

Aūdhu billāhi minash-shaitānir-rajīm.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most Merciful.

THE RAYS OF LIGHT

July 18, 1982

Precious jeweled lights of my eyes, Lailatul-Qadr, the Night of Power, is described in the *ahādīth*, the traditions of the Prophet ﷺ, and in the Qurʾān as the day the rays of Light descended.

The day the Rasūlullāh ﷺ went on *miʾrāj*—the miraculous night journey from Jerusalem to the throne of God—and Lailatul-Qadr are the two days that are described as being very exalted. Therefore we must understand them. They say that of the thirty days of fasting Lailatul-Qadr is the day that the rays of Light descend.

Precious jeweled lights of my eyes, Allāh is a merciful Being, a Being of *rahmah* and Light. He has always been a Being of Light. His Light, His rays of Light, and His *rahmah* descend every second. His *rahmah* is descending even today. That Light descends continuously upon the angels, the truthful, the true human beings, those who are the *Insān Kāmil*, the *ambiyāʾ*, the prophets, the *aqtāb*, those exalted beings sent by Allāh through His grace and mercy, and the people who are the *insān*, the human beings, in the *dunyā* and the *ākhirah*, this world of form and the kingdom of God. The truth is like this. It is through these rays of Light that the destruction of the *dunyā*, all the sections of destruction, are held back. Otherwise, the world would be destroyed because of the sins, because of the karma, because of the separations in the *dunyā*. Destruction is held back because these rays of Light descend upon the good people, the people with *īmān*.

It is said that the month of Ramadān is exalted. However, there is not a second, not a day, not a month, not a *waqt*, not a moment

in time, in which Allāhu ta'ālā does not bestow His *rahmah*. Allāh's *rahmah* continuously descends every moment, every second. His *rahmah* descends upon things that are alive and things that are not alive, things that move and things that do not move, things that speak and things that do not speak, things that exist as atoms and all living things, all things that have *hayāh*, life. The weeds, the grasses, the trees, the bushes all contain a sparkle, a light. Without His *rahmah* the taste would not come into a fruit. The sparkle would not come into a weed. The light would not come into a leaf. Because all things contain that spark of Light, that beauty, it means that Allāh's *rahmah* has come down into them.

The Lord who created all things sends down His *rizq*, His sustenance, at each *waqt*, each time. He sends the *rizq*, the water, and the food, does He not? Such a Being who gives like that would also keep sending down His rays of Light. That Light always descends every second, forever. That is why the hunger of His creations stops. The fire of hell that is hunger stops. If that Light did not descend, the fire would not be extinguished. The *rizq* that is His *rahmah* extinguishes the fire.

Thus, the mother of illness, old age, and death is hunger. Illness and old age come from hunger. When hunger comes, the Ten Commandments fly away. When hunger comes, man forgets his sincerity, modesty, restraint, fear of wrongdoing, and faith. The fire of hunger is an immense and cruel fire that exists in all things—a fire that exists in all things God has created.

The fast during the month of Ramadān was decreed because there is a month in which that fire needs to be understood, a month in which that fire needs to be known and a duty needs to be done.

This duty has been decreed so that each person can understand the fire within himself and bring peace to the fire within others. Anyone who owns anything in the *dunyā*, a house in the *dunyā*, or wealth in the *dunyā*, needs to share it with others as well, in order to extinguish the fire of hell. He needs to share and obtain peace.

This is the meaning of having the certitude of the Kalimah, of knowing that there is only one God worthy of worship, that there

is nothing other than Allāhu. This is the meaning of saying the Kalimah with certitude and of having *īmān*, of having faith in God.

Second is to have the certitude that everything everywhere belongs only to God. *Insān* belongs to God. Therefore, he must know that there is no other God, no other possession. Only Allāh belongs to him. Allāh is His qualities, His actions, and His conduct. To accept God's merciful qualities, actions, and conduct that are the *rahmah*, to act with those qualities and to worship Him—this is what belongs to *insān*.

