

by Imam Zafrullah Domun

Now that Ramadan is gone, what should we be doing to maintain its spirit if not its practices? Allah has made it very clear in the Holy Quran that He has imposed fasting upon us as it was imposed on people before us so that we might cultivate within ourselves God-fearingness together with God-consciousness which are the two main ideas, besides others, which are implied in the Arabic word *taqwa*. Following the restraints associated with fasting helps us focus our attention on Allah. Over the years, as our consciousness of Allah's importance in our life develops, Allah becomes the real centre around which our life evolves. Then, we become among those people who are regular in their five daily prayers and do their best to do *nawafil* prayers as well. And our prayers are not something that we do as an obligation but rather as a precious moment that we savour with the Lord of the worlds. In that stage, we enjoy our prayers that are properly done and through which we advance even more in our God consciousness and our Love for Allah so that eventually we come to understand the truthfulness of His words – that this world is nothing but a sport and a pastime and that the hereafter is the real life. And we will do our best in this world to seek the hereafter and thus we accomplish our life mission which is to recognize our Lord and fear Him as He should be feared.

So, if it is true that during the days of the month of Ramadan we make additional efforts to try to become real *muttaqis*, it does not in the least mean that in the other days of the year we should become negligent in our main obligations. We should continue reading our prayers on time with concentration and with plenty of supplications and entreating. We should make it a habit to read the Holy Quran as much as possible. Here, I should say that as good Muslims, we should aim at reading the Holy Quran in the Arabic language. It should be the aim of each one among us that we have a notion of the Arabic language. Previously, we needed a teacher. I remember how difficult it had been at times in mainstream Jamaat to find a teacher who could run an Arabic class for our members because teachers were rare in those days. I recall reading that Hazrat Masih Maood (as) also stressed that Ahmadis should know the Arabic language. But unfortunately, up till now we have still not been able to make our members become proficient in this language. These days, we do not need physical teachers as such. We can learn and understand the language through mobile applications or even by following a course online on YouTube for about 30 minutes per day. People spend many minutes every day watching sporting events or serials or other stupid videos which are just means for passing time while lulling them into the illusion that they are learning something useful. But by spending a fraction of that time in studying the Arabic language, you will be given a key to better understand

the Book that will teach you in truth how to lead your life. So, my advice is that we try to do and be better and not allow ourselves to do what is easy and plunge in a TV serial that will afford us a means of escape for some minutes out of our existence. We should learn not to do what is easy but rather learn to do what is important in our life and for our life.

Recently, I came across some beautiful hadiths about the Holy Quran and I would like to share them with you. The Chinese have a saying: "Give a man a fish and you feed him for a day; teach him how to fish and he will have a meal everyday". Although there is no doubt at all that we need teachers, these days people can learn a lot by self-learning. For a Muslim, there is no other book that he or she needs to learn and understand more than the Holy Quran.

In at-Tirmidhi, Hazrat Ali (as) reported, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'There will be trials like patches of dark night.' I asked, 'Messenger of Allah, how can one escape them?' He replied, 'The Book of Allah, Blessed and Exalted, contains your history, information about what came before you, news about what will come after you and correct judgement between you. It is decisive, not a jest. Allah will crush any tyrant who abandons it and Allah will misguide whoever seeks guidance from other than it. It is the Firm Rope of Allah, His Clear Light and the Wise Reminder. It is the Straight Path. Passions are not misguided by it, the tongues do not become sated with it, and the Godfearing do not become bored by it. It does not wear out when it is recited a lot and its wonders do not cease. It is that which the *Jinn* did not leave once they had heard it. They said, "*We heard a wonderful Qur'an which guides to right guidance.*" (72: 1-2) Whoever knows it has knowledge which takes precedence. Whoever utters it speaks the truth. Whoever judges by it is just. Whoever acts by it is rewarded. Whoever calls to it is guided to a straight path."

Abdullah ibn Mas'ud, said that the Messenger of Allah, may Allah bless him and grant him peace, said, "This Qur'an is the Banquet of Allah. Learn as much as you can from His banquet. This Qur'an is the Rope of Allah, and it is the Clear Light and Useful Healing. It is a protection for the one who clings to it and a rescue for the one who follows it. It is not crooked and so puts things straight. It does not deviate so as to be blamed. Its wonders do not cease. It does not wear out with much repetition. So, recite it. Allah will reward you with ten good deeds for every letter of its recitation... You should not stop reciting *Surat al-Baqara*. Shaytan flees from a house in which *Surat al-Baqara* is recited. The house most devoid of good is a house empty of the Book of Allah."

