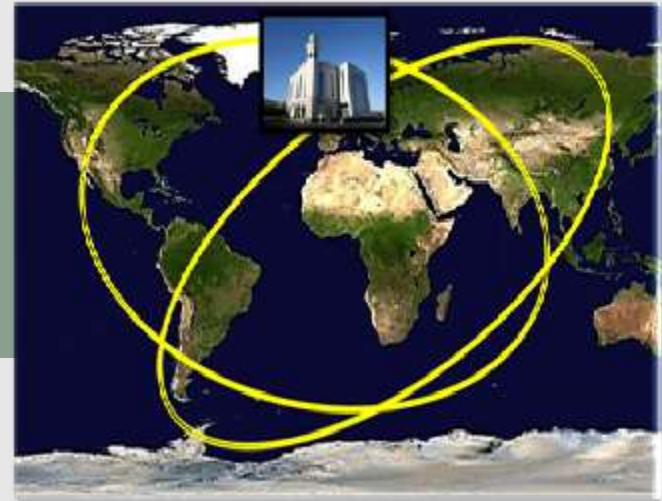




SERMON DELIVERED BY HADHRAT
MIRZA MASROOR AHMAD (ABA);
HEAD OF THE AHMADIYYA MUSLIM
COMMUNITY

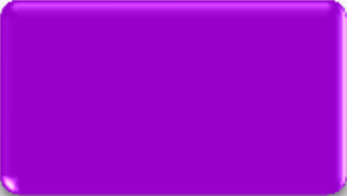


RELAYED LIVE ALL ACROSS THE
GLOBE


15th March, 2013

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

Summary




Hadhrat Khalifatul Masih recited the verses of Surah Al Mu'minun at the start of his Friday sermon.



Hadhrat Khalifatul Masih explained that without complete commitment, prayers are not accepted and a perfect commitment is granted through prayers.



Hadhrat Khalifatul Masih said that he wished to say to Ahmadis not to be troubled by what the enemy is up to.



Hadhrat Khalifatul Masih said that if we mould our deeds in accordance with the pleasure of God and turn to Him, soon a revolutionary change can come to pass.

Verses of Surah Al Mu'minin

The Philosophy
of prayers

Prayers makes
the difference
between the true
believers and
others evident

Persecution of
Ahmadis

Prayers will be
answered

Time for
acceptance of
prayer

Prayers

Hadhrat Khalifatul Masih recited the following verses of Surah Al Mu'minin at the start of his Friday sermon:

‘They will say, Our Lord, our wickedness overcame us, and we were an erring people.

‘Our Lord, take us out of this, then if we return to *disobedience*, we shall indeed be wrongdoers.

God will say, ‘Be lost therein and speak not to Me’

‘There was a party among My servants who said, ‘Our Lord, we believe: forgive us therefore *our sins*, and have mercy on us; for Thou art the Best of those who show mercy.’

‘But you made them a laughingstock until they became the cause of your forgetting My remembrance while you *continued* laughing at them.’

‘I have rewarded them this day for their steadfastness so that they alone have triumphed.’ (23:107 – 112)

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In last Friday sermon, the definition of prayers, its philosophy, its requisites and effects were explained with reference to an excerpt of the Promised Messiah (on whom be peace)

In truth, it is the Holy Qur'an that states the essence and philosophy of prayer...

... the knowledge of which was given by God to the Promised Messiah (on whom be peace) who then unfolded it for us.

The Promised Messiah (on whom be peace) said: 'It is also essential for acceptance of prayer that man brings about pure change within himself. There is no effect in prayer if he cannot avoid evil and breaks limits set by God.'

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Time for
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prayer

Prayers

He also said: 'An immersion is required to connect to Allah the Exalted. We repeatedly enjoin our Jama'at to be firm on this, because unless one is detached from the world and love of the world is cooled off and natural fervour and immersion towards Allah the Exalted is not generated, dedication cannot be facilitated.'

Hadhrat Khalifatul Masih explained that without complete commitment, prayers are not accepted and a perfect commitment is granted through prayers.

The Philosophy of prayers

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Ahmadis

Prayers will be
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Time for
acceptance of
prayer

Prayers

The Promised Messiah (on whom be peace) said: 'When prayers are made with complete devotion to God they bring about extraordinary effect. It should be remembered that acceptance of prayers is by God alone and there is an appointed time for prayers. Just as morning is a special time and the distinction of morning is not shared by any other hour. Similarly, there are certain times which generate acceptance and effect in prayer.'

Hadhrat Khalifatul Masih said that good results are gained when work is done with appropriate focus and attention in the morning.

