



DAY 10

RAMAḌĀN 2024



www.acquiringknowledge.co.uk



info@acquiringknowledge.co.uk



[acquiringknowledge](https://www.acquiringknowledge.co.uk)



[acqknowledge](https://www.instagram.com/acqknowledge)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them [62:2]

ANSWER:

Purifier

COMMENTARY

The Three Objectives of the Advent of the Prophet Nabi ﷺ

(...to recite His verses to them, and to make them pure, and to teach them the Book and the Wisdom... 62:2) In the context of the Divine blessings bestowed to the mankind, three qualities of the Holy Prophet ﷺ have been mentioned. One, to recite the verses of the Qur'ān to his Ummah. Two, to purify them of all the outer and inner defilements. This includes outer purification that relates to one's body and dress, and also the inner purification that relates to one's faith, actions and moral attitude. Three, to teach the Book and the wisdom. These three factors are Divine blessings to the mankind on the one hand, and these are the basic objectives and the terms of reference of the Holy Prophet ﷺ for which he was sent to this world.

In the current verse, the second objective of the Holy Prophet ﷺ is to: **(make them pure)** which is derived from *tazkiyah* and it means 'to make pure'. Often it is used exclusively for inner cleanliness, that is, to be free from such inner adulterating matter as *kufr*, *shirk* and free from inner moral defilement. But occasionally, it is used in the general sense of both outer and inner cleanliness. Probably, in this context it is used in the general sense of the term.

“Purifying the people” is also an essential prophetic function. The Arabic word *Tazkiyah* denotes purifying a thing or person from all kinds of filth, internal as well as external. One can see for oneself what the different kinds of external filth are – the Shari'ah has clearly defined them. The internal varieties include, on the one hand, false beliefs like infidelity (*Kufr*), association (*Shirk*), or total reliance on some one other than Allah, and, on the other hand, pride, vanity malice, jealousy, love of worldly things, etc. Although the evil nature of such beliefs and tendencies has been fully explained in the Holy Qur'ān and the Sunnah, yet in making “the purification of the people” a distinct and separate prophetic function the present verse indicates that just as a mere knowledge of words and technical terms does not make one the master of a science or art, in the same way a knowledge, or even a proper understanding of its principles does not by itself make one perfect in the science or art concerned. To attain any degree of perfection one must also learn to put the principles into practice, and “realize” them in oneself and for oneself, which again requires the supervision of an authentic



DAY 10

RAMAḌĀN 2024

 www.acquiringknowledge.co.uk

 info@acquiringknowledge.co.uk

 [acquiringknowledge](https://www.acquiringknowledge.co.uk)

 [acqknowledge](https://www.instagram.com/acqknowledge)

teacher and guide. In the Way of Sūfis (*Tariqah*) the function of the spiritual guide (Shaykh) is to help the disciple in obeying the injunctions of the Holy Qur'ān and the Sunnah so thoroughly that it becomes a matter, not of effort, but of habit - so to say, his very "nature".

Now that we are on the subject of purification (*taẓkiyah*), we might add another important consideration. From the days of the First Prophet to the days of the Last '*alayhim salām*, it has been the Way of Allah that in order to guide men and to show them the Straight Path, He has been sending them not only His Books but His prophets also. This indicates the general principle that for their guidance men need, on the one hand, a Divine Teaching revealed in the form of a Book, and, on the other, a human teacher in the form of a prophet who should train and discipline them into absorbing the divine guidance fully. Men need not merely one of these, but both. For, a man alone can be the teacher of another man, and not a book - which serves only as an aid. That is why Islam began with a Book and a Prophet, and the two, working together, produced a society of men who are unparalleled in history for their rectitude. For the coming generations too, the two basic principles of guidance have continued to function in the form of the Sharī'ah and "the Men of Allah". The Holy Qur'ān has emphasised the point again and again.

