

EID UL FITR SERMON

1st April 2025

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delivered by Dr Mahmud Ahmad Sooltangos

Alhamdo Lillah we are gathering here again on Eid day. Today our hearts are filled with joy that Allah has enabled us to fast (for all those who have fasted) and has enabled us to offer such acts of worship and charity that we hope are accepted in His Sight. So, we offer the greetings of Eid Mubarak to all our brothers and sisters in Mauritius and elsewhere. May Allah accept whatever we have been able to do in obedience to Him during this holy month of Ramadan and may He reward us by multiplying the value of our good deeds and may He be always pleased with each one among us and with the Muslims in general.

On Eid day it is not at all forbidden for us to enjoy ourselves. For children it means counting and enjoying their gifts on the occasion of Eid. For adolescents it might mean something else. For adults, of course it will be quite different and for those who strive to be thoroughly inclined to Allah it would mean something else. However, we should always engage in activities that are within the bounds of islam teachings. Whatever our age group, may Allah be always pleased with us all always. Ameen

For today's sermon I have chosen an important extract from a book of Hazrat Masih Maood(as) to share with you and to remind ourselves what Hazrat Masih Maood(as) understood being a Muslim meant. The book's name is *Aina kamalaate Islam* (A mirror of the excellences of Islam) which was published in 1893. Its subtitle was *Dafi-ul-wasawis* – i.e. 'the remover of the suspicions/ doubts).

In 1892, Hazrat Masih Maood(as) recounted a dream he had while writing his book *Aina-e-Kamalat-e-Islam* (The Mirror of the Excellences of Islam). After describing the first part of the dream, he described his encounter with the Holy Prophet(saw). He said:

“[...] I looked up and saw the Holy Prophet, on whom be the peace and blessings of Allah, standing on a large terrace near our gathering as if he had been strolling there [...] I had not noticed him before but on looking closely now I saw that he was holding the book *Aina-e-Kamalat-e-Islam* in his hand. At the place that I have mentioned, which appears to have been printed already, he had placed one of his blessed fingers at the spot where his praise was mentioned and his pure, effective and high teachings were set out, and another finger at the place where the qualities and the truth and loyalty of his Companions, may Allah be pleased with them all, were set out. He was smiling and said:

هَذَا لِي وَهَذَا لِأَصْحَابِي

“This is in my praise and this is in praise of my Companions.” (*Tadhkirah*, pp. 270-271, *Aina-e-Kamalat-e-Islam*, Ruhani Khazain, Vol. 5, pp. 215-217)

In this book Hazrat Masih Maood(as) will set out to refute all the objections that his opponents have levelled against him since he made his claims. It was a very influential book. Hazrat Syed Abdul Lateef Shaheed read it in one night and was convinced of the truthfulness of Hazrat Masih Maood(as). Later he will give up his life for the Ahmadiyya cause. Molvi Ghulam Rasool Rajeki (*rahemallaho alayhi*) also, another companion of the Promised Messiah(as) read the book which he borrowed from his teacher and immediately decided to pay a visit to Qadian. Parts of the book has been translated into English up till now and they are available in the compilation “Essence of Islam”.

On this auspicious day of Eid ul Fitr, in order to remind us in general about what is Islam and how we should strive to understand it and practice it I have chosen to read some extracts of the book so that all our members could be motivated to practice the Islam that in the eyes of someone who knew Allah (*arifbillah*) understood and practiced. May Allah open our heart to this teaching incha Allah. Ameen

Before discussing the objections of his opponents Hazrat Masih Maood(as) explained what is the reality(*haqiqat*) of Islam. He said:

“First of all, it is necessary to set out what is the reality of Islam, what are the means of arriving at that reality and what are the fruits of following that reality; for this knowledge is essential for the purpose of understanding many mysteries. It would be of great benefit for our opponents from among the Muslims that they should study these matters with attention, for many of the doubts which assail their minds are the result of their failure to reflect upon the complete and perfect reality of Islam, its sources and its fruits. The opponents of religion also would benefit greatly by this study. They would understand what religion is and what are the signs of its truth.

In the Arabic idiom, **Islam** means money paid as earnest to conclude a bargain, or to commit some affair to someone, or to seek peace, or to surrender a claim or point. The technical meaning of **Islam** is set out in the verse:

بَلَىٰ * مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَبَوَّأَ مُحْسِنًا فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Nay, whoever submits himself completely to Allah, and is the doer of good, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve. (2:113)

This means that a Muslim is one who commits himself wholly to the cause of God Almighty; that is to say, one who devotes himself to God Almighty, to following His designs and to winning His pleasure, and then becomes steadfast in doing good for the sake of God Almighty and devotes all his faculties to that cause. In other words, he belongs entirely to God Almighty both doctrinally and in practice.