On the day man becomes this and does this without any doubt, on the day he attains the absolute faith that his life, his body, his eyes, his nose, his mouth, his ears, his hands, and everything belong to God, he will no longer own anything in the *dunyā* or anywhere else.

He will be absolutely certain that only Allāh belongs to him, and that what belongs to Allāh belongs to everyone.

When fruit grows on a tree, everyone can eat it. The reason God gave the fruit to the tree is that it is for everyone. He gave the leaves to the tree for everyone. He grows things in the earth for everyone so that they can share those things and eat them. Similarly, he who is *insān* will understand the fire of hunger in himself, knowing that it also exists in others, and bring peace to others by putting out that fire. If his *niyyah*, his intention, and his qualities are correct, he will put out that fire. He will extinguish the fire that burns in all stomachs.

It is because we did not properly strengthen our *īmān*, because we did not properly accept Allāh's words, that these three *furūd*, these three obligatory duties, were sent down: *sadaqah*, or charity; fasting; and hajj, or pilgrimage. This is why we speak of fasting during the month of Ramadān.

Those who came before us also fasted. Fasting has been decreed since the time of Adam ☺. The five obligatory duties came at that time. Because the people did not become aware, charity, fasting, and hajj were clearly explained at the end to Muhammad ☺. "You must perform these *furūd*—these duties are obligatory." Fasting

came so that we could be aware of our obligatory duties. This is the reason for the fast.

When we correctly perform the obligatory duties, when we are ready to extinguish the fire of hunger in others, the cruel fire of the sorrows and suffering and illness of others, when we give clothing as charity so that others can safeguard their modesty, when that *niyyah*, that intention, and those qualities come to us, it is then that we will complete the fast every day. We will be fasting every second with “*Lā ilāha illAllāh.*” That will benefit us. Every day, every second, every moment there are so many kinds of fasting that take place just like the fast that takes place during the month of Ramadān. There are so many kinds of fasts.

We must be aware of the reasons for the fast. Even if you do not or cannot fast, you must know that the reason for the fast is to realize that we must extinguish the fire in others at least during this time. He who is *insān* needs to correctly understand this *fiard*.

If he gains a clear understanding of this explanation, he will be a person who will be in *‘ibādah*, a state of worship and duty to God, a person with God’s qualities, a person who does God’s duty without fail in order to extinguish the fire of hell in others. He will be a person who is able to extinguish the fire of the *qalb*, the fire of the stomach, the fire of the *nafs*, the fire of desire, the fire of maya, the fire of the hypnotic delusions, and the fire of *shaitān*. He will be a person who can extinguish all these fires in himself, in others, in his brothers and sisters, in his neighbors, in all who have been born with him, in his parents, in his children, in everyone. He will be a person who can extinguish the fires and bring peace.

He will complete the fast during his lifetime on the day he can be aware of that with certitude and do that duty. Then he will complete the fast. He will obtain the reward on that day.

He does not complete the fast until he does that duty. Until then, we are just doing what the world is doing. Until the completion arrives, until the ray of Light descends, we cannot obtain the reward. When a human being fulfills the fast correctly, the ray of Light will come down upon him. The Light of Allāh, the

rahmah of Allāh, and the wealth of Allāh's *mubārakāt*—the wealth of grace, the wealth of meaning, the wealth of the soul, the wealth of wisdom, the wealth of *'ilm*, and the wealth of Allāh's qualities will come down upon him.

This is Lailatul-Qadr, the Night of Power. Allāh's beauty and Light will be visible in that human being. Allāh's qualities and actions will be visible in him—Allāh's qualities and actions will be in his *'ilm*, and the *rahmah* of Allāh will emerge from him. Everything that emerges from him will bring peace to all lives. This day is Lailatul-Qadr.