Let us quote a few instances: **"O believers, fear Allah, and be with the truthful" (9:119)**. In summing up the qualities of "the truthful" (*Al-Sādiqūn*), another verse ends with the words: **"It is they who are truthful, and it is they who are the God-fearing" (2:177)**. As we have explained in our commentary on the first chapter, the Sūrah "Al-Fātiḥah" is the quintessence of the Holy Qur'ān, and the essence of this Sūrah is the guidance towards the Straight Path (*Al-Sirāt al-Mustaqīm*). Now, in order to indicate the Straight Path the Holy Qur'ān has, instead of calling it the Path of the Qur'ān or the Path of the Prophet or the Path of the Sunnah, spoken of the Men of Allah who can show the Straight Path to the seeker. Says the Holy Qur'ān: **"... the path of those on whom You have bestowed Your grace, not of those who have incurred Your wrath, nor of those who are misguided" (1:7)**. Another verse provides greater specification: **"Those on whom Allah has bestowed His grace - the prophets, the truthful, the martyrs and the righteous." (4:69)**. Similarly, the Holy Prophet ﷺ has, for the benefit of all the later generations of Muslims, explicitly named certain personalities who should be followed in religious matters: *"I am leaving behind me two things; if you stand firm by them you will never fall into misguidance - firstly, the Book of Allah, and, secondly, my descendants and the members of my family."* (Tirmidhī) A hadīth reported by Al-Bukhārī says: *"After me, follow Abū Bakr and 'Umar."* And a third hadīth says: *"You must adopt my way (the Sunnah) and the way of Al-Khulafā Al-Rāshidīn"* - that is, the first four rightly-guided Caliphs.

In short, whether it be religion or the different sciences and arts, the acquisition of knowledge in the proper sense of the term depends on profiting from authentic books and authentic teachers. In the case of religion, however, people are, while turning to these two modes, liable to fall into the error of putting exclusive or excessive emphasis on one of them alone, which brings them more harm than good. Thus, there are, on the one hand, people who neglect the Book of Allah, and begin to adore



DAY 10

RAMAḌĀN 2024



www.acquiringknowledge.co.uk



info@acquiringknowledge.co.uk



[acquiringknowledge](https://www.acquiringknowledge.co.uk)



[acqknowledge](https://www.instagram.com/acqknowledge)

their scholars and spiritual masters, without taking the trouble of finding out whether they are obedient to the Sharī'ah or not. In fact, this has been the characteristic malady of the Jews and the Christians. Speaking of them, the Holy Qur'ān says: **“They have taken their rabbis and their monks as their lords apart from Allah.” (9:31)** Obviously, this is the royal road to *Shirk* (association) and *Kufr* (infidelity), on which millions have perished, and go on perishing. On the other hand, there are people who claim that the Book of Allah is by itself sufficient for them, and that in order to understand it they do not need the guidance of a teacher or a scholar or a spiritual master. This too is a form of misguidance, for an attempt to interpret the Book of Allah on one's own, without the aid of reliable specialists, inevitably draws one into all sorts of errors, makes one a slave of one's own desires and inclinations, and may, in some cases at least, lead one straight outside the pale of Islam. So, what one is required to do is to put each of these two means of knowledge in its proper place, and to profit from both. One should be quite clear about the basic principle in this respect - to Allah alone belongs the authority to lay down a commandment, and it is Allah alone we have been called upon to obey, while the Holy Prophet ﷺ is a means of helping us to know how Allah is to be obeyed, and one obeys Him on the ground that to obey the Holy Prophet ﷺ is to obey Allah Himself. Besides that, one should, when faced with difficulties in understanding the Holy Qur'ān and the Hadīth or in acting upon them, turn for help, willingly and respectfully, to the words and deeds of the masters in these subjects, and consider it to be the key to the door of salvation. [*Taken from Ma'ariful Qur'an, 1:337-341*].

And Allāh Ta'ālā knows best.