Doctrinal belonging means that one should esteem one's being as something which has been created for the recognition of God Almighty and His obedience and the seeking of His love and pleasure.

Practical belonging means to do all the good that is related to every one of one's faculties with such eagerness and attention as if one beholds the countenance of the True Beloved in the mirror of one's obedience.

A person can be held to be a Muslim when the whole of his being together with all his faculties, physical and spiritual, is devoted to God Almighty, and the trusts that are committed to him by God Almighty are rendered back to the True Giver. He should demonstrate his being a Muslim not only doctrinally but also in practice. In other words, a person claiming to be a Muslim should prove that his hands and feet, heart and mind, reason and understanding, anger and compassion, meekness and knowledge, all his physical and spiritual faculties, honour and property, comfort and delight, and whatever pertains to him from the top of his head to the soles of his feet together with his motives, fears and passions, have all been subordinated to Almighty God as a person's limbs are subordinated to him. It should be proved that his sincerity has reached a stage in which whatever is his does not belong to him but to God Almighty, and that all his limbs and faculties have become so devoted to the service of God as if they had become the *limbs of the Divine*.

Reflection on these verses shows clearly that devoting one's life to the cause of God Almighty, which is the essence of Islam, has two aspects.

First, that God Almighty should become one's object of worship and true goal and love, and that worship, love, fear and hope should be for God alone, to the exclusion of all others. All the commandments related to His holiness, glory and worship, all the limits set by Him, and all heavenly decrees should be totally and sincerely accepted.

All these commandments, limits, laws and decrees should be accepted in great humility. All the truths and understandings, which are the means of appreciating His vast powers and of finding out the greatness of His kingdom and His sovereignty and are a guide for the recognition of His favours and bounties, should be fully ascertained.

The second aspect of devoting one's life to the cause of God Almighty is that one's life should be devoted to the service of His creatures and to sympathy with them and to sharing their burdens and sorrows. One should suffer pain to bring them comfort, and one should experience grief to bring them consolation.

This shows that the reality of Islam is a very superior thing and that no one can truly deserve the title of Muslim till he surrenders the whole of his being to God, together with all his faculties, desires, and designs and till he begins to tread along His path withdrawing altogether from his ego and all its attendant qualities. A person will be truly called a Muslim only when his heedless life undergoes a total revolution and his evil-directing self, together with all its passions, is wiped out altogether and he is invested with a new life which is characterized by his carrying out all his obligations to Allah and which should comprise nothing except obedience to the Creator and sympathy for His creatures.

Obedience to the Creator means that in order to make manifest His Honour, Glory and Unity, one should be ready to endure every dishonour and humiliation, and one should be eager to undergo a thousand deaths in order to uphold His Unity. One hand should be ready to cut off the other with pleasure in obedience to Him, and the love of the grandeur of His commandments and the thirst for seeking His pleasure should make sin so hateful as if it were a consuming fire, or a fatal poison, or an obliterating lightning, from which one must run away with all one's power. For seeking His pleasure, one must surrender all the desires of one's ego; and to establish a relationship with Him one should be ready to endure all kinds of injuries; and to prove such relationship one must break off all other relationships.

The service of one's fellow-beings means to strive for their benefit purely for the sake of God in all their needs, and in all the relationships of mutual dependence which God has established out of true and selfless sympathy for them. All in need of help should be helped out of one's God-given capacity and one must do his best for their betterment both in this world and in the hereafter.” [*A’ina-e-Kamalat-e-Islam, Ruhani Khaza’in*, Vol. 5, pp. 59-62]

He said further:

“I would now wish to enlarge upon the fruits of Islam. Let it be clear that when a true seeker lives Islam in full, and each one of his faculties, without any affectation or pretence, spontaneously begins to tread the path of God Almighty, the result of his efforts is that the higher manifestations of Divine guidance, freed from all intervening veils, hasten towards him. Diverse types of blessings descend upon him. The commandments and doctrines,

which were accepted on faith and as hearsay, are now experienced by him as realities and certainties through true visions, and definite and unambiguous revelation. The mysteries of the faith and the law are revealed to him and he is afforded a view of the Divine kingdom so that he should arrive at the stage of perfect certainty and understanding.

A blessing characterizes his tongue and his words and all his actions and his movements. He is bestowed extraordinary courage and steadfastness and his understanding is expanded at a high level. The characteristic failing of humankind, meanness, miserliness, the tendency towards frequent stumbling, short-sightedness, proneness towards passion, lowness of behaviour and every darkness of his ego are totally removed from him and he is filled with the light of Divine attributes. Thereupon, he undergoes an entire change and puts on the garment of a new birth. He hears through God Almighty, sees through Him, moves with Him and stops with Him. His anger becomes the wrath of God Almighty, and his compassion becomes the compassion of God Almighty.

