

by Imam Zafrullah Domun

Once again, by Allah's Grace, we are all assembled here to celebrate Eidul Fitr after most of us have had the opportunity to obey Allah's instructions and fast in the Holy month of Ramadan. Our heart is full of joy for this once-in-a-year opportunity that we have again received to be amongst friends and family members to enjoy an Eid day together. So, I take this opportunity to say Eid Mubarak to you all who are present here in the mosque, to those who, due to personal circumstances, have not been able to come to the mosque, and to those who are in far away countries like France and Dubai. May Allah help us all to spend this day in joy and may we all do our best to continue to struggle to obey Allah in such a way that He is pleased with us all under all circumstances. Ameen.

During the month of Ramadan, we have all striven to fast, to pray, to recite and ponder over the Holy Quran and to give alms to improve ourselves and to please our Lord. In addition, we have also done our best to observe the limits set by our Lord and we have exercised control on all our senses to stay away from all types of sins. Allah says that fasting is only for one month of either 29 or 30 days. With the arrival of Eid, Ramadan is gone. Of course, the restrictions and inconveniences that we faced during Ramadan are gone. But will it be wise of us to also let go of the good habits that we cultivated during the Holy month. Of course not. We should all try to build upon what we have already accomplished during Ramadan and exert ourselves to be more regular in our prayers, to daily recite the Holy Quran and think of the most important objective of our life, namely the worship of Allah. Ramadan comes every year to give us a boost so that we might cultivate righteousness within ourselves. In

the following months, we improve on what we have achieved during the holy month until we meet the next one, if Allah so wills.

The task of examining our life, especially during the non-Ramadan days, which actually starts on Eid Day itself, should be performed everyday if that is not already the case. Hazrat Masih Maood (as) tells us:

“Every morning should be a witness for you that you spent the night with righteousness, and every evening should be a witness for you that you went through the day with the fear of God in your heart.”

This is the standard that we should aim for. Fasting in the Holy month of Ramadan is not an end in itself. It is the means for us to cultivate righteousness in our heart. Without righteousness we will amount to nothing in the sight of Allah. Remember the verse “*Inna Akramakoumindallahe atqakoum*” which we translate as “Surely he who is most honourable in the sight of Allah is he who fears Allah most.” The Promised Messiah (as) has advised us further:

“And you, too, should partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit true *Taqwa* cannot be attained. And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and straighter. Don’t fall in love with the pleasures of the world, for they take you away from God. Choose a life of austerity for the sake of God.

The pain which pleases God is better than the pleasure which makes Him angry. And the defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you come to Him, He will help you whichever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honour, disowning your wealth,

discarding your life, bear such hardships in His way as make you suffer the pangs of death. But once you suffer such hardship, you will sit in the lap of God like a beloved child. And you will be made heirs of the truthful who have preceded you. The door of every blessing will be opened to you. But there are few who belong to this category. God addressed me and said that *Taqwa* is a tree that should be planted in the heart. The very water which nourishes *Taqwa* irrigates the whole garden. *Taqwa* is a root without which everything is meaningless; and if it remains intact then nothing is lost. What benefit is there for a man in indulging himself in the useless activity of claiming with his tongue that he seeks God while he has no sure footing with his Lord. Look, I say to you truly and sincerely that ruined is he whose faith is tainted by even a hint of worldliness. Hell is very close to that soul all of whose intentions are not for God—rather some of them are for God and others are for the world. Thus, if you have an iota of worldly adulteration in your intentions, all your worship is in vain. In such a case you do not follow God. Rather you follow Satan. Never ever expect that when you are in such a condition God will help you. Rather in this condition you are a worm of the earth and soon you will perish just as worms of the earth do. And God shall not be in you. Rather He will be happy to destroy you. But if you, in reality, die by killing your baser selves, then you shall appear in God and God shall be with you. And the house in which you live will be blessed and God's mercy will descend on the walls which are the walls of your house. And that city shall be blessed where such a person lives. If your life and your death, your every action and movement, and your kindness, and your anger are for God only and if, in any trouble or difficulty you do not put God to the test nor sever your relationship with Him—rather, under these trials, you step forward towards God— then I truly say to you that you will become a chosen people of God. You, too, are human as I am human and that very God Who is mine is yours. So, don't lay waste

your noble capacities. Look! if you fully incline towards God, then be reminded—and I say it in accordance with the will and pleasure of God—that, you shall become His chosen people. Let the Greatness of God take root in your hearts; and acknowledge His Unity not just with your tongues but also with your actions, so that God, too, practically shows His Mercy and Kindness to you. Refrain from malice and treat human beings with true compassion. Adopt each and every path of righteousness for who knows from which of these paths you will be accepted?”

We need to reflect on these extracts. The first one is from *Noah's Ark* and the second one is from *The Will*. Both books are available and need to be read and reflected upon. May Allah help us all to do so if you are not doing it already.

