

by Imam Zafrullah Domun

By Allah's Grace we are already in the middle of the blessed month of Ramadan. We have already fasted for fifteen days and there are only fourteen or fifteen days of fasting left. May Allah help each one amongst us to fast and to make the best of our fasting days and nights in being sincerely devoted to Allah. These are days when those on whom Fasting is obligatory should fast and those who cannot fast for any reason should give *fidya*, as we have explained before. These fasts should be kept with the intention of getting rewards from Allah and if they are kept as they should, it will open up the doors of heaven for the fasting persons. This is a promise from Allah and He is always loyal to His Promises. In addition, we should also try to read as much of the Holy Quran as we can because we would then know what is expected from us as good Muslims and the main distinction of this month is that it was when the Holy Quran was revealed to the Holy Prophet Muhammad (saw). At night, we should do our best to remember Allah much and ask Him for forgiveness of our sins and also pray to Him with a sincere and repentant heart. In fact, there is so much to do in the month of Ramadan that the Friends of Allah always think that there is even more to be done but not enough time to do all that one could do.

A faster should always be examining their fasts and wonder how far they have progressed in becoming a righteous person because Allah has explained that fasting has been prescribed for us so that we might become righteous. Many people do not get much out of their fasting if they do not seek out the means that can make them more righteous. When we fast, we cultivate a deep sense of the presence of Allah in our life. There are many Muslims who do not pray five times daily although they should because prayers have been prescribed at fixed times in order to cultivate the importance of Allah in our life and also to protect ourselves from sins. There are many Muslims who do not pay the Zakat although they should because it is the means to purify their wealth. However, as far as fasting is concerned, most Muslims around the world do their best to obey Allah and observe the fasts of the month of Ramadan and optional fasts as well. Here, we see that Allah does not ask Muslims to do something. With fasting we are asked not to do three main things, namely not to eat, drink or indulge in sex. We are asked to stop these activities from dawn to dusk for a period of 29 or 30 days. Almost all those who fast do observe these limits set by Allah and they do their best not even to go near them. Even if they feel hungry and thirsty, they do not even sip a drop of water. Even if inadvertently they happen to eat or drink something, they feel sorry although this does not break their fast in the least in the eyes of Allah. So consciously, the faster tries their best to obey Allah's commandment and this is their main takeaway practice out of the month of Ramadan. This feeling, this sense, this cognizance that Allah is watching and consciously avoiding disobeying Him is what a Muslim who tries to develop *taqwa* in himself does.

Allah says in the Holy Quran “ *Wa howa ma’akoum aynama kountoum*”, i.e “He is with you wherever you are” is for me an importance message that we can and should take out of the practice of the fasting during Ramadan. It is Allah’s mercy that He sends Ramadan every year so that for at least a month we reinforce within us this knowledge that Allah is watching all our moves and even our thoughts and we should beware of Him. Done properly, fasting helps us to understand and live what Allah says

الْمَتَرَانَّ اللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا  
 فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ  
 إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ  
 سَادِسُهُمْ وَلَا آدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ  
 إِلَّا هُوَ مَعَهُمْ آيَاتٍ مَا كَانُوا ۗ  
 ثُمَّ يَنْبِئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۗ  
 إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٨﴾

The translation is:

*“Dost thou not see that Allah knows all that is in the heavens and all that is in the earth? There is no secret counsel of three, but He is their fourth, nor of five, but He is their sixth, nor of less than that, nor of more, but He is with them wheresoever they may be. Then on the Day of Resurrection He will inform them of what they did. Surely, Allah knows all things full well.” (58:8)*

So, to Muslims who understand the real purpose of their existence and the importance that they should give to Allah, fasting helps them to be aware that Allah watches Him whether he sees Him or not. Fasting Muslims are careful with what they say or do or even think for, one day, they will have to answer for all ill deeds that they deliberately committed feeling that Allah was absent or wishing that Allah were absent. I invite you to think about this particular purpose of fasting and carry this same feeling into the other days of your life.

Now we will read an extract from Hazrat Masih Maood (as) and we will offer some comments on it. Hazrat Masih Maood (as) once said:

“Devotions (*ebaadaat*) are of two types: one is to do with wealth and the other concerns the body. Devotions that have to do with wealth are for those who are endowed with wealth and those who do not possess wealth are excused. People can make bodily devotions mostly when they are young. After sixty years people are subjected to different kinds of illnesses and whatever a man has done when he was young would be a source of blessings for him in his old days. And he who did nothing whilst he was young would have to face several types of troubles when he would be old.... So according to your own capacity fulfill Allah’s commandments upon you.”

