

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Aḥmadiyya,

.....
Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Cultivate the eye of love if you wish to behold God. If your love is true, then God listens to prayers and manifests His help.

Ramaḍān has a special relationship with the acceptance of prayers. An exegesis on the conditions, principles and philosophy of the acceptance of prayers.

Those who do not resort to action are in fact trying God. Before we pray it is important to expend all our energies towards the endeavour.

On 17th June 2016, Ḥazrat Khalīfatul-Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

After reciting verse 187 of Sūrah Al-Baqarah, which is translated as follows:

“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)

Ḥuzoor (May Allāh be his Helper) said that in this verse Allāh has reminded us of the special relationship between Ramaḍān and the acceptance of prayers. Just as fasting is a means for learning piety, so is it the means of drawing closer to God. God comes closer to those who feel or wish to feel His nearness. In order for one’s prayers to be accepted, one has to fulfil the following conditions: Listen to God’s word; act upon His commandments; and have perfect faith and certainty about God’s powers. The Promised Messiah عليه السلام says that people should foster such piety that Allāh listens to their prayers; they should have full faith in His existence and consider Him being the source of all powers and attributes.

The Promised Messiah عليه السلام has shed light on the conditions and philosophy of the acceptance of prayers. The Promised Messiah عليه السلام says: Allāh is not subservient to our wishes when it comes to the acceptance of prayers. Just as a mother would never hand a burning coal to her child lest he should burn himself, similarly when there is an element of harm in a prayer He does not accept such a prayer. It is true that God hears the prayers of His servants and accepts them, but He does not accept every frivolous and worthless desire, because man, on account of his passions, is not able to see the outcome, while God is aware of the end. Allāh accepts prayers that are offered to protect against accidents and sorrows, and he also accepts prayers that might be harmful by not accepting them. It is true that one who does not make use of actions he does not pray, rather he tries God. It is important to expend all one’s energies on the task before praying for it. Explaining the philosophy of prayer, the Promised Messiah عليه السلام says that when a child cries because of hunger, the milk is automatically drawn into the mother’s breast. The child doesn’t even know what prayer means, how is it then that its cries draw the milk? The Promised Messiah عليه السلام says that just as the child’s cries have a connection with the milk, in the same way, I do truly tell you, if

our cries before God are similarly anguished they will of a certainty draw God's mercy and grace. Raḥmanīyat requires that we should be able to benefit from Raḥīmīyat, and whoever doesn't do so rejects this bounty. Ḥuzoor (May Allāh be his Helper) said that the instances of the acceptance of prayer are visible in every age. We should utilize the powers God has given us for treading the right path. God desires that we should come to Him with a pure heart, mould ourselves according to His will, manifest a true transformation in ourselves, and cultivate the eyes of love in order to behold God. If our love is true, then He listens to our prayers and shows signs of His help. Love for God extinguishes the mundane existence and makes us holy beings. Man, as far as it is in his power, should tread the path that pleases God and then supplicate before Him.

Ḥuzoor (May Allāh be his Helper) said that when praying it is necessary to be cognizant of one's shortcomings. When one cries with true anguish and his soul cries out, "O my Lord, o my Lord!" then he will come to know [of the acceptance of prayer]. We have been taught to pray in the very first surah of the Holy Qur'ān, and the most important of these prayers are those for the faith. Hence we should first and foremost pray for the strengthening of our religion, for this is the true objective of prayer. When man falls down at God's door and supplicates to Him, he is then visited with mercy. The milk of Divine blessings and grace also requires an anguished supplication. In Ramaḍān if we are turning to the mosques for congregational prayers, we should also try to offer nawafil. The Promised Messiah عليه السلام used to pray: "O Lord of the worlds! I can never offer gratitude for Your favours, for You are most Compassionate and Merciful. Forgive my sins lest I be destroyed. Cover my faults. Save me from the tribulations of this world and the hereafter, for every blessing and bounty is in Your hands."

At the end of the sermon, Ḥuzoor (May Allāh be his Helper) informed the Jamā'at of the sad demise of Raja Ghalib Aḥmad of Lahore, and Malik Muḥammad Aḥmad Ṣāḥib of Germany. Ḥuzoor (May Allāh be his Helper) led their funeral prayer in absentia after the Friday prayers.

Please convey these guidelines given by Ḥuzoor (May Allāh be his Helper) to members of your Jamā'at.

Jazākumullāh.

Wassalām,

(Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Aḥmadiyya Pakistan,

Dated: 23 June 2016