While reading the Holy Quran during Ramadan, I have noted some verses which I wanted to share with you all as a reminder to all of us as to what might happen if we neglect taking to heart Allah's guidance as expounded in the Holy Quran. Speaking of the day of resurrection, Allah says:

“The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah”. (Al-Hajj: 2).

Just imagining such a scene can terrify any hard-hearted person. Allah says further: **“That Day shall a man flee from his brother, And from his mother and his father, And from his wife and his children. Every man, that Day, will have enough to make him careless of others.”** (‘Abas: 34-37).

Speaking of the scene when every person will receive their personal deeds' record Allah says: **“Then, as for him who will be given his record in his right hand. He surely will receive an easy reckoning. And will return to his family in joy! But whosoever is given his record behind his back. He will**

invoke (his) destruction. And shall enter a blazing Fire and be made to taste its burning.” (Al-Inshiqaaq: 7-12).

But Allah also says: “For the righteous, indeed, there are Gardens of Bliss with their Lord. Shall We then treat those who submit *to Us* as *We treat* the guilty? What is the matter with you? How judge ye!” (68:36-38)

Allah also says:

“O ye who believe! turn to Allah in sincere repentance. It may be that your Lord will remove the evil *consequences* of your deeds and make you enter Gardens through which rivers flow, on the day when Allah will not abase the Prophet nor those who have believed with him. Their light will run before them and on their right hands. They will say, ‘Our Lord, perfect our light for us and forgive us; surely Thou hast power over all things.’ (66:9)

“And he who fears Allah — He will make for him a way out”

“And will provide for him from where he expects not. And he who puts his trust in Allah — He is sufficient for him. Verily, Allah will accomplish His purpose. For everything has Allah appointed a measure.” (65:3-4)

“And whoso fears Allah, He will provide facilities for him in his affair.” (65:5)

“Vie with one another in seeking forgiveness from your Lord and for a Garden the value whereof is equal to the value of the heaven and the earth; it has been prepared for those who believe in Allah and His Messenger. That is Allah’s grace; He bestows it upon whomsoever He pleases, and Allah is the Lord of immense grace.”

O ye who believe! fear Allah and believe in His Messenger; He will give you a double share of His mercy, and will provide for you a light wherein

you will walk, and will grant you forgiveness — and verily Allah is Most Forgiving, Merciful —

There are plenty of other verses which speak of the blessings that we will get if we obey Allah and fear Him as He should be feared and the punishments that we will get if we disobey Him. A regular reading of the Holy Quran will help each one amongst us to better understand what is expected of us. So, we should use the impetus that Ramadan has given us to multiply our good deeds and strive to fulfill the real purpose of our life if we really want to succeed in life.

I will end this sermon by quoting part of a passage from a book by Hazrat Abdul Qadir Jilani known as *Fath ar rabbani* . It is a collection of his speeches, part of which has been translated into English. He said:

“Woe unto you! Obedient service to Allah (Almighty and Glorious is He) is performed by the heart [**qalb**], not the outer mold [**qalab**]... Strip yourself bare of what you now have on, so that I may get for you from the Lord of Truth (Almighty and Glorious is He) an outfit that will never wear out. Get undressed so that He may clothe you. Take off the garment of your indifference to the rights [*huquq*] of Allah (Almighty and Glorious is He). Take off the garment of your attachment to creatures and your idolization [*shirk*] of them. Take off the garment of lust, frivolity, conceit and hypocrisy, of your love of being acceptable to people and having them approach you and bring you gifts. Take off the clothing of this world and put on the clothing of the hereafter. Divest yourself of your power, your strength and your very existence [*wujud*], and throw yourself down before the Lord of Truth (Almighty and Glorious is He) without power, without strength, without attachment to material means [*sabab*], and without idolatrous worship of any created thing. Then, if you do this, you will see His gracious favors all around you. His mercy will come to join you, and His blessing and benefit will clothe you and enfold you in their

embrace. Flee to Him. Dedicate yourself wholly to Him, naked, with no you and no one other than you. Move toward Him in isolation, distinct from any other than Him. Move toward Him separately, apart, until He joins and connects you to your inner and outer forces [*quwa zahirika wa-batinika*]. Even if He were to close the whole universe [*al-akwan*] against you, and make you carry all its burdens, this would do you no harm; not at all, for He would protect you throughout. When someone blots out creatures by virtue of his realization of Unity [tawhid], blots out this world by virtue of his renunciation [*zuhd*], and blots out everything else apart from his Lord (Almighty and Glorious is He) by virtue of his longing, that person is completely prepared for righteousness [*salah*] and success [*najah*], and he will enjoy the all the blessings of this world and the hereafter. You must experience the mortification of your lower selves, your desires and your devils, before you die. Experience the special death [*al-mawt al-khass*]

May Allah help each one among us to really understand the purpose of our life and do our best to achieve it *incha Allah*. May Allah help us to continue practicing all the good deeds that we performed in the month of Ramadan. Once again, Eid Mubarak to you All.