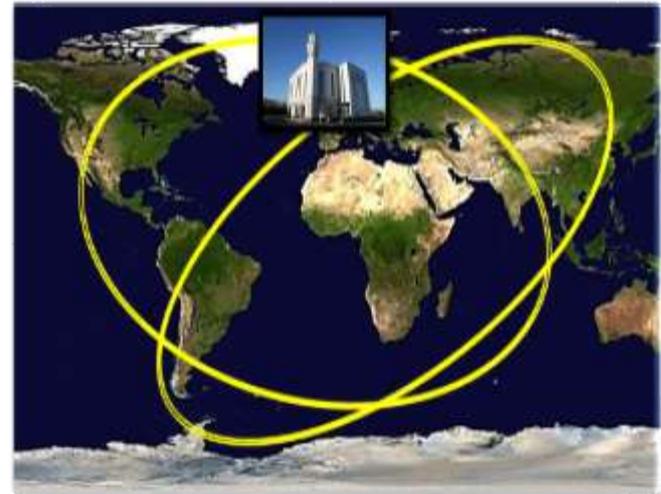


RAMADHAN: LIVING IN THE PRESENCE OF ALLAH



**Sermon Delivered by Hadhrat
Mirza Masroor Ahmad (aba);
Head of the Ahmadiyya
Muslim Community**



**relayed live all across the
globe**

June 17th 2016

Ramadhan: Living in the presence of Allah



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.' (2:187)



Allah has placed some conditions on acceptance and it is our duty to fulfil them.



First man has to strengthen his faith then Allah steps forwards to his help.



The greatest prayers that we offer are not prayers for world, they are prayers related to faith.



Two funerals in absentia

January 1st 2016

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.'
(2:187)

Ḥaḍrat Khalīfatul-Masīḥ I, may Allah be pleased with him, explained this relationship in the following way.
As the Fast is the means to learn righteousness, in the same way it is the means to attain nearness to Allah.

The Holy Prophet (may peace and blessings of Allah be upon him) said that Satan is restrained in this month and Allah descends closer to the lower heaven. But comes closer to who? Those who seek the nearness of Allah by acting on Allah's directives. They have faith and belief that Allah has all power.

They have firm faith and belief that their prayers carried out while acting upon Allah's directives sincerely will be accepted.

Though Allah says in response to the call by his servants, "**I am near**, I listen to the prayers of my servant, and especially during this month I have come near you, call me," ...

... but, before calling me about the acceptance of prayers, you will have to fulfill the conditions, "**Listen to me, act upon my directives.**"

This is the requirement; and have full belief and faith in all My powers.

Allah has placed some conditions on acceptance and it is our duty to fulfil them.

First man has to strengthen his faith then Allah steps forwards to his help.

This is the principle of prayer that Allah does not follow our apprehensions and desires. ...If children insist foolishly and crying ask for a sharp knife or a flaring spark of fire then would the mother, despite her true love and real affection, accept that her child take the spark of fire and burn its hand, or cut its hand by hitting it on the sharp knife? Never! **From this, the principle of the acceptance of prayer can be understood.**

We cannot say that all human desires are valid. We cannot say for certain that they are valid because to err is human nature.

Thus, man desires something that is likely to be harmful to him, then Allah out of His mercy does not accept that prayer.

Man can not look at his future but Allah, Who is the true benefactor of His servant can see the dangers, the damages, the bad results of a certain desire. Out of His Mercy, God rejects that prayer because Allah sees the welfare of man in rejection.

This rejection of prayer is the acceptance of prayers of that person.

The Promised Messiah, may peace be upon him, says, This revelation has be vouchsafed to me many times, Ujibu Kulla Du'a'ika (I will accept all your prayers). In other words say that every such prayer that in its content is beneficial and benefitting will be accepted. One that is benefitting and beneficial will be accepted. Every prayer will not be accepted.

Thus Allah does not accept some prayers because He knows that they are not beneficial. Allah has the knowledge of the unseen. He know better.

Explaining the matter that it is necessary to look at one's actions and belief, the Promised Messiah, may peace be upon him, says, It is true that a person who does not utilize action, does not pray.

Only prayer will not do, actions also are necessary.

If there are no actions and there is prayer alone then it is not prayer; you are trying God.

Allah desires that you come to him with a pure heart.

Only requirement is that make yourself comply to His condition and act on the directives of Allah and create in yourself that true change which makes you able to get closer to Allah.

