

FRIDAY SERMON

20 March 2026

delivered by Imam Zafrullah Domun

By Allah's Grace we have arrived at the end of the Holy month of Ramadan for this year. *Alhamdo Lillah*, Allah has out of His sheer Grace helped us on whom Fasting is obligatory(*farz*) to keep the fast. Despite the weather being hot and despite personal problems, we are happy that we have been able to fast as best as we could. Several times in the past and we hope many more times in the future as well we will be repeating these words that the Sufis used to pray during half the year prior to Ramadan to ask Allah to help them to fast. And in the next half of the year after Ramadan they asked Allah to accept their fasts. We should also try to imbibe such a spirit within us because we are also called upon to devote ourselves wholly to Allah as we can understand from the Holy Quran and from the Sunnah of the Holy Prophet Mohammad(saw) and from the writings of the Promised Messiah(as). So, if we think we have been negligent in the way we have fasted we should continue to seek Allah's indulgence with our supplications and seeking of forgiveness.

Now that Ramadan came and is now gone how should we behave ourselves. Some people read their Quran only during the month of Ramadan. Some read their five prayers only during the month of Ramadan. Some read nafil prayers only during Ramadan. Some do not watch television or go to the cinema only during the Holy month of Ramadan. Similarly, I can cite some other practices or habits but I will refrain. Of course, Allah has told us the main objective of our fasting is for us to become more righteous (*koteba alaykomous siyaama la'allakoum tattaqoune*). In the month of Ramadan, we refrain from some actions which are perfectly permitted by Allah in the other days of the year so that we may enhance our devotions to Allah. That is why we do our best to read our prayers on time, we read Namaz Tahajjud and we try to do some nafil prayers as well. In addition, we give sadqa and pay our Zakaat and give some money in charity as well. Furthermore, we spend some time in reciting and studying the Holy Quran, in the remembrance of Allah (*zikrullah*) and in sending Darood on the Holy Prophet Muhammad(saw) and in lengthening our prayers and making plenty of supplications. We do our best with all these deeds with our best intentions and with the hope that Allah will look favourably towards us. And at the same time, we hope and pray that we make many of these habits or practices become permanent in our life. Now it will be foolish on our part if after Ramadan we close our Holy Quran

and expect to re-open it the next year and at the same time, we abandon all those good habits which we have taken up in Ramadan.

We learn from a hadith Abu Huraira reported: The Prophet, peace and blessings be upon him, ascended the pulpit and he said, **“Amin, amin, amin.”** It was said, “O Messenger of Allah, you ascended the pulpit and said amin, amin, amin.” The Prophet said, **“Verily, Gabriel came to me and he said: Whoever reaches the month of Ramadan and he is not forgiven, then he will enter Hellfire and Allah will cast him far away, so say amin. I said amin. Whoever sees his parents in their old age, one or both of them, and he does not honor them and he dies, then he will enter Hellfire and Allah will cast him far away, so say amin. I said amin. Whoever has your name mentioned in his presence and he does not send blessings upon you and he dies, then he will enter Hellfire and Allah will cast him far away, so say amin. I said amin.”** Source: Ṣaḥīḥ Ibn Ḥibbān 907

So, the takeaway message from all this is that we should do our best to “seize the day”. In other words, we do what we can now when the opportunity is available. We should not be like those who say we will start doing good deeds when we are older. You may become old with several health problems and you might not be able to do much. So let us do what we need to do when we can and not expect to do it in a future that is probable.

Hazrat Masih Maood(as) has stressed the fact that members of our jamaat should lay a great emphasis on God consciousness and Righteousness *Taqwa*. It is not easy to cultivate it and you need Allah’s great Help for this to happen. One cannot reform himself just by one’s own will, we need Allah to help us to manifest this will and for this we need to know what He has taught us through His Most Noble Messenger and hence the need to study the Holy Quran and to imbibe its teachings in our daily life. Whether it is within the holy month of Ramadan or outside our task is to make all necessary effort to inculcate righteousness in ourselves. I hope and pray that Allah helps each one among us with this noble task. Incha Allah. Ameen

Now we will read an extract from the writings of Hazrat Masih Maood(as) about introduction to the development of *Taqwa* within us. I quote mostly from Hazrat Masih Maood(as) because he is an unparalleled *arif billah* of our time. He synthesizes the Holy Quran with the hadiths and with what Allah has taught him directly on this path to Him. We are quite fortunate that he has taught us so much. From his book “The philosophy of the teachings of Islam” we can read:

