

# Lillah or Allah Ne Diya Hai

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To begin with, please note that whatever the Promised Mehdi <sup>(pbuh)</sup> has taught us is parallel with the Qur'an and Sunnah of the Prophet <sup>(pbuh)</sup>. Taking Allah's name before giving anything to anybody is necessary for both the giver and the receiver. Likewise, the Qur'an outlines a fundamental rule.

“Do not eat from out of anything upon which the name of Allah has not been mentioned. Verily it is a grave disobedience (Fisq).” Al- Qur'an- 6:121

The scholars of Islam have interpreted this verse to mean that we should refrain from eating even Halal animals, if they are not slaughtered by saying “Allahu Akber.” Their interpretation is well received as Zabiha is the standard practice in the Sunnah of the Prophet <sup>(pbuh)</sup> for slaughtering Halal animals for the purpose of food.

“What prevents you from consuming of that over which the Name of God has been pronounced?” Al-Qur'an-6:119

These commands of Allah are not confined to Zabiha only but all other types of consumption. During the era of our Prophet <sup>(pbuh)</sup>, whatever used to be offered to the Prophet <sup>(pbuh)</sup> was offered by saying “Lillah,” meaning for the sake of God or in the name of God. This is how the name of Allah was pronounced and Allah was remembered before giving and taking, as required by the Command of the verses. The term “Lillah” is translated as “Allah ne Diya Hai” in Urdu and Hindi languages.

With these words, money or food is offered to Mahdavis-- and especially to the Fuqhra who are solely dependent on Tawakkul. These words are not only a form of remembering Allah but also a reminder that whatever he is offering was given to him by Allah and in fact, it belongs to Allah alone.

Likewise, it negates an inferiority complex within the receiver. And in turn, also leaves no reason for the giver to feel superior because whether on the receiving or giving end, it all comes from Allah. Both actions are possible *only* because Allah provided each with the means. This is a way of remembering Allah and forgetting one's self (Dhat). Therefore, this practice of Mahdavis is a noble Islamic practice, which should be strictly followed as it aligns with the teachings of the Qur'an and the Sunnah.

Some might oppose this, saying that we start eating by reciting “Bismillahir Rahmanir Raheem,” which is enough. They forget, however, that this is a requirement for one who starts eating or doing anything.

The transaction of giving and receiving with Zikrullah makes it necessary for the giver to acknowledge that Allah made it possible. This reminds both the parties that the ultimate possession is that of Allah. After receiving something –whether it is food, clothing or money, one should always reach forth by first saying “Bismillahir Rahmanir Raheem.”

May Allah <sup>(SWT)</sup> keep us on the right path, Ameen.