



Timeless Lessons from the COVID-19 Pandemic

Id al-Fitr Khutbah
May 2022
Imam Dr. A. Rashied Omar



In the Name of Allah, the Most Compassionate, the Dispenser of Grace

'Id al-Fitr Khutbah

Claremont Main Road Masjid
3rd May 2022/ 1st Shawwal 1443

Timeless Lessons from the Covid-19 Pandemic

الله أكبر، الله أكبر، الله أكبر، الله أكبر والله الحمد

Allah is Greater than
Allah is Greater than
Allah is Greater than

All Praise, Thanks & Gratitude belongs to Allah Alone

Introduction

At this joyous time of `Id al-Fitr we praise and thank Allah, our Creator and Sustainer, for enabling us to successfully complete the fasting of yet another holy month of Ramadan. We implore, Allah, the Lord of Mercy and Compassion, to accept all of our humble acts of worship and devotion and to grant us bountiful forgiveness for our human frailties and indiscretions. *Allahumma Amin.*

At this celebratory time of `Id al-Fitr, we are immensely grateful that the Covid-19 infections and mortality rates have been the lowest since the pandemic began two years ago. With the relatively low numbers of Covid-19 infections and deaths we are cautiously optimistic that we are at last beginning to see the end of the pandemic. This more hopeful reality, medical experts inform us, is largely due to the protection provided by the Covid-19 vaccines.

At this special time of `Id al-Fitr we thank Allah, *al-Muhyi al-Mumit* (the Giver and Taker of Life), that we have been spared to continue our life-journeys and striving to serve Allah, the Most-High, and humanity in the best manner possible. We make *du`a* and pray for the repose of the over 6 million souls who have passed away during the Covid-19 pandemic. May Allah pardon them, have mercy on them, and grant them a high status in *al-jannah*. *Allahumma Amin.*

I begin my `Id al-Fitr *khutbah* appropriately with the Divinely Inspired words of Allah, the Lord of Wisdom, enunciated in *Surah al-Araf*, chapter 7, verses 187 and 188:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا
قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي
لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ
ثَقَلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً
يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا
قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ
وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ
وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ

**They ask you (O Muhammad) about the end of time, when is its arrival?
Say, "Only my Lord has knowledge of that, and no one else reveals its time.
It will be momentous in the heavens and the earth.
It will only come to you suddenly, as a surprise."
They ask you as if you were welcoming it.
Say, "Allah alone has that knowledge, but most of the people do not realize."
Say: "I have no power to profit or harm myself except as Allah wills.
And if I know the unseen, I would surely have made much of the good and no
ill would have touched me. But I am just a warner, and a herald of good news
to people who believe." (Q7:187&188)**

The above Qur'anic verses aptly reflects the overall theme of my *khutbah*, namely that of the fragility of human life. In the Islamic world view, the 'end of time' or the Day of Judgement as referred to in the above verse, is understood in two senses: the minor one is known as *al- qiyamat -al-sughra* and the major one *al-qiyamat al-kubra*. The major one (*al-qiyamat al-kubra*) is when the entire universe comes to an end. But each of us experiences a minor judgement day (*al- qiyamat -al-sughra*) when our lives come to an end. Since the precise time and moment of our death is not known we constantly live with the reality of our imminent death. As the verse intimates, 'it will come to you suddenly, as a surprise'. Thus, we have to strive to do as much good (*khair*) as we can with the limited time we have on earth so that when it is our time to depart, we have no regrets afterwards.

