

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:

Today we will continue sharing with our members more extracts from the writings of Hazrat Masih Maood (as) where he comments on the verses of Sura Al Fatiha. At one place he has explained about the similarity between this Sura and the rose flower. He says:

“Now, out of the created things of God, we shall for purposes of comparison select a delicate specimen, the rose, delineating its external and internal beauties which make it admittedly of such excellent quality that human resources fall utterly short of reproducing its like. We shall next show that the excellences of Surah Fatiha are in all respects similar to the wonders and excellences of the rose, that indeed they far exceed them. That which has impelled me towards selecting this illustration was an experience of the nature of revelation. I beheld myself holding Surah Fatiha, which had an exceedingly lovely shape in my hand. The paper on which it was inscribed appeared as if it was loaded with countless red and delicate roses. Every time this humble servant of Allah recited a verse of the surah, a number of these roses rose into the air with a sweet cadence. These roses were very soft, big, bright, moist, fresh and sweet-smelling, filling the heart and head with fragrance as they soared, thus inducing a state of ineffable joyousness in the mind altogether above and withdrawn from the world and all that it holds.

This revelatory vision discloses the spiritual affinity existing between Surah Fatiha and the rose. That is why I have chosen it for purposes of illustration. It seems pertinent therefore, to delineate first, for comparison, the excellences to be found in the appearance and the essence of the rose and then to set out the external and internal marvels of Surah Fatiha so that a fair-minded reader may comprehend that the external and internal properties of the rose, which put reproduction of its like beyond human reach, are to be found in a much higher degree in the Fatiha. This would also be in accord with the idea conveyed in the vision described above.

The the Promised Messiah goes on to explain to us the physical and inherent qualities of the rose. He says:

“It would be readily agreed that, like other creations of God, the rose has properties the like of which man is unable to manufacture, and these are of two varieties. First, those that may be described as external. For instance, its colour is lovely, its fragrance is delightful and very pleasing, its petals are of an extreme delicacy in texture and, on the whole, it exhales a most agreeable air of freshness and purity.

Secondly, there are properties inherent in it with which the Lord of Absolute Wisdom has endowed it, and which are to be found in its essence. Some of these are: it is wholesome for the heart and tones it up and reduces bile and revitalizes the system and lifts up the spirit, dissipates choler and phlegm and strengthens the stomach, liver, kidneys, intestines and lungs and is very beneficial for a variety of physical ailments. It is because of these twofold qualities that it has been held beyond the range of human capability to manufacture a flower as lovely in colour and agreeable in fragrance and at the same time as soft and tender and delicate and clean with all its internal properties as is the rose. If this is questioned the answer is that no sage or philosopher has so far been able to procure, through any device, ingredients that could be compounded and fused in such a manner as to reproduce all the external and internal properties of the rose. It must be realised that identical unparalleled features are discernible in Surah Fatiha, and indeed in every passage of the Noble Quran, even as brief as comprising four verses or less. First consider the diction and arrangement of the Fatiha. The easy, flowing style, the perfect juxtaposition, the purest classical vocabulary, the sweet cadence, the grace and majesty. Every feature compels admiration and evokes homage and praise. It is a perfect whole, complete and flawless. With all its overpowering charm and beauty the Fatiha is charged with truth and wisdom. Every phrase proclaims and induces righteousness. There is not the least suspicion of falsehood or a single false note. There is not the least redundancy. Yet nothing has been left out. There is no exaggeration nor any understatement. The beauty of form is complete and perfect, as in the rose, but in a far higher degree.”

Speaking about the internal qualities of this Sura the Promised Messiah says:

“These are the external qualities of the Fatiha. Its internal properties encompass remedies for grave spiritual maladies. It provides healing for the ailments of mind and spirit. It has, besides, a vast provision for the development of the faculties of perception and reflection. It opens up vistas of sublime thought which had been closed to sages and philosophers. Its perusal fortifies faith in the heart of the spiritual pilgrim and heals it of all doubts, misgivings and apprehension. Its brief blessed text is replete with numberless supreme truths so essential and invaluable for the perfect development of the human mind and soul. Obviously these excellent qualities like the excellence of the rose, cannot be combined in the composition of any human being. This is not speculation, but is established fact. Allah, the Most High, has, in His eloquent and classic word, expounded the high eternal verities at the right hour, the hour of its true need, achieving a perfect combination of external and internal attributes. First, it reproduces the essential high verities all trace of which had been lost and had been obliterated from earlier teachings, and no sage or thinker has since so much as hinted at them. Then these verities have not been expounded in a vacuum but have been set forth at a time and in an age when the current situation demanded such remedial measures, failing which this age would have hurled on its doom. Again these great truths have not been dealt with perfunctorily in a casual

manner. They are presented in perfect shape both qualitatively and quantitatively. No thinker can cite a verity that has been left out nor is there any misgiving of a believer in false deities that has not been dispelled.”

Continuing he says:

To expound all these sublime verities at the exact time of their need in language which it is not possible to match in eloquence and elegance is indeed beyond the reach of human capacity, for the task is in itself superhuman. Man’s capacity falls short of setting forth in sublime language even the average ordinary affairs of daily life with strict regard to truth and objectivity. One or two illustrations should make this clear. Take the case of a storekeeper who happens to be a poet of high merit and also possesses great mastery of language both in writing and in speech. Could such a one maintain in his daily converse with his customers the highest standards of eloquence, choosing his words with due regard to each occasion and situation, adhering strictly to the truth and fulfilling the demands of brevity or expansiveness, as the case may be, and yet succeeding *every* time in persuading the customer to accept his point of *view*? Indeed he could not.

Take next the case of a magistrate, who must reduce to writing most accurately the statements of parties and witnesses and analyse and criticise them with reference to the point at issue, establishing the facts and then examining the arguments of counsel and in all this sort out the relevant from the irrelevant and finally set down his own conclusions and findings and on that basis determine the law applicable, stating it clearly, and thus propound his judgment. Could he with every advantage of learning and training carry out his task and set forth all this in proper sequence, briefly or at length, as needed. with absolute accuracy in language which for clarity, conciseness and power of expression would be matchless? Of course. he could not.

All human expression falls short of perfection, for one reason or another. Too great concern for elegance of expression may involve some *sacrifice* of truth or accuracy, as indeed is often the case, and a strict adherence to these may demand a lowering of the standards of eloquence and elegance of expression. Too often what is deemed as praiseworthy turns out to be mere verbal exuberance devoid of profundity and empty of worthy content.

Thus when reason, re-inforced by experience, rules out the possibility of stating in elegant, eloquent language, every-day affairs with strict accuracy in response to a valid need, it can be readily appreciated that a dissertation on lofty realities, pertinent to true needs, couched in exceedingly apt and expressive language, admitting of no improvement on its lucidity and elegance, is beyond the range of human capacity and is as much outside the realm of possibility as a human endeavour as is the manufacture by man of the rose with all its external and internal qualities. For, when in respect of common affairs of daily occurrence, in whatever walk of life, experience and reason confirm the impossibility of transmuting them into flawless and elegant expression at the highest level, how can it then be conceived to be within the range of human capacity to achieve something fraught with far greater

profundity and complexity'? The Fatiha, as we have sought to demonstrate, possesses a many-sided perfection. It is truth at its purest. ii. sets forth realities, it responds to the urgent needs of the human soul, it prescribes remedies for all spiritual ills, it carries conviction through its perfect reasoning, it meets the requirements and needs of every contingency. It does all this at a level of elegant expression which is flawless and matchless.

May Allah help each one amongst us to have a deeper understanding day in and day out and may we all live according to this understanding *incha Allah*.