

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Ahmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by *Hadrat Khalīfa-tul-Masīh V* (May Allāh be his Helper) on 16th April 2021 at Mubarak Mosque Islāmabad, Tilford, UK.

Huzoor (May Allāh be his Helper) recited verses 184-187 of *Surah al-Baqarah*, which are as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ . أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ . شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ . وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ .

“O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous. The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation — the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew. The month of Ramaḍān is that in which the Qur’ān was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allāh desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allāh for His having guided you and that you may be grateful. 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.” [2:184-187]

Huzoor (May Allāh be his Helper) said: By the grace of Allāh, we have again been given the opportunity to experience another Ramaḍān. We must remember that it is not enough to observe the month of Ramaḍān and to do *Sehr* and *Iftār*. Along with fasting, we have also been commanded to bring about a pious transformation in ourselves. Allāh has given us some commandments with regard to fasting, and if we abide by them He promises us His nearness and the acceptance of our prayers. The verses that I have recited draw our attention to the obligation of fasting. They also permit the foregoing of fasting in Ramaḍān

in case of sickness or other legitimate reasons, but the fasting has to be completed in other months and *Fidyah* is to be paid if one has the ability to do so. The importance of the Holy Qur'ān and its revelation is also explained in these verses and we are told that by following the teachings of the Holy Qur'ān we will find guidance and our faith will be strengthened. They also give us the good news that God is near and that He hears our prayers whenever we pray to Him.

Huzoor (May Allāh be his Helper) said: There are certain conditions for the acceptance of prayers. When we adorn our prayers according to these conditions, we will find Allāh close to us and He will hear our supplications. Today I will present some sayings of the Promised Messiah (Peace be upon him) regarding the importance of prayers, the conditions for the acceptance of prayers, and the true philosophy of prayers. In the context of the acceptance of prayers, it is important to remember that the first step has to be taken by man. When a person carries his prayers to its highest point, it is then that the mercy and compassion of Allāh is aroused. The Promised Messiah (Peace be upon him) says: Prayer is a distinctive feature of Islām and it is something that the Muslims are proud of. Prayer is not mere verbal babbling, rather it is something that fills the heart with the fear of God and causes the soul to lie prostrate at the Divine threshold. This condition can be likened to death.

The Promised Messiah (Peace be upon him) says: “The principle of prayer is that there is a mutual relationship between a pious servant and his Lord. When a servant being confronted with a great difficulty leans towards God Almighty with perfect certainty, perfect hope, perfect love, perfect fidelity and perfect resolve, and becoming fully alert and tearing apart the veils of carelessness advances in self-denial, he beholds in front of him the court of the Divine and that He has no associate.”

“The source of thousands of miracles that were manifested by the Prophets and the wonders that have been exhibited throughout by the saints was prayer, and it is through the effect of prayer that extraordinary events display the power of the All-Powerful.”

Allāh says, “Whoever strives in Our path, We will guide him to Our path.” Here Allāh places the responsibility for striving on man, and then teaches him to pray *إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ*. Man should keep this in mind and pray fervently. The vision that is required to behold the wonders of the Hereafter has to be developed in this world.

Huzoor (May Allāh be his Helper) said: We should frequently pray *إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ* during these days. May Allāh guide us on the right path. May Allāh purify our hearts and make us true worshipers and enable us to fulfil our obligations to humankind. Let us not be like the extremists today who are perpetrating violence in the name of Allāh and His Messenger.

Some people say that they have become so sinful that God will never forgive them. The fact is that Satan whispers these thoughts to them. In order to avoid such Satanic instigations, the Promised Messiah (Peace be upon him) tell us that the sinner should never stop praying because of the excess of his sins. Those who are immersed in sin and thus despair of the acceptance of prayers and do not turn to repentance will end up denying the Prophets and their attributes.

