

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

11 MAY 2012

Summary:

Translation and comments on chapter 93 of the Holy Quran.

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran Imam Zafrullah Domun read Sura *Al Doha* (chapter 93) of the Holy Quran and then he said:

Sometime back I said that recently I received the whole of chapter 93 of the Holy Quran as a revelation. We seek protection from Allah from implying that these verses have the same meanings for us as they might have had for the Holy Prophet Mohammad ^{saw}. However as followers of Hazrat Masih Maood^{as} we say that the Promised Messiah has repeatedly said that very often Allah reveals the words of the Holy Quran to His servants to console them in some particular circumstances. I will not quote from his writings to justify what I am saying right now because I have often spoken about this matter in my previous sermons. Suffice it to say that even a cursory glance at the book of the compilation of the revelations and dreams and visions of the Promised Messiah known as *Tazkira* will bring this point home. So in today's sermon I will say a few words about this chapter of the Holy Quran. Since we usually read this chapter in *Esha* Prayer it will always be good to understand what Allah has said in it particularly.

First of all we will speak about its time of revelation. It is agreed by historians and commentators that this Sura was revealed at Mecca after a break in the initial revelations. The Holy Prophet Mohammad ^{saw} received his first revelation in the year 610AD. As you are all quite well aware he received the following verses as the first revelations in the cave of Hira where he was meditating:

Convey thou in the name of thy Lord Who created,
Created man from a clot of blood.
Convey! And thy Lord is Most Generous,
Who taught man by the pen,
Taught man what he knew not. (96:2-6)

After the reception of these verses the Holy Prophet received two or three small chapters like chapter *Al Balad*(90). Then for sometime there were no revelations. For how long no one can tell exactly. Now if we try to reflect upon the state of mind of the Holy Prophet ^{saw} when these revelations stopped, we can easily understand that he should have been quite anxious. All of a sudden he was disturbed by the arrival of these revelations and

he understood that he was being called upon to be a prophet or a messenger of Allah. But after some revelations there were nothing coming. He should have been in a quite disturbing state of mind. Here I will speak from experience just to emphasize the point that these revelations cannot be commanded. They come as a Grace from Allah. At times a recipient of revelations could find himself in a situation where he would have wished Allah to reveal something to him, may be to answer a question of his or to solve a problem but he might not get anything at all. But whenever Allah wishes he might say something to him. Reflecting on this and in the light of what Hazrat Masih Maood^{as} also has taught us one understands that this revelation is nothing but a Grace of Allah and He gives it to whomsoever He pleases and when He pleases. And the person receiving revelations definitely knows something from his Lord but he has no superiority over anyone else. His superiority if any in the sight of Allah will be his righteousness (*taqwa*) and nothing else. The verse “*Inna akramakoum indallahe atqaakoum*”(49:14) will always apply. It means “Surely he who is more honourable in the sight of Allah is the one who is more fearful of Allah amongst you”. How far righteous he might be is known only to Allah.

So in the life of the Holy Prophet we understand that after sometime because of the stoppage in revelations he was quite anxious as any human being might be. Consequently Allah sent this whole chapter to remove his anxieties by reminding him how He has cared for him in his life and by giving him the promise that he should not be anxious because his tomorrows will be better than his yesterdays.

This chapter contains a prophecy about the success of the Holy Prophet’s mission. He was going to succeed. But he will have to work for it. Allah will be by his side as he has always been since he was born. In a nutshell this is the message of this chapter.

Let us examine the chapter in detail now. Allah says “*waz zoha wal layle iza saja*”. These are the first two verses and we translate them as follows: “By the *growing* brightness of the forenoon and by the night when its darkness spreads out”. Today or throughout history commentators might say that these two verses were referring to such and such events that happened during the lifetime of the Holy Prophet^{saw}. But we will content ourselves to the plain message that is contained in them. Allah is drawing the attention of the Holy Prophet^{saw} to two natural phenomena that everyone can see and understand. The first is how light spreads forth before noon. At daybreak light is quite weak. But very quickly it spreads out and becomes quite bright before reaching its zenith at noon. Allah is drawing attention to how it spreads forth before noon. Then Allah draws attention to the night also. At sunset it is quite weak and slowly darkness spreads and goes on for some time until another day break. This phenomenon is repeated everyday in nature. Everyone can see it and no one can deny it. As these phenomena are true so is it true and sure that “*maa wadda’aka rabboka wa maa qala*” which we translate as “Thy Lord has not forsaken thee, nor is He displeased *with thee*.” Here Allah who is the knower of hearts consoles the Holy Prophet by telling him that He is still with him even if He has not been talking to him lately. Furthermore under no circumstance should he think for an instance that He has abandoned him after making Himself known to him through revelations sometime back. Temporary absence of revelations should under no circumstance be construed to mean that Allah has forsaken His servant to whom he has given a mission. Then comes the verse which acts like a balm over aggrieved hearts “*Wa lal aakherato khayroul laka minal oula*”. This verse is translated as “Surely *every hour* that follows is better for thee than *the one* that precedes.” This is the verse that contains the prophecy that the Holy Prophet’s mission will be crowned with success because all tomorrows will be better than all yesterdays meaning there