Embracing the Timeless Lessons of the Pandemic

On this day of *'Id al-Fitr*, we are immensely grateful and cherish this wonderful opportunity of once again being able to celebrate *'Id* with our loved ones, extended families and community. For the second year in succession, we are celebrating *'Id al-Fitr* at this open-air venue. Our open air *'Id* service locally dubbed as an *Eidgha* emulates the *Sunnah* and example of the Prophet Muhammad (may Allah's everlasting peace and blessings be upon him) and the early generations of Muslims (*al-salaf al-salih*). There are many authentic *ahadith* reports that attest to the Prophet (pbuh) having organized the *'Id* services in an open-air area outside of the masjid known as a *musallah*, and explicitly invited the women and children to join the prayers. In a *hadith* recorded in the collection of Imam Bukhari and Imam Muslim on the authority of the companion Abu Sa'id al-Khudhri (may Allah be pleased with him), who reported that the Prophet (pbuh) used to go outside to pray the *'Id* prayers of *al-Fitr* and *al-Adha* in an open space (Related by al-Bukhari, *hadith* No. 956; Muslim, *hadith* No. 889). In another *hadith* reported by the companion Abu Hurayra (may Allah be pleased with him) it was raining so the Prophet (pbuh) decided to convene the *'Id* service inside of the *masjid* (*Sunan Abu Dawud*). This *hadith* provides clear evidence that it is permissible to perform the *'Id* service inside the *masjid*. However, if the weather is good the preference should be to perform the *'Id* service outside.

As many of you know the Claremont Main Road Masjid (CMRM) did not perform the *'Id salahs* in an open public area. For the first time we did it in 2021 because this was necessitated by the pandemic conditions. Hence the pandemic steered us in the direction of a *Sunnah* practice. This is but one pertinent example, of the many changes we were forced to make during the pandemic which have turned out to be positive outcomes of the pandemic. *Insha-Allah* the CMRM Imam and Board of Governors have resolved to strive to make the *Eidgha*

a part of our post pandemic ethos of the masjid. There may be many other pandemic engendered changes that we should be on the lookout for, that may be positive, and that we should embrace and make part of our personal practice, cultural traditions and our *masjid* ethos and praxis.

After two years of living under the restrictive Covid-19 protocols we are all suffering from pandemic fatigue. We are all eagerly looking forward to shed our masks and other restrictions and get on with our lives. While this is understandable, we should take a moment and pause. Global pandemics on the scale we witnessed happens perhaps once in a lifetime and we went through a great difficulty and some of us survived it. It would be a great travesty if we did not take the time to reflect on the many timeless lessons that we can learn from the challenges we faced during the pandemic and how we responded to it at the personal, social, national and global levels. In the months and years that lies ahead we will no doubt continue to reflect on these lessons both positive and negative and hopefully learn from and embrace many of them. In this *Id al-Fitr khutbah*, I call on myself and you to reflect on the lessons we have learnt from the pandemic and to strive to make them part of our life journeys. I would like to identify three such lessons.

1) The Fragility of Human Life

The first abiding lesson from the unprecedented pandemic we are living through is to appreciate how transient our lives are. According to the World Health Organization (WHO) over 6.2 million human beings have died globally as a result of the Covid-19 pandemic over the past two years and we are still counting. In South Africa the number is 100 000, and in the United States of America (US), where I spent the past four months, the total figure at this time stands at a staggering one million Covid deaths. The Covid-19 pandemic has been a huge wake-up call to all of us to live as wayfarers on the earth. This reality of death is starkly depicted in the verses of *Surah al-A`raf* reminding us of our mortality. How to conduct ourselves in the face of this ultimate reality of our temporary sojourn on earth is beautifully captured in the prophetic tradition (hadith) narrated by the companion `Abdullah ibn `Umar (may Allah be pleased with him) who reports the Prophet Muhammad (pbuh) to have said:

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

Be in the world as if you are a stranger or a wayfarer passing through'
(*Sahih al-Bukhari, Hadith Number 6416*)

We have all lived through the trauma of witnessing seemingly healthy individuals losing their lives within days, weeks or months of contracting Covid-19. Each one of us are able to call to mind beloved relatives, close friends or acquaintances who succumbed to Covid-19. The astronomical number of deaths we have witnessed locally and globally during the past two years has been eerily described by one of our congregants as a 'season of death'. We should never forget the many lives lost during this difficult time.