I tell you truly that Allah has diverse great powers, and there are unlimited favors and blessings, but create an eye of love to observe them and to attain them.

if we do not use the capabilities of thought and pondering and do not take a step towards God, how can we possibly accept Allah to get closer to us?

Thus this matter should always be kept in mind that the greatest prayers that have been offered in here, they are not prayers for world, they are prayers related to faith.

At this point I also present a prayer of the Promised Messiah, may peace be upon him, that we should offer especially during these days, so that nearness to Allah be attained. He offered this prayer before Allah,

O Lord of the worlds, I cannot thank for your favors. You are very Merciful and Bountiful. Your favors upon me are unlimited. Forgive my sins so that I do not perish. Instill your pure love in my heart so that I attain life. And, cover me. And, have me accomplish such actions that make You pleased. I, with your Bountiful Face, seek your protection that Your wrath afflict me. Have mercy and save me from the trials of this and the next world as all favor and mercy is in your hands. Amen, Amen again.

May Allah do so that we are the ones who understand the reality of prayers. May our actions comply with the pleasure of Allah, and our faith be strengthened more than ever. May true love of Allah generate in us. May Allah save us from the trials of this and the next world.

I will lead two funerals in absentia after Salat. One is of Raja Ghalib Ahmad who was a seasoned servant of the Ahmadiyya Community and a renowned Urdu poet and writer. He passed away in Lahore on 4 June 2016 at the age of 88. Inn lillahi Wa Inna Ilaihi Raji'un.

He was born in Gujrat in 1928. His father, Hadrat Raja Ali Muhammad, was a companion of the Promised Messiah, may peace be upon him, who pledged allegiance in 1905 and joined Ahmadiyya Community. His father attained the opportunity to serve as Nazir Mal and Nazir A'la. Malik Barkat Ali was his maternal grandfather. Hadrat Malik Abdur-Rahman Khadim, Khalid-i-Ahmadiyyat, was his maternal uncle.

There is a long list of service to Ahmadiyya Community. Jamā'at District Lahore General Secretary, Secretary Ta'lim and numerous offices. After 1976, spokesperson Jama'at Ahmadiyya, represented in press conferences and issued press releases, wrote letters to newspapers and issued statements. 1992-97 Director Fazl-i-Umar Foundation, 74-85 Director Waqf Jadid, and was also Na'ib Sadr Nasir Foundation.

He was simple and mild. Had strong relation with Khilafat. Had great respect and honor for Jama'at officials. May Allah show his mercy towards him. Elevate his status. He did not have any children. They had an adopted daughter. May Allah give her patience and perseverance.

Second funeral is that of Respected Malik Muhammad Ahmad who had devoted his life to the service of Ahmadiyyat passed away on 6 May 2016. Inna lillahi Wa Inna Ilaihi Raji'un. He was the eldest son of Ḥaḍrat Shaikh Fazal Ahmad Batalwi, may Allah be pleased with him, companion of the Promised Messiah, may peace be upon him. He had strong relationship of love and fidelity with the Organization and Khilāfat. He advised all children to adopt the same attributes. He was obedient, gentleman, friendly, extending favors to relations, benevolent and pious person. Throughout life supported many families. He was one of the 5,000 Mujahidin of the Tahrik Jadid Dafter I. He took part with open heart in building mosques and other campaigns. Gave a plot of land in Rabwah to Jama'at. He devoted his life on 20 October 1945 to the service of Ahmadiyya Islam. First he was working outside Rabwah and then he moved there and served in the building department for Rabwah during 1949-55. During 55-68 worked in Wakalat Tabshir as superintendent, served 69-82 as Na'ib Afsar Amanat, 82-86 as Naib Wakil-Mal Thani. Retired in 1985. He was reemployed and continued serving until June 89 and served 86-89 as Na'ib Wakilut-Tanfidh. He served for about 47 years. Then he came to Germany to his children, spent his time in worship, reading Qur'ān and books of the Promised Messiah, may peace be upon him. He was Musi by the grace of Allah. He left 2 sons and 4 daughters. Laiq Tahir, our missionary, is his younger brother and is Waqif Zindagi here. His younger son Mahmud is in Al-Fazl International. May Allah treat him with forgiveness and mercy, and may allow his progeny to have a sincere and affectionate relation with Khilafat and Jamā'at.