will be continuous progress in the future. By the Grace of Allah this verse in isolation has been revealed to the heart of this humble servant several times and I also know of someone who is today one of my fiercest opponent but to whom Allah revealed this verse when the mainstream Jamaat was going through tough times in the past. In addition Allah tells the Holy Prophet ^{saw} “*Wa la sawfa you'tika rabboka fatarza*” which is translated as “And thy Lord will soon give thee and thou wilt be well pleased.” Here again we can understand that Allah promises the Holy Prophet ^{saw} that He will grant him all his necessities for the fulfillment of his mission and so there was no need to be unduly concerned at all.

In the next three verses Allah reminds the Holy Prophet ^{saw} about some important favours that He had bestowed upon him. To begin with He says “*Alam yajidka yatiman fa aawa*” meaning “Did not He found you to be an orphan and gave you shelter.” Here the reference is to the death of the Holy Prophet's father when he was not even born followed by the death of his mother when he was around seven years old. He was then taken care of by his grandfather until he was ten when the latter died. Then he was taken care of by his uncle Abu Talib, father of Hazrat Ali ^{ra}. Allah reminds the Holy Prophet ^{saw} that He was kind to him and provided him with help from these people. In other words despite being deprived of the protection and love of his parents when he most needed them, he was not abandoned to fare for himself. Some other close relatives took care of him so that he might grow up. If one reflects on the childhood of the Holy prophet one can have an idea how difficult it might have been had he not get the help of his close relatives. Next Allah tells him “*Wa wajadaka zaallann fahada*” which we translate as “And He found thee wandering in search *for Him* and guided thee *unto Himself*.” Here most probably Allah is referring to the search of God that was going within the Holy Prophet ^{saw} when he resorted for days to mount Hira to meditate about Allah and where eventually Allah manifested Himself to him. And in the next verse Allah says “*Wa wajadaka aelan fa aghna*” meaning “And we found you in want and we enriched you”. These are the favours that Allah made on the Holy Prophet Mohammad ^{saw}. That was in the beginning of his mission. Plenty and greater favours were to come in his later years of life. But up to that time when he was in his early forties Allah reminded him of some of the special favours that He had conferred upon him.

After that Allah gave three instructions to the Holy Prophet. The first one is “*Fa ammal yatima fala taqhar*” which we translate as “Do not oppress or act harshly on the orphan”. This is an important injunction that Muslims have tried to follow but which some ignore. Allah specifically tells the Holy Prophet not to do anything that might offend an orphan. In other words we need to act gently towards any orphan whoever he might be. In this area I may say that Jamaat Ahmadiyya mainstream is not doing enough in this field. Secondly Allah tells the Holy Prophet ^{saw} “*Wa ammas saaela fala tanhar*” which we translate as “do not chide the one who asks”. Some people have to ask to fulfill their needs. As followers of the Holy Prophet ^{saw} we should not chide them e.g telling them that they should go out and find work or even give them grudgingly. As far as we can we should give them good advice and also try to help them. We all know that the Holy Prophet used to give in charity most of the money that he received. So should we also do.

After telling the Holy Prophet ^{saw} about these two specific instructions concerning the orphans and those in need Allah tells the Holy Prophet that he should “*Wa amma be nemate rabbeka fa haddis*” meaning “speak about, tell others about the favours of thy Lord that He has bestowed upon you”. The Holy Prophet ^{saw} has been

reminded of some of these favours but there were more to come. He has been told that constantly he should speak about them to others.

Now to conclude I will say briefly what I understand when I say that Allah reveals the whole *sura* to me. Allah wants me also to remember that circumstances may appear quite difficult but better times will come as it did in the life of the Holy Prophet Mohammad^{saw}. Definitely our mission does not have the same depth and breadth of the mission that was given to the Holy prophet Mohammad^{saw}. But as true followers of Hazrat Mirza Ghulam Ahmad and as someone who strives to follow in the footsteps of the Holy prophet the revelation is a reminder of what is essential. Whatever the circumstances Allah has neither forsaken nor abandoned us. He has shown His Favours upon us before and he will continue to show them even in the future. There was a time when people used to say that we would not be able to survive without Khilafat but Allah showed us that He is above any kind of Khilafat and He stands by those He sends provided they stick to *taqwa*. Many times we have pointed out what is wrong with present day Jamaat Ahmadiyya. But the caliph as were his immediate predecessors thinks that they have a mandate from Allah to impose their version of Islam on the people. But the truth is that they are wrong and they refuse to acknowledge what is truth. By Allah's Grace we are still around and alive. May Allah help us to understand the difference between what is good and what is not and may we always do good whatever the circumstances of life.