“It is no secret that before he is forty a man’s life is mostly obscured by ignorance. The first seven or eight years of his existence are passed in infancy, and the following twenty-five or so years are mostly spent in the pursuit of learning or frittered away on libertine pleasures. Afterwards, he is married or is otherwise beguiled into chasing wealth and honour and exceeds all bounds in doing so. At this stage, even if man turns towards God

his quest is somewhat tainted with material desires. His prayers are mostly for worldly gains and his cries and supplications are sullied by worldly desires. Thus, what little faith he has in the hereafter is offset by the fact that death appears only as a distant possibility. Just as when a dam bursts its banks and destroys whatever lies in its path, so does the flood of carnal passions imperil human life. In this state, how can he ever believe in the subtleties of the hereafter? Instead, he mocks and derides religion and parades his own dry logic and sophistry. Of course, if he is good by nature, he may believe in God, but does so without full faith and sincerity and that too is conditional upon his own success. If his desires are fulfilled, he turns to God, if not, he turns to Satan. In short, youth is a critical period of one's life and without Divine grace one might well land in the pit of hell. The fact is that this part of one's life is the root of all evil. It is at this time that one contracts most physical ailments and some unmentionable diseases. The mistakes made in the callowness of youth often cause man to turn away from the True and Immutable God. Thus, at this age he fears God but little and is driven by carnal passion and dominated by his baser self. He pays little heed to the advice of others and suffers the consequences of this age for the remainder of his life.

As man approaches forty, he starts shedding the vagaries of his youth and ruefully looks back at many of his follies from which his counsellors had failed to dissuade him. The ebullience of his youth naturally begins to subside, for his physical condition declines with advancing age. The rebellious blood is no longer there, nor is there any more physical vitality and recklessness of youth. The time of deterioration and decay approaches fast. At this stage, he also witnesses the passing away of his elders and even the untimely death of younger people whose loss leaves him stricken with grief. His parents too are probably no more and the world begins to betray its transience in a number of ways. It is as if God places before him a mirror and says, 'Look, this is the reality of life of which you are so fond.' It is then that he recalls his past mistakes with regret and undergoes a radical transformation ushering in a new life, provided he is well-meaning by nature and is one of those whom God has summoned. That is, we enjoined on man [saying to him:] "Be good to your parents. You should realize what agony your mother suffered for you! During her pregnancy she suffered pain for a long period of time and with pain she brought you forth. For thirty months she remained in discomfort during gestation and breastfeeding you. Again, He says that when a good person reaches forty and matures, he recalls Divine exhortations and says, 'My Lord, let me be grateful for the favours You have bestowed on me and on my parents and grant me the opportunity to do such good works as may please You, and make my seed righteous for me. That is to say, if I failed in my duty to my parents, let not my children do the same. If ever I strayed from the right path, let them not follow suit. My Lord, I repent and turn to You and am of those who submit.'

Thus, God has made it clear that the fortieth year is a blessing for those who are righteous and it is then that the spirit of truth awakens in them. Most of God's Prophets were raised

in the fortieth year of their lives. For instance, our Lord and Master, the Holy Prophet (saw) was also raised for the reformation of mankind in his fortieth year.”

After speaking about the first and second birth of the soul he said:

“When I reflect upon the Holy Word of God, it becomes clear to me how He bestows on man, through His teachings, rules for the reform of his natural condition and then gradually lifts him upwards and desires to raise him to the highest spiritual state, I realize that the principle of profound spiritual insight [underlying the following Divine Scheme] is that first God desires to teach man the rules of social behaviour like sitting, standing, eating, drinking, talking etc., and thus to deliver him from a state of barbarism and distinguish him from the animals and thus bestow upon him an elementary moral state which might be described as social culture. He then desires to regulate his elementary moral habits so that they should acquire the character of high moral qualities. Both these methods are part of the same process as they are related to the reform of man’s natural condition. There is between them a difference only of degree. The All-Wise One has so arranged the moral system that man should be able to rise from a low to a high moral condition.” (Philosophy of the teachings of Islam p 52)

Incha we will read some more tomorrow by Allah’s Grace. So don’t forget about *Sadaqatul Fitr*. It should be paid before namaz Eid. May Allah help us to be vigilant and that we do not ignore the good virtues that we have tried to practice during Ramadan. May most these virtues become permanent in our life. Incha Allah. Ameen!