As much as we are all suffering from pandemic fatigue and want to get our lives back, there are many who simply will not be able to do so as easily. They may have lost a parent, grandparent, spouse, child, sibling, cousin, uncle, aunt, best friend or colleague during the pandemic. Life without these loved ones or close friends will never be

the same. Moreover, for many as a result of the pandemic restrictions they were separated from their loved ones for days and sometimes even weeks when their loved ones suffered a lonely death in a hospital bed. Still others were unable to fully mourn their loved ones because of Covid restrictions on funerals.

In light of this heartbreaking post pandemic reality which many of us are facing, I am making a proposal to the CMRM and other institutions. I want us to consider convening in the next few months a number of memorial programmes to remember and pay tribute to our loved ones, friends and compatriots whom we have lost during the pandemic. This will allow many who were unable to fully mourn their loved ones during the constrained pandemic funerals, to do so and hopefully assist in creating some sort of closure for them. More importantly, it may enable us to internalize the critical lesson of human frailty and the fragility of human life. In memorializing those we lost, we might perchance realize the need to love and appreciate our human relationships more intensely. May the lessons we learned of loss and the value of human life shape our souls and direct our life trajectories hereon.

At this special time of *'Id al-Fitr* we ask Allah, the Lord of Compassion, to grant us the strength and courage to lead more fulfilling lives. I offer this prophetic tradition (*hadith*) as a source of solace and instruction. The Prophet Muhammad (pbuh) one day asked his Companions the following question: “Whom do you consider *shuhada'* (martyrs) among you?” Those present replied; “One who is killed in combative *jihād* (*al-maqtul fi sabil Allah*)” The Prophet (pbuh) responded by saying; “If that is the case then the *shuhada'* (martyrs) of my *Ummah* (community) would be very few indeed.” Then the companions asked him; “so who are the *shuhada'* (martyrs)?” The Prophet (pbuh) exclaimed; “Whoever is killed on the path of Allah is a martyr, whoever passes away as a result of plague and pestilence (*ta'un*) is a martyr and whoever passes away by drowning is a martyr; and one who is stricken by pleurisy is a martyr.” (This *hadith* was reported by Imam Muslim). In all the variants of this genre of *hadith* reports the Prophet Muhammad (pbuh) expands the understanding of a martyr (*shahid*) to include those who perished as a result of all kinds diseases that result in suffering. What humans endure that result in their demise, places them firmly under the sacred canopy of God’s boundless compassion and mercy (*rahmah*).

At this special time of *'Id al-Fitr* we make *du`a* and pray that Allah, *al-Muhyi al-Mumit* - the Giver and Taker of Life, receives the souls of those who have passed away during this pandemic with boundless mercy and forgiveness and grant them the status of martyrs (*shuhada'*) in paradise (*al-jannah*).

2) The Sanctity of Human Life

The second significant and abiding lesson of the unprecedented pandemic we lived through is respect, sanctity, and reverence we should foster for all human life. All of the mitigating strategies and protocols we adopted and patiently endured during the pandemic was aimed at saving and preserving human lives. This lesson resonates fully with one of the most important ethico-moral values in Islam, namely that of *hifz al-hayat* or *hifz al-nafs* – the preservation and safeguarding of human life (see Quran; *Surah al-'An'am* chapter 6 verse 151; *surah al-Isra'* chapter 17 verse 33; *Surah al-Furqan* chapter 25, verse 68 and *Surah al-Ma'idah*, chapter 5 verse 32).

Based on a careful and deep study of the teachings of Islam, classical Muslim scholars such as Abu Hamid al-Ghazali (d.111) and Abu Ishaq al-Shatibi (d.1328), all came to the conclusion that the preservation of human life is one of the supreme objectives (*maqasid al-shari'ah*) of Islam. In fact, some scholars, like the great Shafi'i jurist, Fakhruddin al-Razi (d. 1210) argued that in some instances the preservation of life *hifz al-hayat* should take precedence over the preservation of religion (*hifz al-din*). It stands to reason: without life one cannot perform the requirement of religion. Religion is for the living, not for the dead. Such a viewpoint is unequivocally supported by the most primary sources of Islamic guidance. The Glorious Qur'an is replete with references concerning the sacredness of human life. The most striking of these Qur'anic proclamations that underscores the supreme sacredness of human life is the famous verse 32 of *Surah al-Maidah*, chapter 5, in which Allah, the Giver and Taker of Life, equates the saving of one human life to that of the saving of all of humankind.

