

Pre-requisites of acceptance of prayers

Friday Sermon August 13th 2010



NOTE: Al Islam Team takes full responsibility for any errors or miscommunication in this Synopsis of the Friday Sermon

SUMMARY

The requisite to the acceptance of prayers is to become an Abd(servant) of Allah

To become a servant of God, all guidance is given in the Holy Qur'an and the Holy Prophet (pbuh) was a practical example of these teachings

Hudhur (aba) explained the importance of some of these teachings including Prayers; specially congregational Prayers; understanding the Holy Qur'an; fulfilling covenants; not telling lies and discharging rights of others

Hudhur (aba) said to remember Pakistan and Ahmadis in Pakistan in special prayers

This verse is cited in the Qur'an after the commandment and details regarding fasting.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Chapter 2 , Verse 187

And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way


The prayers of the Abd (servant) of God are accepted and to become an Abd (servant) of God one is required to undergo the endeavour of spiritual exercise (*mujahida*); fasting in Ramadan is a *mujahida*.

The requisites of acceptance of prayer

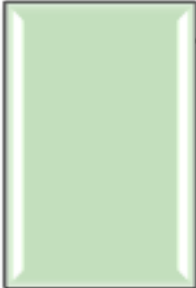
Therefore, believers should fast with this insight and awareness of the requisites of fasting. God is not interested in man's starvation or apparent worship.

AUGUST 13TH 2010


The requisites of acceptance of prayer; to become an *Abd* (servant) of God



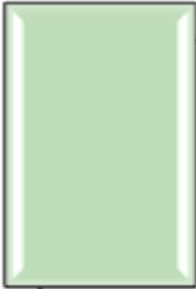
Hudhur (aba) said this commandment is for Muslims, yet the verse states 'believe in Me'



This verse clarifies to Muslims that a single verbal declaration does not comprise 'belief', rather faith goes through a process of development



One should move towards sincere piety, only then he would be guided and would attain the status of a true believer



True believers are always moving towards piety and searching perfection in guidance

Chapter 2, Verse 3

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ
هُدًى لِلْمُتَّقِينَ

Those, in search for guidance and strengthened belief in God, seeking the heights of piety and who wish that their prayers are accepted have no other way but to turn to the perfect Qur'an.

This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous

In the Holy Qur'an God has taught all the ways to accomplish one's life in this world and the Hereafter; the Holy Prophet (pbuh) was a living example of the excellent teachings of the Qur'an.

Abd (servant) of God and the Holy Qur'an

Hudhur (aba) said the ways of how to hearken to God after hearing His commandment are explained in the Holy Qur'an; a collection of guidance

AUGUST 13TH 2010

Chapter 33 , Verse 22

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ
اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا

Verily you have in the
Prophet of Allah an
excellent model, for him
who fears Allah and the
Last Day and who
remembers Allah much.

Hudhur (aba) said a Muslim cannot even imagine to follow anyone else's model other than the Holy Prophet (pbuh). If there is any other model for believers it is of the Companions of the Holy Prophet (pbuh) who were perfectly obedient to him.

Abd (servant) of God and model of the Holy Prophet (pbuh)

In the current age it is the true and ardent devotee of the Holy Prophet, the Promised Messiah (on whom be peace) who taught us new ways of understanding the Qur'an and to totally immerse ourselves in passionate love of the Prophet (pbuh)

AUGUST 13TH 2010

Abd (servant) of God and model of the Holy Prophet (pbuh)

The God of the Holy Prophet (pbuh) is Living today as He was then and will always be

What is required is putting the blessed model of the Holy Prophet (pbuh) into practice

They experienced Divine nearness, acceptance of prayers and God's help and support.

Those who put the blessed model in practice and truly loved the Prophet (pbuh) became true servants of God.

Today, the answer for those who supplicate God remains the same as it was 1,400 years ago.

We need to comprehend those blessed teaching and meditate over his high moral character so that standards of our virtue increase. So that we can overcome our weaknesses, and our belief in God is strengthened and we are able to understand the philosophy of prayer.

Abd (servant) of God and the guidance of the Holy Prophet (pbuh)

We are required to follow the guidance of the Holy Prophet (pbuh). Hudhur (aba) explained that God has given each person individual capacity and one is commanded to utilise this potential to its full extent

God is fully aware of our capacities, Each person will be recompensed in this regard in accordance with his or her capacity

It is not for man to determine the level of capacity because God knows this best, it is for man to try the utmost and then leave the matter to God. Indeed, it is for man to do Jihad (striving)

Explaining the term Jihad, Hudhur (aba) said it signifies to make an effort with one's entire capacity, to strive and endeavour and to try with all one's enthusiasm and eagerness to such an extent that one is exhausted

And as for those who strive in Our path — We will surely guide them in Our ways. And verily Allah is with those who do good

وَالَّذِينَ جَاهَدُوا فِيْنَا
لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ
الْمُحْسِنِينَ

Chapter 29 , Verse 70

By virtue of God's attribute of Al Karim (The Noble), He informed the Holy Prophet (pbuh) to tell people that if they took one step towards God, He would take two steps towards them and if they walked to God, He would run to them.

Here the Arabic word **Jahadu** is used to signify that one who wants to attain nearness to God has to do Jihad. This is a constant effort which is exhausting.

Abd (servant) of God and Jihad

By virtue of Divine quality of Rahmaniyat, man is brought closer to God in spite of little effort on his/her part . When Allah sees that His servants take their very first step to hearken to Him, out of His mercy He lessens the distance and embraces the wish of a weak person to become *Abd ur Rahman* (servant of the Gracious God).

AUGUST 13TH 2010

Hudhur (aba) explained that God states that He grants His nearness when man hearkens to Him and the first and basic phase for this is keen worship.