Those who stay up late either watching TV or on the internet cannot properly observe Salat [in the morning] and their other tasks also cannot be productive.

Stressing the importance of working when feeling fresh he said one should try and seek the best times for prayer.

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of prayers

Prayers makes
the difference
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believers and
others evident

Persecution of
Ahmadis

Prayers will be
answered

Time for
acceptance of
prayer

Prayers

The Promised Messiah (on whom be peace) said that God's mercy is with that person who remembers and fears Him in good times just as one would in times of trouble. God does not forget such a person when he is in trouble. Whereas the prayers of a person who spends good times in spiritual oblivion and only prays when he is troubled are not accepted. The door to repentance is shut when Divine chastisement comes in force.

Thus fortunate is one who remains engaged in prayers before Divine chastisement comes to pass and gives alms and abides by Divine commandments and is compassionate towards God's creation.

The Promised Messiah (on whom be peace) said that these are the signs of goodness; a tree is recognised by its fruits. Similarly, it is easy to identify the blessed as well as the suspicious.

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Prayers makes
the difference
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believers and
others evident

Persecution of
Ahmadis

Prayers will be
answered

Time for
acceptance of
prayer

Prayers

Hadhrat Khalifatul Masih said the citation of these extracts of the Promised Messiah (on whom be peace) is to inculcate further insight into connecting to God, to acquire ways and means of prayer and to be drawn to reformation and good works.

- So that we may adopt the correct way to pray and be among those who get a measure of 'Hasana' (good) in this world as well as the next world.

Prayer is an important subject which should be understood well by one who has accepted the true and ardent devotee of the Holy Prophet (peace and blessings of Allah be on him), that is, the Imam of the age and has had the privilege to come into his Bai'at.

Once understood, it should be practiced so that the difference between a true believer and one who merely makes a claim to be one is made evident.

**Verses of Surah
Al Mu'minin**

**The Philosophy
of prayers**

The Holy Qur'an has illustrated the subject of prayer in many places which should be understood...

**Prayers makes
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... so that we can pray while comprehending the wisdom and philosophy of prayer and as a result our prayers will bear fruit.

**Persecution of
Ahmadis**

Indeed, God is not in need of such prayers; rather, it is us who are in need of prayers that bear fruit.

**Prayers will be
answered**

**Time for
acceptance of
prayer**

Prayers

Indeed, God had the Holy Prophet (pbuh) announce, **'Say to the disbelievers: But for your prayer to Him my Lord would not care for you...'** (25:78).

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Ahmadis

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Time for
acceptance of
prayer

Prayers

Explaining this verse, the Promised Messiah (on whom be peace) wrote: 'A perfect 'Abid' (worshipper of God, a devout person) can be one who is of benefit to others. However, this verse explains it with greater clarity. That is, say to people that if they do not call on the Lord then He too does not care for them. In other words He only cares for one who is an Abid.'

Hadhrat Khalifatul Masih said that if we wish to connect to God, see fulfilment of our good wishes and witness our enemy defeated then we need to try and become true Abid.

May God enable each one of us to do so.

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prayer

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In Pakistan, Africa and India Ahmadis are persecuted for having accepted and dedicating themselves to the Imam of the age and a true servant of the Holy Prophet (pbuh).

- Ahmadis aim promote the concept of Oneness of God in accordance with the commandment of Allah.
- Those who persecute Ahmadis are trying to contest God.
- **Remember, Allah the Exalted cares about people who worship Him and supplicate to Him.**

**Hadhrat Khalifatul
Masih said that he
wished to say to
Ahmadis not to be
troubled by what
the enemy is up
to.**

Enemy in Pakistan is engaged in insulting the Imam of the age in the most unpleasant manner: in response to this our teaching is, “When enemy exceeds all bounds of enmity, we take refuge in the protection of our Lord.”

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acceptance of
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Prayers

'The Promised Messiah [as] said: I was praying for the members of my Jama'at and then for Qadian when the revelation came to me: They have drawn away from the fashion of life; Then grind them down a fine grinding.

The Promised Messiah [as] said: I wondered why the act of grinding has been attributed to me. Then I looked at the prayer which is written on the wall of the Chamber of Prayer which is as follows: Lord, hear my prayer and crush Your enemies and my enemies and fulfil Your promise and help Your servant and show us Your days and sharpen for us Your sword and spare not a single mischief maker out of the disbelievers.

