-wisher,

**'Thee alone do we worship  
and Thee alone do we  
implore for help'  
love for brethren**

-- Allah, the Sublime, had commanded:

O My servants, give one another gifts of prayer as brothers and friends exchange gifts, and widen the scope of your prayers and your motives and your aims, making room in them for your brethren and become like brothers and fathers and sons in mutual affection.'

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'Welding together planning and prayer is Islam. That is why I continue to urge that one should plan as well as may be possible and pray as hard as possible, to be rid of sin and sloth.-- : **We worship Thee alone**; calls for the practical effort needed and has been placed first so that man should first do everything appropriate in respect of necessary means and planning, but should at the same time, not neglect prayer; --. When a believer says: We worship Thee alone, it suddenly strikes him that he has no capacity to worship Allah, the Sublime, unless His grace favours and helps him. Therefore he immediately prays: We seek Thy help. This is a fine point which Islam alone of all religions has appreciated.

The believer makes use of both effort and prayer. He plans well and puts forth his best effort and then leaving the matter in the hands of God, prays. This is the teaching imparted in the --: **We worship Thee alone and pray to Thee for help.**

One who does not use his talents, not only destroys them and slights them but commits a sin.'

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

'Man's nature is certainly inclined to virtue. He, therefore, needs Divine help. -- **We worship Thee**; and also: **We implore Thy help**. This conveys that in every righteous undertaking, one should make use of one's powers and capacities and should plan and work hard. This is the purpose of: We worship.

One who devotes himself solely to prayer but does not make any effort, does not gain his purpose.

If a cultivator having done the sowing, puts forth no further effort, how can he expect a good harvest?

This is the way of Allah. He who sows the seed and then only prays and does nothing more will certainly reap nothing.'

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

Hudhur said, in explaining that prayer should be made with a resolute mind -- as prayer is accepted at an appointed time

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Hudhur (aba) said that each believer should try and attain insight, perception and spirituality

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Hudhur(aba) related an incident of a companion of the Promised Messiah (on whom be peace) who was witnessed to have spent almost 15 minutes in a nafl Salat repeatedly uttering the prayer of **'Thee alone do we worship and Thee alone do we implore for help'**. Thus was the spirituality of those who gained the company of the Promised Messiah (on whom be peace).

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

'In the verse: Guide us along the straight path; there is an urge towards praying for true understanding; as if He were teaching us by urging us to call upon Him so that He may demonstrate to us His attributes as they really are and may include us among the grateful.'

The Promised Messiah (on whom be peace) said a great barrier in attaining high spiritual station is hypocrisy which devours virtues, and arrogance, which is the worst vice and deviation which takes one away from the paths of good fortune.

This is why --, God has pointed out the remedy of these deadly ailments. --, **'Thee alone do we worship'** so that they can rid of the ailment of hypocrisy.

And He commanded to say **'Thee alone do we implore for help'** so that they can be saved from pride and arrogance. Next, He commanded to say, **'Guide us'** so that they may be rid of deviation and selfish desires.

'Thee alone do we worship  
and Thee alone do we  
implore for help'  
**Comprehension to barriers**

Hudhur said we should pray to God with an insight into His attributes otherwise our prayer will be parrot-like repetition

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The Promised Messiah (on whom be peace) said that worship and prayer that gains acceptance is based on a few aspects.

These are that one should have complete humility in view of God's greatness and should praise and extol Him in view of His favours and kindness. And out of one's love for Him, one should give preference to Him over everything else and in view of His Paradise, free oneself of Satan.

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

Hudhur said with this in mind one would have a true concept of **'Thee alone do we worship and Thee alone do we implore for help'** and will be able to become an ebd (servant) of the Gracious God.

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The Promised Messiah (on whom be peace) has explained that the prayer '**Thee alone do we worship and Thee alone do we implore for help**' signifies apparent worship as well as seeking its spiritual knowledge. In both these aspects the humility of man has been made evident. --, he explained, that worship is when intense love draws one to God in a manner that one's own self is erased in the process. First and foremost, there should be absolute belief in the Being of God, in addition complete awareness of His countless favours and blessings--. One should have such an acute understanding of God's greatness that the rest of the world should appear dead by comparison. One should only fear Him and only find pleasure when in His Presence with the heart finding peace with no one but Him.

Such a condition is called worship.

However, a condition like this cannot be generated without special grace of God; therefore God has taught us the prayer: '**Thee alone do we worship and Thee alone do we implore for help**'.

## True Worship

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The essence of attainment of worship is that one should feel as if God is watching him or that he is watching God and one should be free of all manner of corruption and shirk (associating partners with God). --. One confesses one's weakness in '**Thee alone do we worship**'.

Entreaty is made for help and next, prayer is made to tread the path of Prophets and Messengers. In addition, entreaty is made to attain those blessings which were granted to Prophets and refuge is sought against those who rejected Prophets and deviated from the right path.

## Essence of Worship

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In explaining aversion to sin, the Promised Messiah (on whom be peace) said there is no greater blessing than to have an aversion from sin. This can be attained with planning and with prayer. The prayer '**Thee alone do we worship and Thee alone do we implore for help**' signifies that one utilises all God-given strength and capacity and then entrust the rest to God. Foolish are those who do not employ their capability and only wish for God's help. The Promised Messiah (on whom be peace) said 'if one endeavours and then prays, God saves him if he then falters

Hudhur said we can only meet our needs, be they worldly or spiritual, by becoming true servants of God and that Salat is the core of worship.

## Salat is core of worship

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'The highest worship is constant watchfulness over the five daily Prayer services in the early portion of their timing and to endeavour with eager attention to derive the utmost blessing therefrom, through strict observance of obligatory and voluntary parts.

For, Prayer (Salat) is a mount that carries the worshipper to the Lord of men, Whoso makes this method obligatory on himself arrives at the truth and discovers the reality and meets the Friend Who is hidden behind the screens of invisibility and is delivered from doubt and uncertainty. --Whoso makes himself lowly before Allah in Prayer will find that God makes kings humble before him and makes such a slave a master.'

Hudhur said that no doubt Salat is the highest form of worship, and brings man closer to God, however, some people say they do not achieve a sense of satisfaction in Salat . The Promised Messiah (on whom be peace) says in this regard that:

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Some people say they do not derive pleasure from Salat. What they should do is repeatedly recite **'Thee alone do we worship and Thee alone do we implore for help'** and seek refuge from Satan. Those who adopt this tirelessly, attain their objective. However, there should be a tenderness and honesty in their prayer.

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Hudhur (aba) urged to intensify prayers in the remaining days of Ramadan.

May God enable us to put these gems of the Promised Messiah (on whom be peace) in practice

May we be included among those who are ever steadfast and who are kept in God's refuge

May we fully benefit from the blessings of Ramadan

Ameen