

Acceptance of Prayers

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Discussion

- In what manner do you ask Allah ta'ala for help?
- What are some ways in which your prayers have been accepted? How has it affected your faith?
- Why are some prayers accepted while others are not?



Why Pray to Allah ta'ala for Something?

- Allah ta'ala says in the Holy Quran,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

“And when My servants ask thee about Me, say, “I am near.” I answer the prayer of the suppliant when he prays to Me, so they should hearken to Me and believe in Me, that they may follow the right way” (Chapter 2, verse 187).

- Allah ta'ala is directly telling us in the Holy Quran that He answers the prayers of those who pray to Him as long as they listen to and follow His commandments and believe in Him.
- The opportunity to experience the acceptance of prayers is right in front of us as Allah ta'ala Himself is inviting us to benefit from His Grace and Mercy.



Prime Example of the Acceptance of Prayers

- During the Battle of Badr, the Muslims were outnumbered by the Meccan army, 1000 to 313. Before the battle began, the Meccans were also on proper land that was good for battle while the Muslims were camped on land near a stream, which was sand and unsuitable for battle. In the Muslim camps, a sense of intense anxiety set in. The Holy Prophet Muhammad (saw) also shared this anxiety and uneasiness. But in this most vulnerable moment on the eve of the first battle in defense of Islam, the Holy Prophet (saw) retreated to his tent and spent the entire night in prayers and supplication. Hazrat Ibn Abbas (ra) relates that over and over again, with a loud and tearful voice, the Holy Prophet (saw) began to recite the following prayer: “O my Allah, over the entire face of the earth at this moment, there are only these three hundred men who are devoted to you and determined to establish your worship. O my Allah, if these three hundred men die today at the hands of their enemy in this battle, who will be left behind to glorify your name?” (Tabari). It is said that the Holy Prophet (saw) made this prayer the entire night with extreme passion and anguish before battle.



Prime Example of the Acceptance of Prayers

- At dawn on the day of battle, the Holy Prophet Muhammad (saw) came out of the tent and announced to 313 Muslims present that Allah had revealed to him that “The hosts will soon be routed and turn their backs in flight.” Allah heard the supplication of His Prophet. Rain came overnight. The sandy part of the field which the Muslims occupied became wet and solid while the dry part of the field occupied by the enemy became muddy and slippery.
- Look at the power of prayers! Almost certain defeat changed to victory, and the prayers of the Holy Prophet (saw) saved Islam from extinction and became the source of Islam’s expansion.



Principles of the Acceptance of Prayers



- The Promised Messiah (as) says, “My Compassionate Master, God Almighty, has promised me clearly: ‘I will accept your every prayer.’ However, I am well aware that the word “every” refers to those prayers which, if accepted, cause no harm. **On the contrary, where Allah the Almighty desires improvement and reform, rejecting a prayer is also a form of acceptance.** At times, a person is unsuccessful in achieving the result of their prayer. One surmises that God Almighty has rejected their supplication, even though He has actually accepted the person’s entreaty and acceptance is manifested in the form of a disapproval. In the specific case at hand, behind the apparent veil, in reality, the real advantage and benefit lies in the supplicant’s prayer being rejected. Since man is short-sighted and lacks foresight, giving importance to outward appearance, it is advisable that when he prays to Allah the Exalted and does not receive a result that seems apparently beneficial to his own preconceived notion, he should not think ill of God and conclude that his prayer has been rejected. God Almighty hears the prayer of every supplicant” (Malfuzat, Vol. 1, pp. 101-103).



Principles of the Acceptance of Prayers

- The Promised Messiah (as) continues, “There are many things we do with great pleasure, considering them to be blessed, and in our own view we consider their outcomes to be blessed as well, but ultimately they turn into a grief and affliction that clings to us. Hence, it cannot be said that all the desires of man are free from harm if fulfilled. Man is but a mixture of faults and errors; thus, as one would assume, and as is the case, some of his desires are injurious. If Allah the Exalted were to accept such desires, this would clearly contravene divine mercy. **It is a matter quite sure and certain that Allah the Exalted accepts the prayers of his servants and confers upon them the honor of acceptance, but not every foolish desire.** Inner emotion blinds a person to what is best in the long run and moves one to pray to their own detriment” (Malfuzat, Vol. 1, pp. 101-103).



