

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

**17 AUGUST 2012**

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran Imam Zafrullah Domun said:

Today is the last Friday of this month of Ramadan. In religious parlance it is known as the *Jummatul Widah*, meaning the Friday on which we are bidding farewell to the month of Ramadan as if it were a visitor who is going away. However there is no special attributes associated with this Friday prayer in comparison with the other Friday prayers that we have had during Ramadan. When we speak from a Shariah point of view there is no special blessings that are associated with it. Yet unfortunately slowly some people especially those from the Indo Pak region have come to believe that this day has some especial significance and so they resort to the mosques in great numbers on this particular day. They erroneously think that by attending this Friday Prayer they might be washed of their previous sins or they might get some additional blessings. However such is not our beliefs. We think that there are no additional blessings that are attached to this particular Friday Prayer.

However we should say that the additional devotions that we may do today will confer to this day an additional spiritual significance or dimension. Since today is the last *Jumma* of the month of Ramadan of this year one might be motivated to spend every minute of it in devotions to Allah so that one might partake of the full blessings that are associated with the month of Ramadan and the blessings that are usually associated with a Friday in Islam. So through our own devotions we make this day memorable or an occasion to remember our Allah more than we usually do. I humbly think that this should be the mindset with which any Muslim should welcome this day.

Anyhow for some Muslims tomorrow and for others the day after will be the last day of Ramadan. *Incha* Allah, weather permitting, in Mauritius the moon should be visible on Saturday night and Eid will be celebrated on Sunday or else it will be on Monday. We take this

opportunity to wish all Muslims a blessed ending of the month of Ramadan and a blessed Eid that will bring a lot of joy to everyone's heart.

Since in the last ten days of Ramadan there is the night of Power (*laylatul Qadr*), this night will have a special importance for all those who would like to spend it in prayers. At least we can still expect that tonight might be the night of *laylatul Qadr*. If we get the blessings associated with this night we will *incha* Allah get our sins forgiven. Plenty of Hadith are available in which the Holy Prophet <sup>saw</sup> asked his companions to look for the night of *Qadr* in the last odd nights of the month of Ramadan. Since tonight is the last odd night before the end let us engage ourselves fully tonight in reading the Holy Quran, in making supplications to Allah and in asking for forgiveness with the hope that *incha* Allah, out of His Mercy and Forgiveness Allah will forgive all our sins.

From the Hadith we learn that once the Holy Prophet was shown the exact night of *Laylatul Qadr* but he saw two Muslims quarrelling and he forgot the exact date. The hadith is as follows: The prophet came out to inform us of the Night of Qadr but two Muslims were quarrelling with each other. So the prophet said "I came out to inform you about the night of *Qadr* but such and such persons were quarrelling, so the news about it had been taken away; yet that might be for your own good, so search it on the 29<sup>th</sup>, 27<sup>th</sup> and 25<sup>th</sup> Ramadan." (Bokhari)

We also have a narration by Abu Salama about a night of *laylatul Qadr* in the time of the Holy Prophet <sup>saw</sup>. He said:

"I asked Abu Sa'id, and he was a friend of mine, (about the Night of Qadr) and he said, "We practiced Itikaf (seclusion in the mosque) in the middle third of the month of Ramadan with the Prophet. In the morning of the 20th of Ramadan, the Prophet came and addressed us and said, 'I was informed of (the date of the Night of Qadr) but I was caused to forget it; so search for it in the odd nights of the last ten nights of the month of Ramadan. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in *Itikaf* with me should return to it with me (for another 10-day's period)', and we returned. At that time there was no sign of clouds in the sky but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the prayer was established and I saw Allah's Apostle prostrating in mud and water and I saw the traces of mud on his forehead." (Bokhari)

So all of us should get very busy even after *Jumma* and spend our time in such a way that we are engaged in the remembrance of Allah until *Iftar* and afterwards busy ourselves as long as we can in doing whatever devotions we find easy to do with the hope that Allah will accept them *incha* Allah.

So the month of Ramadan was expected, it came and soon it will be gone. Definitely the Muslim feels a relief because the ordeal of going without food and drink and lack of sleep will be gone. No one will contest that this will be a great relief for all of us. But will the going away of Ramadan also mean the absence of the blessings of Ramadan? The answer is definitely “No”. Now that because we were fasting we tried to be more obedient to the commandments of Allah and we are definitely coming out of the month of Ramadan with a greater *Taqwa* (Godfearingness) capital, it is the time to put this capital to good use. In other words we should aim at increasing it. How are we going to do it? We need to be determined to give Allah a greater place and importance in our life. We need to judge all our thoughts and actions through the criteria of the Holy Quran and through the sunnat of His Prophet Mohammad <sup>saw</sup>. We are not saying that you should continue to fast. But what we are saying is that you should aim at continuing to practice all the virtues that you used to do in the month of Ramadan because you were fasting.

