

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President  
Jamā‘at Aḥmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

**After the age of forty, one should become more drawn towards God. An exhortation to Majlis Ansārullāh regarding the importance of Ṣalāt and how to safeguard it and offer it punctually.**

**The pleasure in Ṣalāt comes from the relationship between the servant and the Master. We should therefore cultivate the utmost servitude before God.**

**Let go of callousness and become so firm in Ṣalāt, so that not only your body and your tongue, but your very soul should become an embodiment of Ṣalāt.**

On 29th September 2017, Ḥaḍrat *Khalīfa-tul-Masīḥ V* ایده اللہ تعالیٰ delivered the Friday Sermon at Baitul Futūh Mosque, London.

Ḥūzoor ایده اللہ تعالیٰ said: Today is the inauguration of the annual Ijtimā‘ of Majlis Ansārullāh, UK. In this context, I would like to draw attention towards an essential point, and that is the observance of prayer. When a person crosses the age of 40, he should realize that the days of life are now ebbing away, so he should become more inclined towards God. A believer should worry about fulfilling his obligations to God and to His creatures. Whenever Allāh draws our attention to Ṣalāt, He says that it should be offered in time and with congregation. This is what *Iqamah* or observance of prayer means. From the reports I receive, I get the impression that many do not give proper attention to this despite having reached such a mature age. Every Nāṣir should look within himself and strive to become punctual in Ṣalāt. The Ansārullāh can only become helpers of God if they do their duty in observing the faith and having others observe it as well. The Promised Messiah علیہ السلام says that prayer is the weapon that will make us victorious; we should use this weapon in the manner that Allāh has taught us.

Ḥūzoor ایده اللہ تعالیٰ said: Observe prayers punctually and with the proper decorum. Some people offer only one prayer in a day. They should remember that no one is exempted from prescribed Ṣalāt, not even Prophets. It is related in a Ḥadīth that a group of new converts came to the Holy Prophet صلی اللہ علیہ وسلم and asked that they be exempted from offering the Ṣalāt. The Holy Prophet صلی اللہ علیہ وسلم refused, saying: “The religion that is devoid of practice is meaningless.”

The Promised Messiah علیہ السلام says: What is Ṣalāt? It is a special form of prayer, but people treat it like a tax they owe to the sovereign. The naïve people do not understand that God benefits nothing from their prayer and supplication. Instead, it is for man’s own benefit, for in this way he reaches his goal.

The Promised Messiah علیہ السلام says: I am pained to see that these days people do not aspire for worship and *Taqwa* and piety. The reason is the poisonous influence of the world that is causing the love for God to grow cold, so that

people do not experience the kind of pleasure that they should derive from worship. Those who do not experience pleasure in worship should worry about their ailment, for they are ill. When God has created mankind for His worship, how can it be that he did not imbue it with pleasure and joy. There is pleasure and joy, but only if one is willing to experience it.

The Promised Messiah عليه السلام says: Understand well that worship is not a burden or a tax. It has a pleasure and joy that is greater than all the joys of the world and all the pleasures of the self. Just as a sick person is unable to enjoy the taste of delicious food, so are unfortunate people deprived of the pleasure of God's worship.

The Promised Messiah عليه السلام says: Remember, Ṣalāt is something that embellishes a man's worldly life and his faith. Allāh has cursed the worshippers who are not mindful of its essence. Ṣalāt is something that, when it is properly observed, it protects one from all kinds of sin and transgression.

Ḥūẓoor ايدو اللہ تعالیٰ said: It is not in man's power to offer such Ṣalāt, and it can only be achieved through God's help. And this cannot come about unless one continues to pray and supplicate. Therefore, whether it is day or night, not one moment in your life should be empty of prayers. In order to experience the pleasure of Ṣalāt, it is important to seek Allāh's help. We should beseech God that, just as He has given us the pleasure of fruits and other things, so should He let us experience the pleasure of Ṣalāt. When a drunkard fails to get intoxicated, he continues to drink cup after cup until he finds the pleasure he is seeking. And just as the alcoholic has a pleasure in his mind that he strives for, we should employ all our faculties to find pleasure in worship. If we pray with the same zeal to find pleasure in worship, then, truly do I say to you, you will find that pleasure. Also, when praying we should bear in mind its benefits.

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*Surely virtues drive away evils. (11:115)*

We should keep these bounties and the pleasures in mind and pray that we may experience the Ṣalāt that is the lot of the righteous. Prayer is not just going through certain motions. The essence of Ṣalāt is the prayer which contains pleasure and joy.

Regarding the essence and purpose of Ṣalāt, the Promised Messiah عليه السلام says: All the postures of Ṣalāt are meant to attain the purpose and essence of worship. The postures of prayer are in fact expressions of the soul. What the tongue speaks is also spoken by the soul. It is thus that one receives enlightenment and contentment. If a person reflects on how he was born and how he grew up, he can try to fulfil his obligations as God's servant. In short, the pleasure in Ṣalāt comes from the relationship between the Master and the servant. If you wish to benefit from God's grace, then you have to become His perfect servant. And it is then that you will experience the high degree of pleasure, which is not surpassed by any other. At this stage, man's soul becomes as if non-existent and flows towards God like a stream and is cut off from all that is other than God. It is then that God's love descends on him. It is the meeting of two passions: the passion of God's providence from above and the passion of a person's servitude from below. This is the state that is called Ṣalāt. And it is such Ṣalāt that burns all evil. Such Ṣalāt does away with sin and leaves behind a light and lustre. This is the Ṣalāt to which applies the verse;

*Surely, Prayer restrains one from indecency and manifest evil. (29:46)*

In short, Ṣalāt brings such pleasure and joy that I do not know how to describe it.

The Promised Messiah عليه السلام says: The essence of true Ṣalāt is only attained through prayers. To beseech anyone other than God is contrary to a believer's honour because only God is worthy of being beseeched. All of a believer's faculties lie at the feet of God. The one who seeks from those beside God should know that he is most unfortunate and the time comes when he will not be able to turn to God even superficially. It is something to be dreaded that one should leave God and beseech someone else. It is therefore important to be regular in Ṣalāt. To turn to anyone other than God means to be cut off from God. Ṣalāt is the practical affirmation of God's Oneness, and it remains unblessed and of no use unless it is accompanied by humility and total devotion.

The Promised Messiah عليه السلام says: Those who are not completely devoted to God are often visited by doubts and suspicions in their Ṣalāt. When a person turns to God with a pure heart, then Satan can never dare whisper in his heart. Look, your life is ebbing away, let go of heedlessness and be fearful. Pray in solitude so that God may preserve your faith and be pleased with you. Ṣalāt is something that can lead a person to the stage of *Mi'raj*, provided that it is the Ṣalāt that melts the soul. Wake up for *Tahajjud* prayer and offer it with eagerness and zeal. If you wish to have a true relationship with God then become regular in your prayers, so that not only your tongue but the very passions and objectives of your soul may become embodied in Ṣalāt.

Ḥūẓoor ايدہ اللہ تعالیٰ prayed: May Allāh enable us to become firmly established upon *Tauhid* and to safeguard our prayers and to experience prayers that are pleasurable. May we turn towards God alone, and to no one else. I have learned that there are no arrangements for offering congregational prayers at Ijtimā' venue. Next time they should make arrangements whereby all five prayers are offered at the venue. May Allāh make us His true servants. *Amīn*.

Please convey these guidelines given by Ḥūẓoor ايدہ اللہ تعالیٰ to members of your Jamā'at.

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Aḥmadiyya Pakistan.

Dated: 4 October 2017