The essence and lesson of the Day of Judgment as highlighted in the verses of *Surah al-`Araf* is Islam's teaching of ultimate accountability for our deeds to Allah, the Lord of Compassionate Justice. Lost in the world we live today is equal justice and accountability for the strong and the weak, the powerful nations and those who are less prominent.

Tragically, it appears that at the global level we have failed to internalize this significant lesson of the pandemic, namely, the sanctity of human life. As this wave of the pandemic subsides, we witness a horrific proxy war in Ukraine. Two months into the war and counting, thousands are already dead and millions have been displaced. It reminds us of the same scenes of death and destruction we witnessed in Afghanistan 2001, in Iraq in 2003, in Yemen since 2014, not to forget Bosnia, Rwanda and Palestine in our living memories. Sadly, the world, especially the most powerful nations, have learnt nothing from the unprecedented death and suffering we experienced during the pandemic and fruitless wars in the past decades. Why is this the case, and what does it reveal about the world we live in? We are people that do not remember our accountability to others and to Allah.

It might be useful and expedient to ask why are we failing in our accountability and learning lessons of our experiences during the pandemic. Reflecting on the verse from the Glorious Qur'an in *Surah al-Isra'*, Chapter 17 verse 37 sheds light on what is the real issue. Allah, the Owner of all Glory and Power, proclaims the following:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا
إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

Do not act in the world with pride and arrogance. If you act haughtily and arrogantly on the earth, (know) that you will not be able to split the earth, nor will your stature reach the mountains in height and elevation (Q17:37)

The above Qur'anic verse can be understood as an ethico-moral guideline addressed especially to powerful individuals and nations who act arrogantly and triumphantly over other human beings. When you are arrogant you do not pay heed to your ultimate accountability and the lessons life is trying to teach you. The Qur'an warns self-aggrandizing leaders and regional hegemony that their power is limited and their deeds too will catch up with them. The verse points to their ultimate powerlessness and feebleness compared to the strength of the earth and the intimidating might of the mountains. The oppressive, powerful and haughty leaders are reminded that they are small and feeble compared to the might of nature. And if they cannot see how climate change is ravaging our globe then there is little hope for them understanding the meaning of this message.

In the Qur'anic worldview it is pride and arrogance that makes some nations act malevolently in the earth and snuff out human life with impunity. The arrogance and power of such nations cause them to act callously and mercilessly in pursuit of their narrow self-interests. Such indeed is the condition of the protagonists in the war in Ukraine who during the past two months have been engaged in merciless killing at a time when the world is emerging from a devastating pandemic.

The war in Ukraine has also once again exposed the sheer hypocrisy and double standards of the global world order dominated by the United States of America and its NATO allies. While fleeing Ukrainian refugees have been

welcomed into Europe, we have received distressing stories of African students being prevented from crossing the border. The 24/7 American media coverage of the war in Ukraine, compared to hardly any mention of the war in Yemen, the Tigray region of Ethiopia, not to mention the persistent brutal Israeli occupation of Palestine. All these are examples of a shameful duplicity. It is palpable that in the unjust world we inhabit, white European lives matter more than that of brown and black people's lives from the global South. In light of this grim reality how are we as conscientious Muslims and responsible global citizens called to respond.

No matter how callous and duplicitous the actions of the US and its NATO allies are, we should not condone the Russian invasion of Ukraine, and the resultant wanton killing of thousands of Ukrainians as well as Russian soldiers. We should condemn the Russian invasion of Ukraine while at the same time exposing the hypocrisy and double standards of the US and NATO. We must always be cautious not to become as dehumanized as those we accuse of committing atrocities against us. In this regard, I would like to share an instructive story:

When the great Libyan anti-colonial liberation fighter, Omar Mukhtar, protected two surviving Italian prisoners, saying 'We do not kill prisoners,' his fellow warrior said 'They do it to us.' Omar Mukhtar responded with these majestic words: 'They are not our teachers in ethics and morality.'

