

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Friday Sermon

Hazrat Khalifatullah Munir. A. Azim (atba)

03 July 2020

11 Dhul-Qaddah 1441 AH

After greeting all his disciples (and all Muslims) worldwide with the greeting of peace Hazrat Khalifatullah (atba) read the Tashahhud, Ta'uz, Surah Al Fatiha, and then he delivered his sermon on:

The Attributes of Allah (Pt.11)

By the grace of Allah and the *Tawfiq* bestowed by Him, I have yet again the opportunity to continue to expound on the attributes of Allah (twa).

Hazrat Abu Huraira (ra) reported Allah's Messenger (pbuh) as saying: *"There are ninety-nine names of Allah; he who commits them to memory would get into paradise. Verily, Allah is odd [He is one, and it is an odd number] and He loves odd numbers."* (Muslim).

In the Hadith compilation, Sahih Al-Bukhari, it has been recorded concerning the beautiful names of Allah that they are ninety-nine, i.e. one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter paradise; and Allah is *Witr* (One, which is an odd number) and loves 'the *witr*' (i.e. odd numbers).

Allah is the Creator (*Al-Khaliq*); the Formidable Creator. This attribute points to the complex and astonishingly beautiful organization of constituent parts of the

universe with their complete dependence on an underlying order [that is fundamental and very precise] that is found both in the cosmic universe and each atom or microscopic element.

Man's part in this lies in acquiring in his soul not only knowledge of the whole and the minutiae of the parts of the physical universe but in knowing generically, and in detail, the arrangements of the spiritual universe – things such as the role and rank of the different angels, as well as the advent of the messengers and prophets of Allah and their ranks in the divine order.

Some persons seek scientific proofs using only the validated methods of measurement available to the physical sciences. When their increasingly sophisticated tools reveal only newer and deeper layers of an inherent order in the physical universe, then they find themselves at one with the man on the street who may not have a theology or a science to rely on but who, so to speak, knows intuitively order and beauty when he sees it. This common man does not need any scientific proof to base himself upon to have firm belief in Allah and the orderly way He has created everything in this universe. His faith perceives that truth and beauty and the scientists, when they have finally discovered that truth through their advanced tools can only agree with the common man who already knew that truth [intuitively/ intrinsically].

Indeed Allah reigns over His creation as the ultimate powerful Master with great love. His *Hubb* (love) or rather His *Wudd* (love) is much more powerful than the love of any human as He is the Ultimate Giver of Great Extent of Love (*Al-Wadud*), and this love is so great that mercy and compassion as well as His light and forgiveness also descend upon His choice creation.

As the Creator, Allah has created His best creation with love, i.e. man. He is *Al-Musawwir*, i.e. The Fashioner, The Giver of form, The Shaper. He has created man in the best form. So, Allah as *Al-Musawwir* is the One whose arranging of the forms of things in the best possible order cannot be questioned.

Emulation of the name implies acquiring the spirit of self-control and self-discipline.

The knowledge which God has of the form of all things in every detail is the cause of the cognitive forms that exist and can be realized within man's heart.

Man's heart is the House, Mosque or Temple of Allah. Man's heart is what is commonly known as the Seat of all love he may have for someone. But the greatest love known to the pious believers (*Al-Abrar*) is the love (*Wudd*) of Allah.


This divine love is also known to have been the basis of the creation of man. In Surah Al-Alaq (Chapter 96 of the Holy Quran), Allah mentions the word "*alaq*". Allah says:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

"Iqra bismi Rabbikallazii khalaq, Khalaqal-'insaana min 'alaq."

