

The Amīr/National President  
Jamā‘at Aḥmadīyya,

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Dear Brother,

السلام عليكم ورحمة الله وبركاته

**Summary of the Friday Sermon delivered by *Ḥaḍrat Khalīfatul-Masīh V* (May Allāh be his Helper) on 16<sup>th</sup> December 2022 at Mubārak Mosque Islāmabād, Tilford, UK**

Huzoor (May Allāh be his Helper) said: Many people these days ask questions about prayer (*Du‘ā*).

Proponents of atheism also raise objections about prayer as part of their deliberate scheme to distance man from Allāh and from religion. Aḥmadīs too are sometimes affected by such satanic thoughts and doubts rise in the hearts of those who do not have sufficient knowledge. Hence, when they are faced with even minor tribulations, they start raising objections about Allāh and prayer.

Today I will explain the subject of prayer in the light of the sayings of the Promised Messiah (Peace be upon him). We find a lot of guidance in the writings of the Promised Messiah (Peace be upon him) about the reality and need of prayer, the manners regarding prayer, and our own responsibilities towards prayer and having faith in Allāh.

Speaking about the fact that we should pay attention to *Du‘ā* even in good times so that our prayers are heard in times of adversity, the Promised Messiah (Peace be upon him) says:

Allāh's mercy is on the person who fears him in times of tranquillity just as he does when a calamity befalls him. When a person does not forget Allāh in a state of peace, Allāh does not forget him when he is in trouble. As for those who spend the time of peace in pursuit of their own desires, their prayers are not heard in times of difficulty. Once calamity descends, the door to repentance is closed.

Explaining what the state of a person should be when praying and the manners required for praying, the Promised Messiah (Peace be upon him) says, reverence is an essential element when praying to Allāh. We see that when wise people ask anything of a King, they do so with respect and reverence. That's why in *Sūrah Al-Fātihah* Allāh has taught us how to pray and beseech by saying;

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All praise belongs to Allāh, the Lord of the Worlds.” [1:2]

He is الرَّحْمَنُ Who gives without being asked, and الرَّحِيمُ Who gives us the best reward for true effort. Huzoor (May Allāh be his Helper) said: Here, ‘true effort’ is something we need to ponder over. The real standards of ‘True effort’ are those which have been described by Allāh Himself, and they require great effort to accomplish.

The Promised Messiah (Peace be upon him) says: *Du‘ā* is a wonderful thing but it is a pity that those who pray in this age are neither aware of its manners nor of the ways through which prayer finds acceptance. In fact, people have completely lost knowledge of the principle behind prayer. Prayer is like the seed that a farmer sows in the ground. To an undiscerning eye, it would be an act of foolishness to throw a good seed out in the dust, but the wise farmer knows that there is a time when the fruit will be forthcoming. He patiently nurtures the seed and looks after the plant until the time comes for the fruit to come forth and ripen. The same is true of prayer.

The Promised Messiah (Peace be upon him) says: I have learnt from my own experience, and the experience of the righteous people of the past also testifies to it, that if there is silence for a long time regarding a matter, there is much hope for its success. Allāh, Who is the most Gracious, is mindful of his servant and when He sees him supplicating before him for a long time, never brings him to a bad end. For example, if a woman who had only been pregnant for five months said that she wanted to have the child at once and took an abortion pill for

this purpose, will she give birth to a child or will she fall into even greater despair? Similarly, one who expects something prematurely will suffer loss. Nor will he suffer a minor loss, for in such situations he is likely to imperil his very faith.

The Promised Messiah (Peace be upon him) says: When Abraham (Peace be upon him) prayed that a Prophet be born from among his children in Arabia, was this prayer accepted at once? For a long time, no one could imagine how this prayer would come true. It ultimately found fulfilment with the coming of the Messenger of Allāh (May Allāh's blessings be upon him), and what a great fulfilment it was!

Describing the relationship between the body and the soul in the context of the acceptance of prayer, the Promised Messiah (Peace be upon him) says: The physical act of prayer and fasting, if it is not accompanied by devotion and sincerity, is of no merit. Yogis and ascetics undergo great hardships and observe severe austerities, but these do not bring them light and peace. They perform physical feats but these have little to do with the inner self and have no effect on their spirituality. In the Holy Qur'ān, Allāh says that the meat and blood of your sacrifices does not reach Him, it is only your piety that does. The truth is that Allāh does not care for outward appearances; He is only concerned with the essence. The question here is that if flesh and blood does not reach Him, then what is the need for physical sacrifice? Similarly, if true prayer and fasting are of the spirit, then what is the need for physical prayer and fasting? Those who stop using their bodies do not find the spirit and do not experience the true devotion and servitude that is the true objective. On the other hand, those who only employ their bodies and do not include the spirit are also making a dangerous mistake. Allāh has created an affinity between the soul and the body so that the body affects the soul. For example, if a person acts as if he is crying, he will ultimately start to cry. In the same way, the various postures of prayer, such as standing and bowing, affect the soul. The greater the devotion shown by the body, the greater will be the servitude will be of the soul. Even though Allāh does not accept physical prostration, prostration has an affinity with the soul, and this is why prostration is the ultimate posture of prayer. When a person reaches the highest point of servitude, he will inevitably fall prostrate. The body thus has a deep affinity with the soul. Some people say that they do not find any pleasure in prayer. They do not realize that such pleasure is not within one's power to attain and that everyone has a different concept of pleasure. For example, a person may be suffering from great pain and yet he finds pleasure in it. All pleasure and joy come after pain. This is why the Holy Qur'ān says:

إِنَّ مَعَ الْعُسْرِ يُسْرًا

“Surely there is ease after hardship.” (94:6)

If there is no pain before joy, then that joy is not joy. In the same way, those who say that they do not enjoy worship should ask themselves how much pain and hardship they have undergone for the sake of prayer.

Huzoor (May Allāh be his Helper) said: In this age, the enemies of Allāh and religion and the proponents of atheism are focused on asking what Allāh has given us and what is the use of religion, and claiming that religion only makes people lazy and susceptible to illusions. It is, therefore, the responsibility of Aḥmadīs to establish a firm relationship with Allāh, to be diligent in their worship, and to have firm faith in the acceptance of prayer.

At the end of the sermon, Huzoor (May Allāh be his Helper) drew attention towards prayers for Aḥmadīs in Pakistan and Algeria where opponents are trying to create further problems for Aḥmadīs. Huzoor (May Allāh be his Helper) Prayed may Allāh protect all Aḥmadīs everywhere and save them from every hardship and frustrate the designs of the opponents. *Amīn*.

*Jazākumullāh.*

Wassalām,

Abdul Majid Tahir  
Additional Wakīlut Tabshīr  
ISLĀMĀBAD (UK)  
Dated: 20 December 2022