

EID-UL-FITR SERMON

22nd April 2023

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Alhamdolillah, we have the new opportunity of witnessing another Eidul Fitr in our life. I wish to extend Eid greetings to you all. *Taqabbalallho mina wa minkum* meaning “May Allah accept from us and from you all”. Accept what? All the worship and acts of virtue that we have engaged ourselves into during the Holy month of Ramadan. What particularly comes to mind are the obligatory fast itself, the obligatory and *nafl* prayers that we have been doing, the acts of charity and the Zikr and recitation of the Holy Quran, among others.

But as good Muslims we all know that this Ramadan has come to an end but our struggle to become a better Muslim day in and day out never ends. So, for a Muslim who understands that he or she has to engage in a never-ending struggle to improve themselves, the struggle goes on even if the month of Ramadan comes to an end. However, we should also bear in mind that on the day of Eid, we are allowed to feel relaxed and to eat and drink without exceeding the bounds. It is in order to go out and meet friends and engage in conversations with others and enjoy ourselves.

But first of all, on Eid day, following the example of our beloved prophet Muhammad (saw), we should wake up for Fajr in the morning and pray to our Lord and give thanks that He allowed us to fast and to follow His instructions as best as we could. We may also beseech Allah to accept our inadequate efforts and we may even ask Him to keep us alive so that we may participate in more Ramadans in the future. Incha Allah.

Allah prescribed fasting for us so that we might become righteous. While fasting almost each one among us did our best to inculcate this righteousness within us. We did our best to pray all obligatory prayers on time and we strived to do some nawafil as well. We did our best not to swear or fight with anyone. We did our best not to think ill of anyone or to speak ill of anyone. We practiced charity to those who were less fortunate than ourselves. We

read as much as we could of the Holy Quran trying to absorb its meanings. We did our best to remember Allah with recitation of some zikr. We wept on our sins and supplicated Allah to remove them from our actions record book.

Besides these few acts which I have mentioned, there are many others that have not been mentioned. But we all know that once Ramadan is gone, we have the human habit of reverting to our old habits of not caring too much about these acts of virtue that I have just mentioned. There are exceptions of course. One may notice that despite our best efforts we are unable to maintain a good standard in the non-Ramadan days. Just our efforts are not sufficient. To make changes and to keep those changes within ourselves, we need to do supplications to Allah besides whom no reformation of our own self will be possible and become permanent within us.

So, during the time left, I will read to you some extracts from the writings of Hazrat Masih Maood (as) which might help us to make these changes of Ramadan become true features of our future life incha Allah, through supplications that will bring transformations that only Allah can bring about if we are keen to see these transformations in ourselves.

He said:

“In short, it ought to be remembered that until an individual brings about a pure transformation and purifies the soul, one cannot gain an understanding of the insights and excellences of the Holy Quran. The points of wisdom and divine verities comprised in the Holy Quran are ones which quench the thirst of the soul. Alas! If only the world knew of that which brings pleasure to the soul, and then came to realise that what they require is comprised within the Holy Quran, and the Holy Quran alone.

Hearken! The greater a transformation one brings about in oneself, the more one is admitted into the class known as ‘saints.’ The divine verities of the Holy Quran are not unveiled until one enters the class of the saints. People have erred in understanding what the word ‘saints’ actually implies; they have understood it in a strange manner of their own. The fact of the matter is that saints are those people who inculcate within themselves a pure transformation and then, due to this transformation, their hearts are cleansed of the darkness and rust that covers it in the form of sin. Satan’s rule over them is eradicated and the throne of Allah Almighty then reigns over their

hearts. Then, such people are strengthened by the Holy Spirit and receive the bounty of God Almighty.

I give you glad-tidings and proclaim that whosoever among you transforms himself from within is from among the saints. If a human being takes even one step towards God, the grace of Allah the Exalted races towards them and supports them. It is true and I also inform you that an individual cannot attain the knowledge comprised within the Quran through cunning. Intellectual ability and mental progress on their own cannot attract the knowledge of the Quran. The actual means is righteousness. God is the teacher of a righteous person. This is why the Prophets are often uneducated in secular fields of study. This is why our Prophet, peace and blessings of Allah be upon him, was sent as an unlettered man. Despite the fact that he was not educated in any school nor taught by any teacher, he still presented insights and verities that have stunned and astonished experts in the worldly sciences. A holy and perfect book like the Holy Quran was made to flow from his lips, which silenced the whole of Arabia through its literary eloquence and articulacy. What was the underlying quality in the Holy Prophet, peace and blessings of Allah be upon him, such that he outstripped all others in knowledge? It was righteousness. What could be greater proof of the pure life of the Messenger of Allah, peace and blessings of Allah be upon him, than the fact that he brought a book like the Holy Quran, which has astounded the world with the knowledge that it contains. The fact that the Holy Prophet (saw) was unlettered is an example and an argument to show that righteousness is required for the acquisition of Quranic and heavenly knowledge, rather than worldly guile.”