Referring to the Revelation of the Promised Messiah (Peace be upon him), “I will hear all your prayers,” Huzoor (May Allāh be his Helper) said that the word 'all' here applies to prayers which, if they are not heard, would be harmful. Sometimes when Allāh wants to teach and reform, the rejection of prayer is the answer to the prayer. Not accepting some prayers is for the good of the supplicant. Allāh is not subject to our fears and desires when hearing our prayers. I myself have had experiences whereby some prayers that entailed something harmful were not accepted.

Huzoor (May Allāh be his Helper) said: I routinely receive letters from people who write that they prayed very fervently but their prayers were not heard, or that they prayed and achieved what they wanted but it did not end up well, and then they start complaining about God and prayers. The first thing to consider is whether the person prayed to his utmost ability. If he did pray to the best of his ability but his prayer was still not heard, then we have to accept that this is what was good for him in God’s wisdom.

The Promised Messiah (Peace be upon him) says: It is true that Allāh hears the prayers of His servants and gives them the honour of acceptance, but He does not accept all frivolous prayers. This is because a person, having been motivated by extreme passions and desires, may pray for something whose adverse effects he cannot foresee. However, God, who sees everything, does not accept them, and in such instances, the rejection is the acceptance of their prayers.

Explaining the conditions for the acceptance of prayers, the Promised Messiah (Peace be upon him) says that when asking someone to pray, the one making the request must have the fear of Allāh in his heart and be righteous and try to please His Lord with good deeds. Only then is the door to the acceptance of prayers opened for him. Another condition for the acceptance of prayers is that the supplicant should be strong in faith and perform good deeds. The Promised Messiah (Peace be upon him) says that he who does not employ the means necessary for achieving something does not truly pray, rather he tests God. Some people ask, ‘What is the use of doing something when we have prayed for it?’ Such naïve people should realize that prayer itself is a hidden cause that opens the way for other causes. The fact that **إِيَّاكَ نَعْبُدُ** precedes **إِيَّاكَ نَسْتَعِينُ** explains this point. God has two attributes 'Azīz' and 'Hakīm'. 'Azīz' means that it is in His power to do anything, while 'Hakīm' means He does everything at the appropriate place and time in keeping with His wisdom.

The Promised Messiah (Peace be upon him) says that *Taqwa* can be called the essence and core of the shariah. If the seeker is sincere and traverses the initial stages with perseverance and sincerity, he is able to attain the higher stages because of his devotion. Allāh says that He accepts the prayers of the pious.

The Promised Messiah (Peace be upon him) says that there are two types of *Rehm* (Mercy): *Rahmaniyyat* and *Rahimiyyat*. *Rahmaniyyat* is the Divine favour that started even before our existence and can be found in the form of the earth and heavens and all the things contained in the earth and heavens. *Rahimiyyat* is whereby we pray and receive what we have prayed for. It is in man’s nature to ask and it is in God’s nature to give. Therefore, we should appreciate the bounties of Allāh and put them to the best use.

Examples of acceptance of prayers are found in the laws of nature and in every age God sends us their living examples. That is why He has taught the prayer *إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ*.

Explaining the purpose and importance of *Salah* in the context of *Dua*, the Promised Messiah (Peace be upon him) says that the real purpose and essence of *Salah* is *Dua*, and *Dua* is in keeping with the law of nature.

Huzoor (May Allāh be his Helper) said: Today I have presented some extracts from the invaluable treasures given to us by the Promised Messiah (Peace be upon him). By following these teachings we can become recipients of Allāh's blessings.

Huzoor (May Allāh be his Helper) appealed for prayers for Aḥmadīs of Pakistan and Algeria and everywhere else where Aḥmadīs are facing persecution because of their faith.

Huzoor (May Allāh be his Helper) said: Angels pray for those who pray for others. This is an important aspect of prayers that we should keep in mind. May Allāh enable us to follow these teachings, especially in this month of Ramaḍān. *Amīn*.

Jazākumullāh.

Wassalām,

Abdul Majid Tahir

Additional Wakīlut Tabshīr

ISLĀMABAD (UK)

Dated: 21 April 2021