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رَبِّ إِيَّيْ مَغْلُوبٌ فَانْتَصِرْ، فَسَجِّحْهُمْ تَسْحِيحًا

يَا رَبِّ فَاسْمَعْ دُعَائِي وَمَزِّقْ أَعْدَاءَكَ وَأَعْدَائِي وَأَنْجِزْ
وَعْدَكَ وَانصُرْ عَبْدَكَ وَأَرِنَا أَيَّامَكَ وَشَهْرَ لَنَا حَسَامَكَ
وَلَا تَدْرُ مِنْ الْكَافِرِينَ شَرِيرًا.

The Promised
Messiah [as]
said: Taking
this revelation
and this prayer
together, I
understood
that it was the
time for the
acceptance of
my prayer.

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the difference
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believers and
others evident

Persecution of
Ahmadis

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answered

Time for
acceptance of
prayer

Prayers

The Promised Messiah (on whom be peace) said: 'During the interval between a supplication and its acceptance one is often subjected to trial after trial, some of which are back-breaking. A persevering and good natured supplicant smells the perfume of the favours of his Lord in these trials and difficulties and his intelligence informs him that they will be followed by help. One aspect of these trials is that they foster eagerness for prayer.'

The greater the distress of the supplicant, the more his soul will be melted. This is one of the factors in the acceptance of prayer. So one should not lose heart and should not think ill of God through impatience and restlessness. One should never think that one's prayer is not accepted or will not be accepted. Such a notion is a denial of the attribute of God that He accepts prayers.'

**Verses of Surah
Al Mu'minin**

**The Philosophy
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Hadhrat Khalifatul Masih has drawn attention before that if we mould our deeds in accordance with the pleasure of God and turn to Him, soon a revolutionary change can come to pass.



What is required of us is resoluteness and to pray with the requisites of prayer, some of which have been elucidated with reference to the Promised Messiah (on whom be peace). We should always be firm on the belief that Word of God is never wrong.

As God states: '**...Pray unto Me; I will answer your prayer...**' (40:61). The significance here is that we should pray with the requisite conditions and be mindful that God has an appointed hour for acceptance of prayer.

If every trial makes us turn to God we will InshaAllah experience acceptance of prayer.

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Ahmadis**

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answered**

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acceptance of
prayer**

Prayers

The Promised Messiah (on whom be peace) said that one can never gain beneficence of prayer unless one exhibits the ultimate in patience and continues to pray with resoluteness and never thinks ill of or has negativity about God and consider Him the Master of all powers. One should have belief and continue to pray patiently. A time will come that God will listen to one's prayers. Those who abide by this formula never remain unsuccessful and deprived; in fact they are definitely successful.

Some people are very impatient and expect everything to come to pass like a juggler's act. The impatience of an impatient person can have no effect on God but will only harm him.

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Prayers makes
the difference
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believers and
others evident

Persecution of
Ahmadis

Prayers will be
answered

Time for
acceptance of
prayer

Prayers

The Promised Messiah (on whom be peace) then cites the example of the father of Hadhrat Yusuf (Joseph) who prayed for forty years before his prayer was accepted. Although he had no news, yet he said: **'...Surely, I feel the scent of Joseph...'** (12:95) and remained steadfast. The long period between the fulfilment of his prayer was an indication that it was going to be accepted. A kindly person never leaves a beggar empty-handed after letting him wait for long, in fact even a niggardly person does not leave a beggar go without if he has waited for long and in the end gives him something or the other.

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prayer**

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We are being targeted by the oppressors because we have believed the one sent by God in the current age.

Most certainly, we are enduring all this for the sake of God; hence, most certainly He will listen to our prayers as indeed He is listening to them.

The enemy's ploy is forceful but God protects us and this strengthens our faith.

The progress of Jama'at is not hindered and one day Allah the Exalted will make us community that has the numbers and powers to influence others

However, we should always be mindful that any influence we may have will not be for worldly objectives. Rather, it will be to establish the kingdom of God on earth and to spread love and peace in the world.

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believers and
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Ahmadis

Prayers will be
answered

Time for
acceptance of
prayer

Prayers

God will say that those who persecuted His servants were so blinded that they even became negligent about His remembrance and disregarded that killing believers would send them to Hell. They forgot the pledge to pay the dues of God and His people. They looted the property of the innocent, burnt it down, harmed their businesses ... there is a long list of crimes they committed against the innocent. Now Hell was their fate; and this is what the Qur'an states.



God will say to those who seek His mercy that by virtue of their patience and strength of faith and their turning to God and being His Abd (servant), they are included among those who receive His love and attain His mercy and forgiveness.

Thus, these verses depict the difference between a Momin (believer) and one who is not a Momin!

May God include us in those who attain His mercy and forgiveness. May He cover all our errors and shortcomings and may our attention remain towards praying with resoluteness and may we be included among **'they alone have triumphed'**.