Abil 'Ubayd quotes 'Abdullah (ibn Mas'udd): "This Qur'an is the Banquet of Allah. Whoever enters it is safe." He said, "The interpretation of the *hadith* is that it is a metaphor. The Qur'an is likened to something Allah has prepared for people. They have good and benefits in it. Then He invited them to it."

Al-Bukhari transmits from 'Uthman ibn 'Affan that the Prophet, may Allah bless him and grant him peace, said, "The best of you is the one who learns the Qur'an and teaches it." Muslim transmitted from Abil Milsa that the Messenger of Allah, may Allah bless him and grant him peace, said, "The metaphor of a believer who recites the Qur'an is that of a citron - its scent is fragrant and its taste is good. The metaphor of a believer who does not recite the Qur'an is that of a date - it has no scent but its taste is sweet. The metaphor of a hypocrite who recites the Qur'an is that of basil - its scent is fragrant but its taste is bitter. The metaphor of a hypocrite who does not recite the Qur'an is that of colocynth- it has no scent and its taste is bitter." Colocynth is a herb seen around Arabia.

Ad-Darimi reported that Wahb ad-Dhimari said, "If Allah gives someone the Qur'an and he stands reciting it at the ends of the night and the ends of the day and acts by what is in it and dies in obedience, on the Day of Rising Allah will raise him up with the angels and Prophets."

Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah will relieve anyone who relieves a believer of one of the afflictions of this world or one of the afflictions of the Day of Rising. Allah will give ease in this world and the Next to anyone who eases the hardship of another. Allah will veil anyone who veils another Muslim in this world and the Next. Allah will help His slave as long as His slave is helping his brother. Whoever travels a path on which he seeks knowledge, Allah will make the path to the Garden easy for him. People do not meet in one of the houses of Allah to recite the Book of Allah and study it together without tranquility descending on them, mercy covering them, angels encircling them and Allah mentioning them to those who are with Him."

This is some advice about our Noble Book that I wished to share with our brothers and sisters with the hope that they take an active interest in the Holy Quran and take time to recite it and to study it throughout their lifetime insha Allah.

I now I will tell you about what I could not say in my Eid Sermon because of lack of time. So, in the morning of Thursday last, after fajr prayer while I was busy reciting *Istaghfaar* I received "*Fa sabbeh bismе rabbikal Azim*". Its translation is "So glorify the name of thy Lord, the incomparably Great". I understood at that time that I will have to recite this attribute of Allah as much as I could especially when this instruction came after telling me "*Tahiyyatohoum yawma yalqawnahou Salaam wa a'adda lahoum ajran azima*" meaning "their greeting on the day they will meet Him will be Salaam. And He has promised them a great Reward". The Promised Reward is great and the instruction is "So glorify the name of thy Lord, the incomparably Great".

So during the whole day and part of the night I did my best to recite “*Subhaana Rabbi Al Azim*” meaning “Pure is my Lord the Incomparably Great” and also “*Subhaanallahe wa behamdehi Subhaanaallahil Azim*”. I knew that the Holy prophet (saw) said that “There are two words which are light on the tongue, very dear to Allah and which are quite heavy in the balance and they are “*Subhaanallahe wa behamdehi Subhaanaallahil Azim*”. And whilst I was reciting in the middle of the night I received the following verses of the Holy Quran:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا

Translation:

*“He it is Who has sent His Messenger, with guidance and the Religion of truth, that He may make it prevail over (all other) religions. And sufficient is Allah as a Witness.” (48:29)*

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۚ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوَاقِهِ يُعْجِبُ ۚ الزَّرَّاعُ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۚ

Translation:

*“Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers, tender among themselves. Thou seest them bowing (and) prostrating themselves (in Prayer), seeking grace from Allah and (His) pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers — that He may cause the disbelievers to burn with rage (at the sight) of them.”*

But this verse ends with the following:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

But I did not receive this part of the verse. Instead I received the *ayat Al istikhlaaf* as follows:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Which we translate as follows:

*“Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors (from among) those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security (and peace) after their fear: They will worship Me, (and) they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious” (24:56)*

I understood from these that Allah is with us as He has always supported us when those who exercised temporary power on earth thought that we were going to be drown. Such was not the case then nor is it the case now. Personally, I find in these words of comfort approval from Allah and His Pleasure. I know some amongst us also view these words similarly. It is our duty then to value these words and do our best to continue reforming our selves and progress in our knowledge of Allah as much as we can incha Allah. Ameen.