Read in the name of your Rab (Lord), Who created – created man out of a (mere) clot of congealed blood. (Al-Alaq 96: 2-3)

The word *alaq* besides meaning a clot of congealed blood also means something that clings, a leech-like substance [A leech is a creature which nourishes itself on blood]. And another meaning of the word which is closely connected with the creation of man is **LOVE**. Allah has created man out of His love. The love which humans have for one another, like great brothers or friends etc., their attachment to one another is what makes them cling to each other like leeches. Their affection for one another and the friendship they display in the truest way make them emulate each others' nature and behaviour.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ

In the name of Allah, the Gracious, the Merciful.
Proclaim thou in the name of thy Lord who created.
Created man from a out of love.
Proclaim! And thy Lord is Most Generous.

علق (love) is inf, noun from علق (aliqa).
علقها او علق بها means, he loved her.
means, a love: love* (lane & aqrab), خلق من علق
is an Arabic phrase meaning, love forms a
part of his nature: it is ingrained in his nature.

Commentary:
The verse signifies that love of god is ingrained in the nature of man, and that it was natural that there should have been someone in whom this instinctive impulse should find its completest manifestation. This was the Holy Prophet who loved his creator with all his mind, heart and soul. The verse also signifies that as man's physical development is gradual, so is his spiritual development, and this gradual development culminated in the Holy Prophet.

Dr. E. Thahir

Alhamdulillah, Summa Alhamdulillah, our Amir of Kerala South Zone Mukarram Jamaluddin Sahib asked me a question on this Chapter [*Al-Alaq*] and our Amir of Kerala North Zone, Mukarram Dr. Thahir Sahib has recently published a beautiful exposition on this particular meaning of the word “*alaq*”.

According to the analysis of the word “*alaq*”, the word has been used in many instances to indicate love, and not just the actual physical existence of man out of a clot of congealed blood or as a leech-like substance.

He shared a commentary [of Hazrat Musleh Ma’ud (ra)] on the verses 2-4 of the Chapter 96 [*Al-Alaq*]: **“The verse signifies that the love of God is ingrained in the nature of man, and that it was natural that there should have been someone in whom this instinctive impulse should find its completest [i.e. most complete] manifestation. This was the Holy Prophet [*pbuh*] who loved his Creator with all his mind, heart and soul. The verse also signifies that as man’s physical development is gradual, so is his spiritual development, and this gradual development culminated in the Holy Prophet [*pbuh*].”** [The Holy Quran with English translation and commentary, pp.3409-10]

Masha-Allah, Alhamdulillah, Allahu Akbar. Indeed, the verses of the Holy Quran and words of the Quran are fountains of knowledge. There is not just one commentary of the words of Allah. The words of Allah have different meanings and can be applied in the different situations of life, especially so in the times of the advent of His Elects, who are granted knowledge from the *Ruh’il Quddus* [Holy Spirit], and this blessing also, the pious and sincere believers also acquire it as they become witnesses to the truth of the Divine Manifestation of their era. They confirm the veracity of the divine messages received by the Messenger of Allah of their era.

So, this brings us to the attribute of Allah, *Al-Wahhab* - The Bestower. Allah is the One Who gives freely without thought of compensation.

Al-Wahhab is the One Who gives without being requested. The name is derived from ‘*hiba*’ which means gift.

Emulation of the name implies giving without fear or favour, and without hope of reward in this world or the next.

Appropriate invocation helps remove poverty and want. It can also make you free from expecting anything from anyone. One asks from Allah alone as He is the Ultimate Giver Who bestows down His boon with love. His is the gift of love.

A gift is a present free from recompense and interests. If gifts with this qualification are numerous, the one giving them is called a bestower. So, only Allah (twa) can give in such a way since when man gives, it is to an extent with a view to derive some benefit from it in some ways, for e.g., it may be appreciation, release from blame or to acquire distinction for his act of goodness. So, when man gives, he gives because in some way it suits his purpose. Only the one who gives not to secure paradise or from fear of hell or some other future gain, but for the sake of Allah alone, is worthy to be called generous, and even he gives to gain God's pleasure [i.e. to acquire God's love]. Nevertheless that gain is not what most people understand as gain, so such a person may be said to be free from seeking gain. In other words, there is no manifestation of selfishness in this act because he seeks only the pleasure / love of Allah.