In days long gone by, only one person each year would successfully complete the hajj. The Light would come down once a year upon one person. Similarly, the ray of Light will come down upon the one who realizes this and acts accordingly. If there is at least one person in the *dunyā* who attains this state, the ray of Light will come down upon him. Just as the *rahmah* of Allāh would come down once a year to one person during hajj, the ray of Light would come down upon one person in this state.

That is what is protecting the *dunyā* today, a place where there would otherwise be so many more difficulties. Without that, the *dunyā* would perish. It would burn in the fire. The *dunyā* would burn in the fire, in the evil qualities of the people. The people would burn.

It is said that this ray of Light comes down on one day, but it comes down every day. Because we do not understand, because we do not know, we have made only this month exalted. So at least become aware during this month!

Precious jeweled lights of my eyes, the day this ray of Light descends, our fire will be extinguished, the fires of many people will be extinguished, the needs of many people will be fulfilled. However, it is Allāhu ta'ālā Nāyan who extinguishes all the fires at every moment through His gracious blessings.

Even though Allāh ends the hunger of the stomach, even though He extinguishes the fire of the stomach, the fire still burns in the mind of *insān*. The fire is in his mind. The hunger is in his

mind. There is not nearly as much hunger in the stomach as there is in the mind. The hunger in the mind is the hunger of the *nafs*, the self. No matter how much wealth *insān* amasses, his hunger does not cease. He will not give to others. He will not allow himself to be aware that others are starving—he will not give to others.

His hunger never ends. No matter how much *rahmah* God gives him, if one of his neighbors possesses an atom of something, he will attempt to take even that atom from him. He will attempt to seize it for himself. Such is his hunger! Whether it is his neighbors or other people, if they have an atom of something, he will still try to gain possession of that atom—even if he himself has shiploads of wealth. Such is the hunger of the mind! It is a hunger that will never end.

The animals seek food for their one-span stomachs and their hunger stops. They seek food for their hunger. All created beings seek food when they are hungry. When that fire comes, they find something to eat and say *al-hamdu lillāh*, all praise belongs to God.

Only man does not search purely for the hunger of his stomach. He searches for what his *nafs* tell him, for what his mind shows him. The hunger of the mind will never end. His hunger will not end in hell, in the day or in the night, when he is asleep or when he is awake, in profit or in loss. He will never control that hunger even on the day of his death.

Allāhu ta‘ālā Nāyan has decreed this month of Ramadān for the person who possesses this kind of hunger, for a person whose mind is hungry. He has told us to feed the hungry, to extinguish the fire in the stomachs of those who are hungry. He has demonstrated this by decreeing the month of Ramadān to be a month of fasting. He has said, “I have given *rahmah* to you as I have given fruit to a tree. Share it with everyone.”

The Rasūl ﷺ has demonstrated this to us in his actions and his demeanor. However, man did not realize what he was being shown. He did not act accordingly. The fast was sent down just as each *āyah*, each verse, of the Qur’ān was sent down. The 6,666 *āyāt* were sent down for specific reasons. There are countless *ahādīth*

that came down for specific reasons.

We must think of this during our lives. Day and night we must think of how to end the hunger of others, the illness of others, the suffering of others. When the thought of *shukūr*, gratitude, comes to us when we are hungry, when we tie the stone of *īmān*, *sabūr*, and *shukūr*, faith, patience, and gratitude, to our own stomach for the sake of the hunger of others and share the food that we have with others who are hungry, *that* is the day we will be fasting.

Such a person will be completing the fast every second. His fast will be kept according to his intention. He will obtain the *rahmah*. The Light will appear within him. The *rahmah* will pour down upon him endlessly. The Light will come down upon him. The Light of Allāh and the blessing of Allāh will come down upon him every day.

The qualities, the *rahmah*, and the blessings of Allāh will come down upon him every day and alert him to do more.

The eye of Allāh's grace will look upon him every day and protect him. God's protection will be with him day and night. Allāh will protect him. Just as such a person is aware of others and just as he safeguards others, Allāh will safeguard him. That day is Lailatul-Qadr. That *waqt* is Lailatul-Qadr.