Speaking about the purpose of reading the Holy Quran, the Promised Messiah (as) said:

“Therefore, the actual purpose and objective of the Holy Quran is to teach the world righteousness, so that it receives guidance. In the following verse, Allah the Exalted has alluded to three stages of righteousness:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

*Who believe in the unseen and observe Prayer, and
spend out of what We have provided for them.*

People recite the Holy Quran, but they do so like a parrot without thinking, just like a Pundit who goes on blindly reciting the scripture. Neither does the reciter understand what they are reciting, nor are the listeners aware of what is being said. In the same manner, all that is left of the recitation of the Holy Quran is for people to recite a few parts, without knowing what they have read. At most, people will recite the Holy Quran in tune, paying special attention to the pronunciation of the letters *qaf* and *ayn*. No doubt, it is commendable to recite the Holy Quran in a melodious voice, but the actual purpose behind the recitation of the Holy Quran is to learn about its divine verities and insights, and so that human beings can bring about a transformation within themselves as a result.”

The other extract which I would like to read is about prayer so that we might all come to understand how potent is a prayer addressed to Allah with a heart full of sorrow and pain. He said:

“Allah the Almighty is very generous. His generosity is like a great ocean which never ends. He who seeks that generosity and he who looks for it is never deprived of it. It is for this purpose that at night you should wake up and supplicate Allah and seek His Grace (*Fazl*). In each daily Namaz whether you are in *rouku* or in *sajda* or in *qiyam* there are opportunities to supplicate Allah. Besides in twenty-four hours we pray namaz five times i.e *Fajr*, *Zuhr*, *Asr*, *Maghrib* and *Esha*. And if one improves on these one prays *nafl* of *Ishraq* and namaz *Tahajjud*. All these are occasions to supplicate to Allah. The essence of namaz is supplication. To supplicate to Allah is in accord with His Capacity as God. For example, we have seen that when a child cries how her mother is in anguish for his sake and feeds him with milk. There exists a similar relationship between God and His servants which not everyone can understand. When a person presents himself at the threshold of God in total humility and helplessness and explains his situation and asks Allah for his needs so, at that moment, Allah’s generosity is excited and He pities such a person. The milk of Allah’s kindness and generosity also demands some crying and anguish like that of the child to manifest itself. That is why you should present yourself to Him with tear-flowing eyes.” (*Malfuzaat* Vol 1, Urdu)

There is an incident in the life of Hazrat Masih Maood (as) which manifested the greatness of Allah that I would like to share especially for the younger

generation so that they might know about the relationship that exist between a person devoted to Allah and Allah Himself. I have taken the way this incident is reported from one of the books published by the Jamaat. It is as follows:

“Miyan Abdur Rahim Khan Khalid, son of Khan Muhammad Ali Khan, once fell ill with typhoid fever. Two doctors and the late Hadrat Maulawi Nur-ud-Din, who subsequently became the first *Khalifa* of the Promised Messiah (as) and who was a very eminent physician— having been physician to his highness the Maharaja of Jammu and Kashmir—attended upon the patient, but he grew steadily worse. At last, the physicians declared that it was no use continuing any treatment as the boy had only a few hours to live and could not possibly recover.

When the news was carried to the Promised Messiah (as), he at once prayed for his recovery, but received a revelation to the effect that death was imminent. Then he made supplication that if the stage of prayer had passed, he would intercede for the boy’s life to be spared. In answer, he was told, *Man dhalladhi yashfa ‘u ‘indahu illa bi’idhnihi*, i.e., 'Who dares intercede with Him without His permission?' The Promised Messiah (as) says that after this he ceased praying, but another revelation followed saying, *Innaka antal-majaz.* i.e., 'We give you leave to intercede.' On this, he interceded for the boy’s life and on coming out of the chamber announced that the boy would live as God had saved him from death at his intercession. The boy began to improve from that very moment and was restored to health within a few days. He is still alive and is reading for the Bar in England.” (Ahmadiyyat or True Islam)

So, the carry away message of this Eid is that we should study the Holy Quran and be inspired by it to know how to behave in our life. Secondly, we should do our best to consolidate our relationship with Allah by supplicating to Him as much as we can. May Allah help each one among us to really understand the importance of Allah in our life. Ameen.