If during Ramadan we used to wake up early before *Sehri* to read Tahajjud prayers we should try to do the same during the other days of the year. As I said before one should do what is easy to perform. One may read two or four or six or eight *Rakaats*. In the beginning one should start slowly and pray only two *Rakaats*. Once the habit is established one may increase it to four and so on. Now if someone did not do any Tahajjud during Ramadan he should still try to make an effort to make this prayer because it will help him enormously in disciplining his self and move towards Allah. Similarly if someone has been reciting the Holy Quran daily during Ramadan he should make this habit permanent in his life. No Ahmadi-Muslim can allow himself or his children to be ignorant of the Quranic teachings. It is not sufficient for some amongst us to be content to know the verses that speak about the death of Hazrat Isa <sup>as</sup> or about the truthfulness of the Promised Messiah. There is a need for everyone to try to thoroughly understand the teachings of the Quran. Where others are proud that they carry the words of the Holy Quran in their mind an Ahmadi-Muslim should carry the teachings of the Holy Quran in his heart and manifest them through his words and deeds. We should all aim to understand the Holy Quran in the Arabic language. If that is not possible we should go for translations in languages with which we are familiar. But while we read we should aim much more for understanding rather

than formal reading. What I am saying may appear to be easily done but I know that it is not. We should be able to support any opinion that we may have by quoting verses of the Holy Quran or even hadith which are not in contradiction with Quranic verses. This is our biggest Jihad and if we succeed in it all else will be quite easy. Each member of our Jamaat should aim to read the Holy Quran with translation at least once before the next Ramadan. Do not think that it is a book that you open at the beginning of Ramadan and that you keep away at the end. This is the book that should become dearer to you than any other book that you may ever read. But unfortunately we are easily deceived to think otherwise. If you read only 20 verses per day you will be able to read the *Qoran* thoroughly by next Ramadan. Try it.

Similarly if during Ramadan you have tried to read all the prayers in congregation and on time, you should try to do the same throughout the year. First of all you should see to it that you do not miss any prayer on any day. But you should aim to pray on time. But if for some valid reasons due to work pressures or unavailability of places you are unable to read the *Zohr* and *Asr* prayers on time, you may combine them. However combination of prayers should be the exception and not the norm. It goes without saying that Fajr and Esha prayers can easily be prayed at their proper times. If we have properly understood the objective of fasting which is to give us additional fear of Allah, then we should all aim for this fear of Allah to spill over in the other days of our life. If we fail to do so we have failed to understand why we are asked to fast. May Allah give each one amongst us the proper understanding to carry out what He has imposed upon us.

Similarly if during the month of Ramadan we tried to discipline ourselves not to talk ill of others we should continue doing so. We should not think that Ramadan is over and so we can go back to our evil ways. We should continue to impose the same restrictions on our eyes, nose and tongue as we have been doing during the month of Ramadan. If during Ramadan we learnt to control ourselves not to quarrel with our wives or husband we should strive to impose the same discipline on us after Ramadan as well. Between us we should learn more to have dialogues rather than discussions. Our young ones should heed more these words because they will soon start living with a husband or a wife and they need to know the difference between a dialogue that fosters understanding and a discussion that finishes with mutual insults.

Again if during Ramadan we went without food to understand the pangs of hunger that afflict some categories of people throughout the year, we should make it a duty that we should spend some of the money that Allah has given us on those who are less fortunate than us to relieve

their pain. Spending in the cause of Allah never makes someone poor. In fact there are many verses of the Holy Quran which speak about the benefits of spending in Allah's cause. Ramadan has taught us not to be indifferent to the cause of those who are less fortunate in society. It is our duty to try to alleviate their misery with whatever wealth Allah has given us.

In brief we may say that Ramadan may come and go but the virtues that we practice in the month of Ramadan should become more entrenched in our life as we age. The virtues practiced during Ramadan should have a cumulative effect on all of us. We should see to it that with each Ramadan our place on the *Taqwameter* or Godfearingness index is going up and never down. May Allah open our heart and enable each one amongst us to understand what He wants from us and may we meet Him when He is satisfied with us.

In view of time constraints I have to end the Jummah here. Incha Allah on Eid day I will speak about some of the revelations that I received during this Ramadan.