Sadly, during the pandemic we also witnessed pride and arrogant behaviour as described in verse 37 of *Surah al-Isra* above, on the local level. We were confronted by anti-vaxxers and conspiracy theorists of every stripe. They stubbornly refused to take Covid-19 vaccines and selfishly argue in favour of their individual freedoms and rights. Refusing to take the vaccine put the lives of others at risk. It is the unvaccinated that provides for the virus to continue to circulate and mutate into more resistant strains, that infects and re-infects with stronger strains both the vaccinated and the unvaccinated.

It is for this reason that I have argued, that taking the Covid vaccine is an act of *sadaqa*, because it is not just about self-preservation, but also an act of social solidarity and the preservation of human life. The vaccine not only offers you protection against severe disease, but also lowers the risk of you fatally infecting vulnerable people around you.

3) Nurturing Robust Familial Relations

A third lesson that we learnt during the pandemic was the critical importance of fostering healthy and functional families. Alas, during the Covid-19 pandemic some families were faced with imminent challenges to their relationships and domestic routines due to the lockdown protocols. Preliminary clinical research by the American Psychological Association indicates that the Covid-19 pandemic has had an adverse effect on the well-being of some families. In the majority of these cases the negative consequences of the "lockdown protocols" was precipitated by pre-existing dysfunctional familial relationships.

Before the long lockdown period family routines were stable: work, school and other appointments or tasks. During the lockdown these routines were disrupted. Suddenly everyone found themselves at home sharing the same space for long periods. In other words, families were suddenly 'forced' to spend more time with each other. This opportunity was of course welcomed by most families. Families with strong bonds before the pandemic

became even stronger, since their relationships became a source of comfort and refuge during times of difficulty, stress and anxiety. But for some more fragile and dysfunctional families, this forced time together became a huge challenge.

People who relied on ‘going to work’ or just ‘going out’, as a respite or to escape from the routine of family or the home environment, were suddenly stuck. There was no escape through work or other activities outside the home. This inevitably led to frustrations boiling over and inescapable confrontations in the home. In sad and extreme cases, these confrontations led to domestic violence or further fracturing of already fragile relationships. However, in most cases the outcome was more hopeful since these confrontations also opened spaces of dialogue within the family that may have remained unspoken had they not had this ‘pause’ to spend more time together.

New and young families who had never had to face a crisis together had to learn how to provide support, comfort and solace to each other. During the hard lockdown periods, families became our refuge, our source of succor and reassurance in the face of an unfolding pandemic that was causing so much stress, illness and death. In fact, preliminary research findings indicate that most families displayed remarkable resilience in the face of formidable challenges during this pandemic and in many cases the familial relationships were strengthened by the quality time families were afforded by the lockdown to spend together (Heather Prime, Mark Wade and Dillon T. Browne “Risk and Resilience in Family Well-Being During the COVID-19 Pandemic”. American Psychological Association, May 21, 2020, Vo. 75, No. 5, 631-643).

During the pandemic many families also began to rediscover the Islamic wisdom of establishing strong and wholesome families in which the nurturing of *taqwa* i.e., God- consciousness and a more hopeful future were paramount. Such a praxis is strongly endorsed and supported by the teachings of Islam. The majority of verses in the Glorious Qur’an and the prophetic traditions (*ahadith*) as well as a vast Shari’ah literature are all directed at preserving the institution of the family and ensuring good interpersonal relations. Emblematic of this critical emphasis on the preservation of the family in the Islamic worldview is verse 21 of *Surah al-Ra`ad*, chapter 13 of the Glorious Qur’an, where Allah, the Lord of Wisdom, proclaims:



وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

(The Righteous Believers) are those who join that which Allah has commanded to be joined (i.e., they are good to their relatives and do not sever the bonds of kinship), stand in awe of their Lord, and dread an evil reckoning.