Every day that *insān* receives this reward is an exalted day. We say that the month of Ramadān is an exalted month. For a person of wisdom, every day that he shares with others the *rahmah* that he has been given is an exalted day for him.

A person whose wisdom has not fully blossomed should at least become aware of these things during this month. That will be a good time for him. If he can do this for at least one month out of the year, it will bring him a reward in his life.

Islām is not something that gives because someone is begging for alms. It is something in which you must give all of yourself. Islām does not wait for a hungry person to ask for food. A Muslim looks at another person's face and his state to see if he is hungry. He looks at such a person's house and finds that person so he can give to him. This is the meaning. This is Islām.

Islām is the section of *sabūr*. There is no begging in Islām. It is not very good to give charity to someone who has to beg for it. To give five cents or ten cents to someone who is begging—to get change for one rupee and distribute it to ten people, to give out five or twenty cents at a time to beggars—this is not Islām! This is not the *hadīyah*, the gift, that Islām gives.

Hadīyah means to dedicate oneself, to offer oneself as the gift. In days long gone by, *hadīyah* meant to give one's own *rūh*, one's own soul, to Allāh while giving one's own body to the people as a gift. Such a person gives away his own well-being so that others can be well.

Similarly, *hadīyah* means to give so that poverty-stricken young girls can afford to be married, to give to women without husbands, to give to orphans, children who do not have mothers or fathers. A wealthy man should look around the entire region to see what is needed. He should give anonymously, wherever the need exists, to help the people find peace. This is Īmān-Islām. This is the *fard* of Islām.

Some people go begging from house to house because of the pain of hunger. Some people make begging their occupation. Currently in Islām, there are a few who are wealthy and many who are forced to beg. It is not enough to give ten cents to a beggar! You must search out people who are in need, give to them, and make them peaceful. To bring this state into action is the meaning of Islām. We must realize this. We must do this for as long as we are alive.

Begging does not exist in Islām. If there is food in one house, there is food in all the houses. If there is starvation in one house, there is starvation in all the houses. If there is a funeral in one house, there is a funeral in all the houses. If there is sadness in one house, there is sadness in all the houses. If there is sorrow in one house, there is sorrow in all the houses. If there is happiness in one house, there is happiness in all the houses. This is Islām.

The day that this state arises in Islām is the day that Islām will be pure and holy. This will be heaven, Allāh's kingdom. We who

are *insān* must realize this. Islām is purity.

Although there are four scriptures, az-Zabūr, al-Jabbūrat, al-Injīl, and al-Furqān, he who accepts Allāh will accept the truth. He will accept goodness. We are the children of Adam ☺. Allāh is One. Truth is one. Prayer is one. We are one family. Anyone who understands this truth and who obtains Allāh's qualities, who acts with Allāh's actions, who makes peace, who regards the lives of others as his own life, and who acts with Allāh's qualities is a person of purity. Such a person is a Muslim—Islām means purity.

He who helps another who is suffering, he who helps another who is in pain, he who helps another who is hungry is a Muslim. He can be called a Muslim. He who brings another person to his own state of peace is a Muslim. He who experiences the pain of another as his own pain is a Muslim. Allāh will bless anyone who thinks these kinds of good thoughts. This is Islām.

Islām has no bigotry. Islām has no differences, no separations, no enmities, no fights, no arguments, no jealousies, no envy, no vengeance. Islām does not say, "She is different, he is different." The enemy of Islām is evil qualities—*shaitān's* qualities. That is the enemy. *Shaitān* means evil qualities. The qualities that harm others are *shaitān's* qualities—they are ignorant qualities. They are the qualities that separate us from Allāh, the qualities that separate us from goodness, the qualities that turn us away from truth. That is *shaitān*. It is *shaitān* alone who is the enemy to truth. Those qualities are *shaitān*.