Once due to falling from horseback, a part of the Prophet's (peace and blessings of Allah be on him) body was badly injured and he could not offer Salat standing up. He led congregational Prayer while seated but did not miss it.

When his blessed cheek was badly injured during the battle of Uhad and he was in pain he came for Prayers as he normally would.

Hadhrat 'Aishah (may Allah be pleased with her) has of course related many incidents about the length and the beauty of the Salat the Prophet offered which cannot be described in words.

Abd (servant) of God and worship of Allah

Hudhur (aba) said the perfect and blessed model of the Holy Prophet (pbuh) was extraordinary during Ramadan but even in ordinary times it presented unique examples

AUGUST 13TH 2010

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Chapter 6, Verses 136

Say, 'My Prayer and my sacrifice and my life and my death are *all* for Allah, the Lord of the worlds

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Chapter 2, Verses 4

Who believe in the unseen and observe Prayer, and spend out of what We have provided for them

Abd (servant) of God and worship of Allah

The Holy Prophet (pbuh) was most regular in congregation Prayers. Even in his last illness when he was extremely frail, he came to the mosque with support.

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Abd (servant) of God and worship of Allah

Hudhur (aba) said that attending Mosque during Ramadan or only during the times of difficulty is self interest and not hearkening to God



Hearkening to God will be when the current difficult situation, the emotional state of affairs and Ramadan with its spiritual ambience will be gone but effort will still be made to put the model of the Holy Prophet (pbuh) in practice.



We should try to attain that Divine nearness through prayer, worship and good works that is enduring and the level of our *taqwa* and our worship should continue to enhance.

Abd (servant) of God and the Holy Qur'an

In Ramadan attention is drawn to recitation of the Qur'an and to listen to Dars (lesson) on Qur'an.

Quranic commandments should be reflected on during these times.

The Promised Messiah (on whom be peace) said that our primary prayer should be for purification from sin.

Once this prayer is accepted and man is pure in God's sight then man does not even need to make other prayers.

However, it is a difficult prayer and it requires extremely hard work.

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ أَشَدَّ
مَسْئَلًا

and fulfil the covenant; for the covenant shall be questioned about

Chapter 17, Verse 35

Hudhur (aba) said we note that these days promises are broken over trivial matters. Such situations also present themselves in our Community

Abd (servant) of God and fulfilling covenants

At the victory of Makkah when a woman decided to give refuge to enemy the Prophet said 'O Umme Hani, whoever you give refuge to, we give refuge to.' Thus upholding the undertaking of a believing woman.

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The extent to which the Holy Prophet (pbuh) adhered to this is evident from a tradition when two Muslims left home in Makkah to join other Muslims for battle of Badr. The pagans of Makkah stopped them and only released them after taking a promise that they would not join the Holy Prophet (pbuh) in battle.

When the two reached the Prophet they narrated everything to him. He said, 'go and fulfil your promise, we will ask for God's help against the enemy with prayer.'

Hudhur (aba) said this is a supreme example to ask his Companions to fulfil their promise and not join in battle at a time when extremely vulnerable and practically unarmed Muslims were severely short of men against a well-armed pagan army.

Abd (servant) of God and fulfilling covenants

However, history bears witness how God manifested signs of His nearness to the perfect *Abd* that the vulnerable side visibly triumphed over a well-armed army

AUGUST 13TH 2010

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ
وَاجْتَنِبُوا قَوْلَ الزُّورِ

The Promised
Messiah (on whom be
peace) said that the
Qur'an has called
untruth filth and has
equated it to idols
and one who
indulges in *shirk*
cannot claim to an
Abd

Shun therefore the abomination of idols,
and shun all words of untruth

Abd (servant) of God and to tell lies

Hudhur said God has declared falsehood comparable to *shirk* (associating partners with God) and it expels a person from being God's *Abd*.

Abd (servant) of God and to tell lies

fasting is a shield, until such time that a person does not tear it up with falsehood and back-biting

It is sufficient for a person to be a liar if he/she spreads all unfounded information.

Hudhur (aba) said this is alarming as some people do not think much of saying the odd untruth

Hudhur said during Ramadan we should reflect on our weaknesses and try and overcome them.

God is certainly not in need of a person to forgo food and drink if he cannot stop speaking and practising untruth

Then alone can we be true *Abd* of God and be among those who hearken to Him and then can listen to the sound of 'I am near'.

God states that if His beneficence is to be had then along with His worship rights of mankind must also be paid

Dues to society

The life of the Holy Prophet (peace and blessings of Allah be on him) gives a detailed insight into how he discharged the dues to society.

Dues to family

The Holy Prophet (peace and blessings of Allah be on him) not only fulfilled the rights of close relations he also honoured foster-relations.

Our responsibilities

We are enjoined to inculcate these principles.

Abd (servant) of God and rights of others

Hudhur (aba) said it is often noted that each others' relations [in marriage] are not respected and this causes breakups.

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Hudhur (aba) explained man has to take the initial step to progress towards God.

May our prayer focus on to be protected from sin

May God's grace be granted to us in this blessed month

May we be among those who are close to God

The Promised Messiah (on whom be peace) said that God states He is near but man is distant.

If man reforms his deeds and goes to God he will find Him near.

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Hudhur (aba) said another prayer during Ramadan should be regarding Pakistan and particularly regarding the Ahmadis in Pakistan.



May God ever
keep us
wrapped in His
mercy

May He bring
the schemes of
the enemy to
naught, keep
the Community
in His special
protection

May God
manifest His
Power and may
He destroy
those who in
God's sight are
evil among
men

Ameen

God alone may have mercy and show us the progress of Islam and Ahmadiyyat greater than before. Ameen

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