The above Qur’anic verse is abundantly supported in the corpus of *ahadith* literature. The following *hadith* found in the collection of Imam Bukhari) is illustrative of such *hadith* reports. It is reported on the authority of the companion `Abdullah bin `Amr al-`As (may Allah be pleased with him) that the messenger of Allah (may peace and blessings be upon him) said:

لَيْسَ الْوَاصِلُ بِالْمُكَافِي
وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهُ

One who compensates the good done to him by a relative in return is not the one who upholds family ties. The one who truly upholds family ties is the one who strives to foster good relations with those relatives who broke the bond of kinship with him. (Sahih al-Bukhari)

Commendably, during forced closure of mosques, many families transformed their homes into communal sanctuaries of worship and solace. For a house in which salah is performed is a blessed house, and as the saying goes ‘a family that prays together, stays together’.

In a post pandemic period, the challenge is how to embrace these positive changes and to build on this wonderful platform that families established during the pandemic period. The abiding message of the verses 187 and 188 from *Surah al-`Araf* with which I began this *Id khutbah* is about the need to live the good life. And we know how fragile life is, therefore, living the good life is even more urgent, it cannot be postponed. This is powerfully depicted in the words with which the Qur’an commands the Prophet (pbuh) to respond to the question about when the day of judgements is:

وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ

“And if I know the unseen, I would surely have made much of the good...” (Q7:188)

We know how devoted a servant the Prophet (pbuh) was to his Lord. In a very captivating way he says, that if he knew what tomorrow held in store, he would have done more good deeds. The man whom we hold as our moral standard bearer and guide fully understood that psychologically we are only driven by what we are convinced of and can know accurately. So, the verse from *Surah al-`Araf* wants us to be sure to know that the ultimate hour will come for each of us and therefore we need to be ready to face it with our good deeds, beginning by being good to our families.

Conclusion

In this *ʿId khutbah* I have reflected on a few of *the* most significant lessons of the Covid-19 pandemic. First, we need to appreciate and with heightened awareness recognize the transient nature of our lives. We should remember and honour the many lives lost during the pandemic and seek ways to mourn and celebrate those we lost and seek closure.

Second, we need to reaffirm and uphold our absolute commitment to the supreme ethico-moral value of Islam, namely, the sanctity (*hurma*) of human life (*hifz al-hayat*). This should be the alpha and omega of our Islamic morality and ethics and indeed of our humanity.

Third, we should recognize the critical importance of establishing healthy and functional families. Families should be our source of succor and comfort especially during times of crises.

We need to reflect on the many important lessons learned during the pandemic. We should deeply internalize them and turn them into guide posts in our lives. In this way the immense human suffering would not be in vain. And, yes we need to find what it means to us to have witnessed the millions of human souls who returned to their Lord during the pandemic.

At this celebratory time of *ʿId al-Fitr* we pray for those who are frail and sick. We pray that Allah, the Source of all-Healing, will grant us protection from a fifth wave of the Coronavirus and free us from the grip of the Covid-19 pandemic., I encourage you to continue to nurture spiritual fortitude, to continue to practice safe Covid-19 protocols, remain positive and place your trust in Allah (*wa tawakkal ʿalal-Allah*).

At this time of *ʿId al-Fitr* we also call to mind the suffering of oppressed people all over the world. In particular, we pray for the war-ravaged people of Ukraine, Palestine, Yemen, Iraq, Afghanistan, Somalia, the Tigray region of Ethiopia and elsewhere in the world. May Allah, liberate them from war and deadly violence and grant them peace with justice. *Allahumma Amin*.

On behalf of the CMRM Board of Governors I wish you all:

***ʿId Saʿid Wa Mubarak
May You Enjoy a Happy and Blessed ʿId al-Fitr
Kullu ʿAm Wa Antum Bikhayr Maʿas-Salamah Was-Sihhah
May the year that lies ahead be one of Great Blessings,
Better Health and Peace with Justice
Baie Slammat vir Labarang***



Claremont Main Road Mosque
42 Main Rd, Claremont, 7735
PO BOX 44572. Claremont, 7735
Tel: +27 21 683 8384
Fax: +27 21 683 8388
Email: cmrm@iafrica.com
www.facebook.com/ClaremontMainRoadMosque