Faith Matters: Acceptance of Prayers



<https://youtu.be/Zams9IVZI3k?t=340>

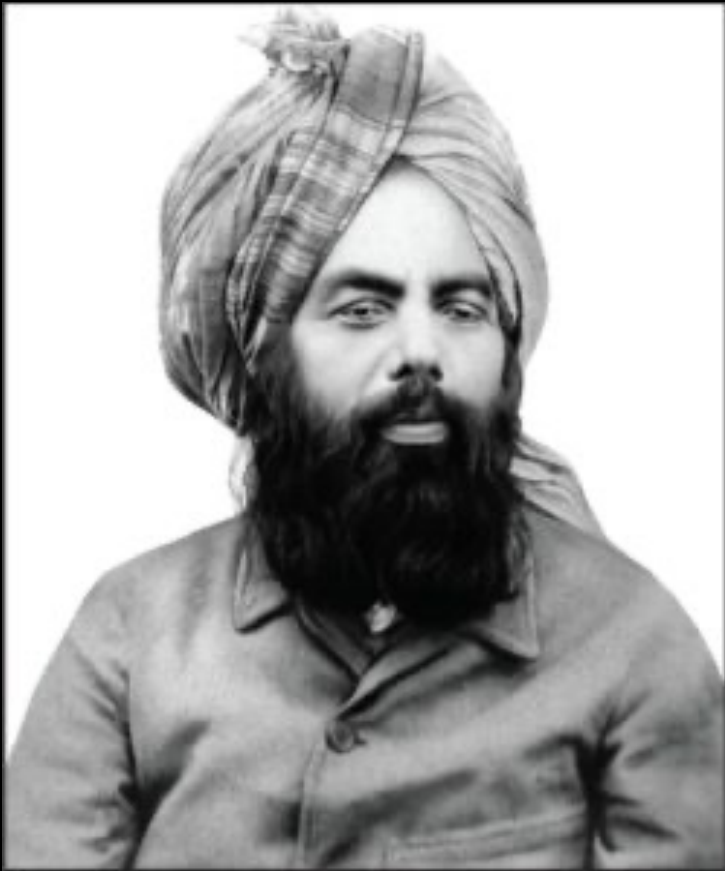
Play from 5:40 to 8:12 mark



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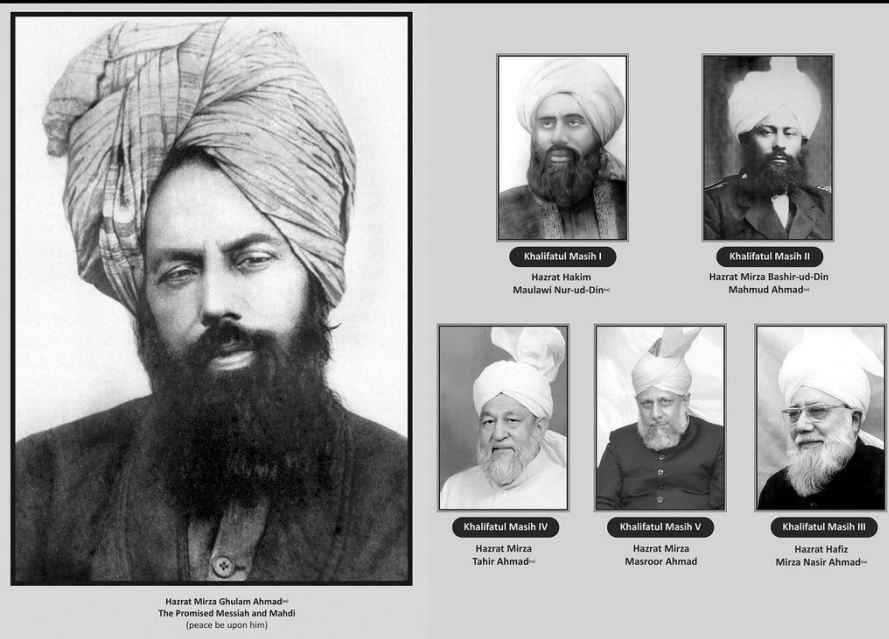
Prayer: Trial versus Exaltation



