

# FRIDAY SERMON

30 August 2013

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by Imam Zafrullah Domun

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran Imam Zafrullah Domun said:

In my last sermon I said that I will give you some more extracts from the writings of the Promised Messiah about what he understood from that *Sura*. But prior to giving you more extracts I will share some hadiths about this *Sura* with you. It is as follows:

On the authority of Abu Hurayrah (may Allah be pleased with him) from the Prophet (peace and blessings of Allah be upon him), who said:

“A prayer performed by someone who has not recited the Essence of the Qur’an (1) during it is deficient (and he repeated the word three times), incomplete.”

Someone said to Abu Hurayrah: [Even though] we are behind the imam? (2)

He said: Recite it to yourself, for I have heard the Prophet (may the blessings and peace of Allah be upon him) say:

“Allah (mighty and sublime be He), had said: ‘I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for. When the servant says: ‘*Al-hamdu lillahi rabbi l-amin*’, Allah (mighty and sublime be He) says: ‘My servant has praised Me.’ And when he says: ‘*Ar-rahmani r-rahim*’, Allah (mighty and sublime be He) says: ‘My servant has extolled Me,’ and when he says: ‘*Maliki yawmi d-din*’, Allah says: ‘My servant has glorified Me’ - and on one occasion He said: ‘My servant has submitted to My power.’ And when he says: ‘*Iyyaka na budu wa iyyaka nasta in*’, He says: ‘This is between Me and My servant.’ And when he says: ‘*Ihdina s-sirata l- mustaqim, siratal ladhina an amta alayhim ghayril-maghdubi alayhim wa la d-dallin*’, He says: ‘This is for My servant, and My servant shall have what he has asked for.’”

This hadith is known as hadith *qudsi*. It means it's wordings have been revealed to the Holy Prophet (saw) from Allah but it does not form part of the Holy Quran. Nonetheless what it says is quite momentous. From this particular hadith we learn that this *Sura* forms an integral part of every prayer. Hence we should read it with the concentration that is needed in order to derive the maximum benefit. From Islamic Literature we also know that this *Sura* is divided into two. The first part concerns Allah. His main attributes are explained and the second part concerns man where his utter helplessness and complete reliance on Allah is expressed. In his comments on this aspect of the *Sura* Hazrat Masih Maood (as) has explained how each part of the *sura* corresponds with the other part. For example to “*Al hamdo lillahe*” corresponds “*Iyyaka na'budu*”. In other words when man says “All Praise belong to Allah” from his heart springs the

words “Thee alone do we worship”. Since all praise are due to Allah , He becomes the object of worship of man. Similarly to *Rabbil Aalameen* “Lord of All the worlds” corresponds “ From Thee Alone do we seek help” meaning since Allah is the Lord of all worlds whether they are known or unknown, He is the lone Helper. To the attribute *Al Rahman* corresponds the words “Guide us to the right path”. It means since you have shown so much mercy upon us by giving us plenty of things that we have not asked for please make provision for our guidance. Initially we do not know much about the need for guidance but as we become of age we come to understand how much guidance is important to our life. Who can give this guidance but the One who knows our needs and who has been catering for our needs even before we were born. To the attribute “*Al Raheem*” corresponds the words “ the path of those on whom thou hast bestowed Thy blessings” . “*Al Raheem*” means the One who blesses the efforts of His servants and requites them accordingly. To “*Malik yawmin din*” corresponds the words “ not on the path of those who have incurred Thy displeasure nor those who have gone astray”. So the believer who wants to progress on the spiritual path should bear these words in mind when they pray and they should improve the quality of their prayer by understanding the harmony that exists in this *sura* to the best of their abilities.

Commenting on the word “*Rabb*” Hazrat Masih Maood (as) says:

According to *Lisanal Arab* and *Tajul Urus*, the two most authentic lexicons, the Arabic word *rabb* has seven connotations, namely: *Malik* (Master), *Sayyad* (Chief), *Mudabbir* (Determiner) *Murabbi* (Provider), *Qayyum* (Sustainer), *Mun'im* (Rewarder), *Mutamim* (Perfecter). Of these seven, three are connotative of Divine greatness. One of these is *Malik*. In Arabic *Malik* is one whose hold on that which he owns is complete and who can use it in any way he pleases and who has sole title to it, with no one having any share in it. In the fullest sense of its meaning it is not applicable to any one besides God, the Most High; for, complete hold, complete power of user and complete title are not admissible-except for God, the Supreme (Minanur Rahman, pp. 7-8 marginal note 18).