But Allah (twa) – unlike man – gives without expecting anything in return. He is *Al-Wahhab* for the believers and for the non-believers alike. His *Rahmaniyyat* propels Him to be like this, and no man in the power of man or any other creature for that matter can ever equal Allah in His generosity.

Allah is also *Al-Muhaymin* – The Protector, The Vigilant, The Guardian, The Giver of safety, He who is the Best, the Noblest, and the Highest.

Al-Muhaymin, according to some people, is He who is the Best, the Noblest, and the Highest. According to others *Al-Muhaymin* is the One who is responsible for the sustenance of the people.

To emulate this name you should protect yourselves from inordinate desires. You should try to overcome yourselves, to take to introspection and realize and feel that nothing is hidden from Allah.

Appropriate recitation of this name is conducive to purification and illumination of the inner and outer life.

So my dear brothers, sisters and children, I hope that you have understood the importance of the attributes of Allah and make it a must to recite all the attributes of Allah everyday for their recitation and understanding bring in a multitude of blessings for the believers in their daily lives. Whether you are sad or happy, or down and depressed because of debts and lack of finance or you do not have enough provisions in your homes, or you don't have a job to cater for your livelihood as well as that of your family, then the recitation of the attributes of Allah, and meditating on them without forgetting to remain firm on your obligatory *Salat* (prayers) as well shall bring such a light of hope and tranquillity in your lives as if no problem ever existed. This does not mean that there are no problem; in fact everyone has problems, and there will also be trials [many trials, especially for believers], but Allah will make sure that these problems do not weigh heavily on His believers. They will not affect the believers.

On Thursday 02 July 2020 after having worked a little on the *Al-Azim Tafsir'ul Quran*, I read the attributes of Allah and around 10.20pm, these attributes came on my tongue: **Ya Ahadu, Ya Samadu, Ya Witru, Ya Fardu.**

In other words, Allah made me understand:

Ya Ahadu - O You the Unique One

Ya Samadu - O You the Incomparable

Ya Witru - O You the Odd One

Ya Fardu - O You the Distinct One

These attributes are read for those who are sick or for yourselves if you are sick. What Allah has made clear also is concerning the *Salat-ul-Shifa*, which is a supererogatory prayer for healing, and these *duahs* must also be said for healing [*Shifa*]:

Allahumma Yaa Shaafiyal Amraade. – O Allah! The One who gives Cure for all illnesses.

Bismillaho wal Kaafi. – In the name of Allah, The One who suffices.

Bismillaho wash-Shaafi. – In the name of Allah, The Curer.

Bismillahi Ishfeni. – In the name of Allah, O Allah, Cure me !

I have to thank Allah (swt) very much for teaching me all of this. So, regarding *Salat-ul-Shifa*, it is a prayer that is made to protect oneself from illness. So read once the Surah Yasin and then perform 2-*Rakaat* (cycles) of supererogatory prayers with the intention of *Salat-ul-Shifa*. You can read any Surah and before the end of the prayer read these attributes as much as possible: **Ya Ahadu, Ya Samadu, Ya Witru, Ya Fardu.**

If you are doing this *Ibadah* to heal yourselves, you can read these attributes and the *Duahs* of *Shifa* aloud and then blow on your body. If you are doing it for someone else, read the *Duahs* of *Shifa* and the attributes of Allah in his place and then blow on him [in an odd number of times].

So, I urge my disciples and all my Muslim brothers, sisters and children and all humanity to recite Allah's attributes in a humble way, slowly and with concentration and reflect on their meanings. I pray, may Allah rid you from all your difficulties and bestow you with His love and mercy in such a way that whatever He gives you suffices for you plentifully in your worldly as well as spiritual lives, in this life and the hereafter. *Insha-Allah. Ameen.*