When he arrives at that stage, his prayers are heard as a mark of his having been chosen, and not merely as a trial; and he becomes the proof of God on earth and personifies security from God. There is joy in heaven on his account and the highest gift that is bestowed upon him is the word of God which descends upon his heart free from any doubt, like the light of the moon shining through without any mistiness. It carries an effective sense of delight with it and bestows satisfaction, comfort and security....”

[A’ina-e-Kamalat-e-Islam, Ruhani Khaza’in, pp. 226-233]

We will stop here. May Allah help each one among us to understand these words and to do our best to be a living embodiment of these teachings insha Allah so that we might the greatest Eid of our lifetime. May we continue all the good deeds that we have been practicing during the Holy Month of Ramadan and may we seek what Hazrat Masih Maood(as) has taught us in the above words. Ameen

Usually, a feature of our Eid Sermon has been the recounting of a few signs that I have personally received during the Holy Month of Ramadhan. Some of these signs are maybe for me personally but most concern our members as well, especially those who are deliberately making efforts to walk the path to Allah and they are doing their best to be sincere to Allah.

In the Friday Sermon of 21st March, we spoke about two verses received namely from chapter 41: V 31-32. Members can look them up. Similarly we spoke about a sign about supplication and rain falling which occurred on Sunday 16th March 2025. We have circulated the text on Jaam News on WhatsApp. Members can read them from there.

I will speak first about what happened during the night of Wednesday 26th and Thursday 26th March which corresponded to the 27th Night of the month of Ramadan calculated from

the calendar used in Saudi Arabia. I woke up around 2:15AM with the following verse of the Holy Quran:

26. Your Lord knows best what is in your minds; if you are righteous, then surely, He is Most Forgiving to those who turn *to Him* again and again.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ؕ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْآزَابِينَ غَفُورًا ﴿٢٦﴾

To me the message was very clear. It gives an indication that the night was special in the sense that Allah will manifest His forgiveness to all of us. During the days and nights of last 10 days I have been praying to Allah to help us to stand up and to supplicate during the night of *Laylatul Qadr*. To me I received an indication that it is the night for prayer and we woke up and prayed. And I informed you all about what I received and I presume most among you have woken up to pray. We can only pray now that Allah has accepted our prayers. Ameen

In the near future, once I get a translation that I am looking for I will share with our friends what it means to be a “*saleh*” because Allah said in the verse mentioned that He would deal leniently with the “*Saleheen*”. We pray incha Allah, through His Grace, Allah will admit us in this category of believers. Incha Allah. Ameen.

The next night I did not receive any message. However, on Friday morning(28.03.2025) I received the following:

“

103. O ye who believe! fear Allāh as He should be feared; and let not death overtake you except when you are in a state of submission.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٣﴾

Plus a part of the next verse “وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا” Which means:

And hold fast, all together, by the rope of Allah and d=be not divided

Ch3:103-4

One day I was entering the mosque I received:

“

70. And *as for* those who strive in Our path—We will surely guide them in Our ways. And verily Allāh is with those who do good.

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٧٠﴾

Alhamdulillah, I have been receiving this message throughout my life several times. Hazrat Masih Maood(as) said that he had received this verse of the Holy Quran as revelation several times.

Similarly, during this Ramadhan, I received two or three times

151. Nay, Allāh is your Protector, بَلِ اللّٰهُ مَوْلٰىكُمْ وَهُوَ خَيْرُ النَّاصِرِيْنَ ﴿١٥١﴾
and He is the Best of helpers.

Ch3:151

One of these days I received:

7. Thou, O man, art verily labouring
towards thy Lord, a hard labouring;
then thou art going to meet Him. يٰۤاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادٍۭ اِلٰى رَبِّكَ
كَدًا فَمُلْقِيْهِۦ ﴿٧﴾

Ch 84: v 7

Let us hope and pray that we meet our lord in a state of complete submission. Incha Allah. Ameen!

Yesterday on waking after sleeping after Fajr the following part of a verse was on my lips:

غَفَرَ لِيْ رَبِّيْ وَجَعَلَنِيْ مِنَ الْمُكْرَمِيْنَ

Ghafarali rabbi wa ja'alani minal mukremeen

my Lord has granted me forgiveness and has made me of the honoured ones!' (36:28)

My prayer is that Allah forgives each one among us. Incha Allah each one will get more certainty about this forgiveness as we keep begging for it throughout our life. Incha Allah. Ameen!

This morning just before Tahajjud I received:

Wa kaana bil mo'meneena raoufar Rahima

Definitely He is very kind and Gracious to the Believers

Wa kaana haqqan Alayna nasroul mou'meneen

Definitely it is incumbent upon us to help the Believers

Ja'alani rabbi ala siratim moustaqeem

My Lord has put me on the right path

In these messages are great news for all of us. So, we should all keep up our efforts in the path of Allah. May He give us this opportunity and may we all rise up to the occasion. Ameen summa Ameen