- The Promised Messiah (as) states, “It should be remembered that the acceptance of prayer is in two ways; one as a trial and the other as exaltation. As a trial sometimes the prayer of sinners and disobedient ones and even disbelievers is accepted, but such acceptance does not indicate a real acceptance; it is by way of trial. The condition of acceptance of prayer by way of exaltation is that the supplicant should be one of the elect of God Almighty and the lights and signs of his being one of the elect should appear in him in all directions. **God Almighty does not accept the prayer, as a true acceptance, of the disobedient ones. He accepts the prayer only of those who in His estimation are righteous and obedient to Him.** The distinction between the two acceptances is that in the acceptance of the prayer which is as a trial, there is no condition that the supplicant should be righteous and a friend of God, nor is it necessary that on accepting such prayer God Almighty should indicate the acceptance through a special communication. Nor are those prayers of such a high degree that the acceptance is a wonderful and extraordinary event” (*The Essence of Islam*, Vol. II, pp. 203-205).



Acceptance of Prayers of the Khulafa



- The biggest case of the acceptance of prayers can be seen to this day with the blessings that Allah ta'ala has showered on Jamaat-e-Ahmadiyya. Each day, the Jamaat is growing and progressing despite opposition from certain governments and communities. This indeed is by virtue of the prayers of the Promised Messiah (as) and his Khulafa that are honored and accepted to this day.
- One of the great blessings of Khilafat is that Hazrat Khalifatul Masih is given the miracle of acceptance of prayers. Explaining its philosophy, Hazrat Musleh-e-Maud (ra) states, "When Allah the Exalted elevates someone to the position of Khilafat, He increases the acceptance of his [the Khalifa's] prayers because were his prayers not accepted, it would be tantamount to disrespecting His own choice" (*Mansab-e-Khilafat*, p. 32).



Acceptance of Prayers of the Khulafa

- Abdul Majid Tahir Sahib, Additional Wakil-ul-Tabshir states that on 4 May 2006, when Hazrat Khalifatul Masih V (aba) was in Nandi, Fiji during his tour of the Far East, after midnight, news was received that a serious sea storm had struck a close-by island called Tonga. The intensity of this storm was greater than the tsunami in Indonesia, in which hundreds of thousands of people died and which brought destruction to various countries.
- According to the most recent news on television at the time, the tsunami was continually growing in its intensity and there were fears that Fiji, nearby islands, Australia and some parts of New Zealand would be flooded in water. This was a very frightening and worrying situation... (cont.)



Acceptance of Prayers of the Khulafa

- ...When Huzoor (aba) arrived for Fajr prayer, he was informed of the whole situation. Huzoor (aba) then led the Fajr prayer and remained in prostration longer than usual. He prayed so fervently before his Mighty Lord that after the Fajr prayer, he addressed the members of the Jamaat by saying:
- “There is nothing to fear, Allah the Almighty will show His grace and mercy. Nothing will happen.”
- The faith-inspiring manifestation of God was shown in such a way that after about two and a half hours, they received news that the tsunami had abated. Later, news was received that the tsunami that was about to wreak havoc in the entire area had stopped dead in its tracks. The newspapers in Fiji would later write that it was a miracle that this tsunami had stopped. (*Al Fazl International*, 21 November 2014, pp. 15-16)