In His word *Rabbilalameen*, Allah, the Holy, points out that He is the Creator of everything and from Him has emanated everything that is in the heavens and in the earth. The word *alalameen* encompasses all that is found in the world, of the groups of the guided as well as the parties of the misguided and the lost. At times, the alam (realm) of misguidance and disbelief and transgression and excess flourishes until the earth becomes full of injustice and tyranny and people abandon the ways of Allah, the Lord of Majesty. They appreciate not the true nature of the relationship subsisting between the Creator and His creatures and do not render that which is due to Him as Provider and Sustainer. The world becomes dark like the blackest night and faith is pulverized under this affliction. Then Allah initiates another alam (realm) and the earth is replaced with another earth and a fresh decree descends from heaven and men are granted perceiving hearts and eloquent tongues to render thanks to Allah for His bounties. Then they make their selves lowly like frequented paths, before the Lord of Greatness and run to Him in fear and hope, their eyes downcast with modesty and their faces turning wistfully to the Provider

of all needs with a resolve in submissiveness that knocks at the very top of the heights. Such people are needed most when the nadir of misguidance has been reached and through degradation of their condition people turn into beasts and animals. It is at this moment that Divine compassion and His eternal favour urge that a person be raised in heaven, who should dispel darkness and demolish that which Satan has built and raised up. Then an Imam (leader) descends from the *Rahman* (the Gracious One) to fight the armies of Satan and these two forces join battle - only those perceive them who are gifted with insight - until falsehood is fettered and its mirage-like reasoning is obliterated. That Imam dominates the enemy and lends constant support to the rightly guided, raising aloft the banners of guidance, reviving the seasons and gatherings of piety, until people come to realize that he has succeeded in capturing the ringleaders of disbelief, fastening hard their fetters and has rounded up the beasts of falsehood and has placed halters round their necks and has destroyed the structures of innovations, dismantling their domes and has consolidated the word of Faith, and strengthened its organisation and has reinforced the dominion of heaven and has closed every breach and has refurnished its glory and has straightened up its affairs and has tranquillized trembling hearts and has sealed up false tongues and has illumined dark minds and has renovated the dilapidated power. This is ever the way of God, until darkness is dispelled and misguidance fades away. At this point the enemy turn on their heels and pull down the tents they had pitched and unravel the knots they had tied. The most honoured of all the worlds and the most marvellous of the whole of creation are the group of Prophets and Apostles and the righteous, the true servants of Allah, for they excel all the rest, in propagating righteousness, removing injustices, reforming conduct, wishing their own and all others well, inculcating peace and truthfulness, uprooting vice and evil, exhorting to virtue, forbidding unlawfulness, subduing passions, turning to the Lord of the obedient, disenchantment with new and old gains and gods, persisting in obedience to Allah with full strength and complete preparation, mounting assault on the progeny of Satan with mustered troops and organised bodies, withdrawing from the world for the sake of the Beloved Creator, exiling themselves from its verdant spots and abandoning its springs and meadows like emigrants and bending their heads in His Presence. They surely are a people whose eyes are overtaken by sleep while they are still absorbed in their love for Allah and in prayer for their people. In the eyes of its votaries the world is beautiful and attractive, but in the eyes of these people (the Prophets and Apostles and the righteous and the true) it is more offensive than offal and more evil-smelling than carrion. They turn to Allah with all their minds and bend down before Him with full sincerity of heart. As the foundations of a structure have priority over windows and cupboards to be constructed, so have these exalted ones priority over all other classes of the virtuous in this world. I have been shown in a vision that the most perfect, the most honoured, the most God-conscious and the most knowledgeable of them all, is our elect Prophet, salutations and peace be on him both in this world and in the high heavens; and that the most unfortunate of the people are those whose tongues lashed out at him attacking him, finding fault with him and cavilling at him without being privy to Divine secrets. Many there are who

are reviled in the earth but are commended by Allah in the heavens; and many there are who are accounted great in this abode who will be humiliated on the Day of Requital. Allah, the Holiest, has indicated in His word Lord of the worlds (*Rabbil Aalameen*) that He is the Creator of everything and is praised highly in the heavens and in the earth and that His praise is celebrated constantly by His servants who are ever occupied with His remembrance. There is not a thing but celebrates His praise and glorifies Him all the time. When one of His servants discards his own desires, is emptied of his passions, is wholly centered in Allah, His ways and His worship, and knows His Lord Who nurtured him by His favour, he glorifies Him all the time loving Him with all his heart, even with all the particles of his body. Such a one also becomes an *alam* (a world) one of the *aalameen* (the worlds). It is thus that Abraham was named *Umma* (a people) in the Book of the Most Knowledgeable of all the knowledgeable (16.121). Of the *aalameen* there was an *aalam* when the Seal of the Prophets was raised. There was also to be another *aalam* when Allah was to bring forth the other party of the faithful, in the latter period, as a mercy for the seekers. There is an indication of that in His Word: To Him belongs all praise in the beginning and in the end (28.71). Here Allah has referred to two Ahmads describing them as His two great bounties. The first of them is Ahmad the Mustafa (the chosen), our elect Prophet (on whom be the peace and blessings of Allah) and the other is Ahmad of the latter days, named Messiah and Mahdi by Allah, the Gracious. I have gathered this from His Word: All praise belongs to the Lord of the worlds. Everyone possessing understanding may well deliberate the point (Ijazul Masih, pp. 128-135).

*Aalam* means something concerning which report and information can be given and which constitutes evidence of the existence of a perfect, independent and unique Creator impelling the seeker to have faith in Him and linking him to the party of believers.

*Aalameen* covers, with the exception of the Creator Himself, every existing thing, whether in the realm of spirits or in the realm of bodies, whether of earthly creation or like the sun, the moon or other celestial objects, all of them being *aalameen* abiding under the providence of the Lord (Ijazul Masih, pp. 135-136).

Let us hope and pray that Allah helps each one amongst us to understand the wisdom of this Sura and that we might live according to it incha Allah.