This is a paragraph from an extract that I read to you in one of the previous weeks' sermons. I remember having read this extract when I was quite young and I tried to put into practice. Having lived for more than sixty years, by Allah's Grace, I can confirm that there is a big difference between the type of devotions that one can offer when one is young and when one becomes above sixty. So, all those who are young nowadays should do their best in cultivating their relationship with Allah and not postpone that moment because soon they would be old and see that their youth has left them.

Now I will say something about the revelation that I received on Tuesday morning just before waking up which is as follows:

***Chal rahi hay Naseem rehmat ki – Jo doa kijie qabool hay aaj***

Its translation into English is

**“The breeze of mercy is blowing. All supplications will be accepted today.”**

So, as you are aware I shared this glad piece of information with family members and all our jamaat members. I did my best to offer prayers for all of you in Tahajjud prayer and during the day as well and even for those who are absent from Mauritius and I hope incha Allah, Allah will accept them from me and from you all as well. I knew that Hazrat Masih Maood (as) received that revelation. Yesterday I checked *Tazkira* which is a book compiling all his visions, dreams and revelations and this is how he spoke about it:

“Khalifah Sayyed Muhammad Hasan, Chief Minister of Patiala State, was facing some trouble, anxiety and sadness. I received several requests from him for prayers. It so happened that in one of those days I received the revelation: ***Chal rahi hay Naseem rehmat ki – Jo doa kijie qabool hay aaj:***

**“The breeze of mercy is blowing. All your supplications will be accepted today”.**

On this, I recalled his request and supplicated for him and informed him of this by a letter. Within a short time, he was relieved of his trouble and informed me accordingly by a letter. [Nuzulul-Masih, p. 225, Ruhani Khaza'in, vol. 18, p. 603] (Tazkira Page 280)

Immediately after receiving this first revelation, I received once again **“Inni ma'aaka Ya Masroor”** which means **“I am with you O happy one”**. This one also is a revelation of Hazrat Masih Maood (as). It was first published with many other revelations in Al Hakam of December 19<sup>th</sup> 1907. It is a well-known fact that mainstream Ahmadiyya Jamaat have maintained in their literature that this revelation concerns the present caliph of the Jamaat. But we have maintained that this revelation concerned Hazrat Masih Maood (as). On page 986 of *Tazkira*, which is available on the official website of the jamaat at [www.alislam.org](http://www.alislam.org), we can also read that after a few other revelations, there is one which says **“Inni maaka ya ibrahim”** meaning **“I am with you O Ibrahim”**. We say that these were words that Allah revealed to Hazrat Masih Maood (as) and not to a caliph that was

to lead his Jamaat 95 years later. Jamaat Ahmadiyya has been planted by Allah. It has within itself the self-renewal qualities that should be sufficient to show that it comes from Allah. There is no need to stretch the meanings of Hazrat Masih Maood's (as) revelation to make it apply to X or Y or Z.

Each individual within this Jamaat has to adopt the path that will lead him to Allah. It is a difficult path indeed but it can be facilitated by Allah's appointees. Hazrat Masih Maood (as) has explained these matters quite extensively in his writings and discourses. However, this is not the time to plunge into that. I will just quote one extract from his writings where he explains how one can receive certainty about the existence of Allah which is the mission of every Ahmadi Muslim's life. He says:

*“When my servants ask about Me as to what is the argument for there being a God. Then the answer is very simple that I am close at hand. This means that there is no necessity of longish philosophical arguments. Allah's presence can be experienced and there can be a very easy and obvious argument for His being. The argument par excellence is that when a person prays and seeks Me, I hear him and through the agency of 'revelation' I give him the good tidings of his success. As a result, he not only develops certainty about My being but also becomes confident about My omnipotence. Allah not only hears but also responds and demonstrates His powers. But there is a condition that mankind should fully acknowledge their responsibility and develop fear of God and being service minded. To be eligible for Allah's response we have to fear Him and do good. The other condition is that the seeker has to believe in Allah and before they develop full insight of spiritual matters, they have to cultivate a basic belief that there is a God and He is All Powerful and Omnipotent. For one who initiates a basic belief is blessed with full insight eventually. (Ayam Sulah page 31 quoted in Commentary by Promised Messiah volume I page 649)*

By next week we will be entering the last ten days of Ramadan. We should brace ourselves for increase in devotions. May Allah help each one amongst us complete the remaining fasts and may we all get plenty of opportunities to draw closer to Allah and may all our sins be forgiven and we come out of Ramadan as innocent as on the day we were born. Ameen.