Shaitān will come to you if you have those qualities. He will come if you have falsehood. He will come if you have envy. He will come if you have doubt. He will come if you backbite. He will come if you have deceit and treachery. Those evil qualities are *shaitān*. Those are his treasures. That is *shaitān*.

Īmān-Islām exists to transform those qualities. Anyone who transforms those qualities will be transforming hell and *shaitān*. He will be transforming the *adhāb*, the punishment, the questions in the grave, and the Day of Judgment. This is Islām.

Fasting, *sadaqah*, and hajj are all related to this. Brothers

and sisters, we must think of this. If you can change your state, that Light will come down upon you. Lailatul-Qadr refers to the moment the ray of Allāh's Light descends, the day that Allāh's qualities, His ray of Light, and His beauty come down upon us.

On that day we can become *mu'minūn*. Then we will understand *Insān Kāmil*, *mu'min*, and Islām. We must think of this and act accordingly. Precious jeweled lights of my eyes, if each child could think of this, if we could think of our lives and the lives of others, and if we could act accordingly, we would focus on Allāh at every moment.

We would pray to Him, we would worship Him, we would do *tasbīh* to Him in every breath. We would do *taubah*, we would ask forgiveness, at every moment. We would block every thought of doing evil to someone who has harmed us. We would do *taubah* for our own mistakes. If we were to feel vengeful—because Islām does not harbor jealousy or vengeance—we would forget any harm done to us the very moment it was done. That is Islām. To forget it that very second is Islām.

To be peaceful and tranquil is Islām. When this state arises, the *rahmah* of the hajj of old will come down upon you. Allāh will declare your state complete. Anyone who attains this state has completed the hajj. The hajj that comes once a year will be completed.

The ray of Light that is known as Lailatul-Qadr will come down upon anyone who completes this state. Anyone who changes his *qalb* like this and does this kind of duty will become a *mu'min*, a believer. Such people will know the answers to the questions, their death, the Day of Qiyāmah here itself, and obtain their reward.

We must be aware of this. This was what was called fasting in the days of old.

We must understand the inner meaning of fasting. If we understand and if we perform those duties, the ray of Light that is Allāh's *rahmah* will come down upon us—the beauty, the Light, and the *rahmah* will come down upon us without end.

On that day, such a person will be an *insān* who is a *mu'min*.

We must understand this. Precious jeweled lights of my eyes, please understand this. As long as we live, we must endeavor to discern each duty we have to do. This is the duty that those who are the *mu'minūn* will do.

The evil qualities are *shaitān's* qualities, the evil qualities that were cursed by Allāh. Our good qualities have been made to appear from within Allāh. Good qualities have been commanded for us. That is why there is hell for evil qualities and Allāh's kingdom for good qualities. We must do those good duties. We must transform the qualities that conceal the truth from us, nurture unity, and bring peace to others.

May Allāh fulfill our intentions.

Because it is time for you to break your fast, we will stop here now. *Āmīn. As-salāmu 'alaikum wa rahmatullāhi wa barakātuhi.*

May Allāh fulfill your intentions. May Allāh fulfill your *niyyah*. May He accept your fast and bestow His blessing, His *rahmah*, and His grace upon you. May He transform any illnesses, or diseases, or harmful conditions, or *shaitān's* qualities that could come to you in the inner realm and in the outer realm. May He bless you with good actions and good *rahmah*.

May He heal all the diseases of the body, the diseases of the eyes, the diseases of the ears, the diseases of the nose, the diseases of the mind—all the diseases that could arise from the body.

May you be given the good gift of Allāh's *rahmah*, the wealth of the *mubāarakāt*. May He feed you with the milk of grace and honey, the milk of wisdom, the milk of His *qudrah*, His power. May He raise you at the breast of His *rahmah*.

Āmīn. Āmīn. May He pardon all our mistakes, and forgive us. *Āmīn. As-salāmu 'alaikum wa rahmatullāhi wa barakātuhi.*

Bismillāhir-Rahmānir-Rahīm. Break your fast. Allāh is sufficient. May He fulfill your intentions.