



# Quranic & Prophetic Nurturing Program

## Surah An Noor – Class 29 – Special – Parable of Light

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### Introduction

- Nothing can be a greater blessing than to learn the Quran. Allah (ﷻ) brought clear ayat upon the Prophet (ﷺ) to take us out from darkneses to light. And as we begin, we need to feel grateful to listen to His Kallam and that He opened for us the gates of knowledge.
- People might be excited to go on the journey but it's important to continue. And we will continue when we are grateful to Allah (ﷻ).

### Journey through Surah An Noor

- Surah An Noor is an obligatory reminder for all of us. It addresses deeply-rooted issues in society by teaching us how to deal with them.

**Ayah 1: (سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ) ((This is) a Surah (chapter of the Qur'an) which We have sent down and which We have enjoined, (ordained its laws); and in it We have revealed manifest Ayat (proofs, evidence, verses, lessons, signs, revelations - lawful and unlawful things, and set boundaries of Islamic Religion), that you may remember.)**

- It's important we think good of each other and Allah (ﷻ) admonishes those who spread rumors and speak without having knowledge because this spreads darkness.
- A person should beware of the sources of darkness – the shaitan who wants to place darkness in society.
- Allah (ﷻ) defends the chaste, pure believers. Allah (ﷻ) loves the believers and the believers love each other for the sake of Allah (ﷻ).
- Then comes the magnification of Allah (ﷻ) and it's important to respect one another. Before entering the houses of others, a person needs to seek permission. And we need to adorn ourselves with pearls of modesty.
- Nevertheless we still need to repent to Allah (ﷻ) in order to attain more glow. And then we will be enriched with chastity.
- From magnification, modesty, chastity and richness are clear steps to reach the station of light. But before this we need the Quran and an example.



- Then is the parable of light but where will this light be found? In places where Allah (ﷻ) gives permission for His name to be remembered. Who are the ones who will glorify Allah (ﷻ)? Those who are not distracted from remembering Allah (ﷻ). What is their recompense? Allah (ﷻ) will reward them for the best they did and increase them from His favors.
- On the Day of Judgment, the believers will have their light before them guiding them to paradise. As they reach paradise, angels made of light will give them glad tidings.
- Paradise will have a glow from Kursi Allah (ﷻ), the Throne of Allah (ﷻ), the Veil of Allah (ﷻ), and the Face of Allah (ﷻ). No one can imagine this glow, subhan Allah. This is the great success, so is this journey worth it? Surely it is.

## Ayah 34

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ

**And indeed We have sent down for you Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaqun.**

- (وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ) (And indeed We have sent down for you Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) that make things plain,): Allah (ﷻ) sent to us clear ayat so that we appreciate every ayah. In the journey to Allah (ﷻ) we need light, and this light is from (آيَاتٍ مُّبَيِّنَاتٍ) – ayat which are (مُّبَيِّنَاتٍ), clear and clarifying. Someone might say but the ayat are not clear? Then the reason is the heart itself is not clear nor transparent. If the heart is clear as a result of much repentance and is adorned with magnification of Allah (ﷻ), then it will be enriched with modesty and chastity. When the heart is transparent and pure then the Quran will be effective on that heart. What else are these ayat?
- (وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ) (and the example of those who passed away before you,): the ayat are an example to make it clear for us. We need experience which explain these ayat. What else are the ayat?
- (وَمَوْعِظَةً لِّلْمُتَّقِينَ) (and an admonition for those who are Al-Muttaqun.): they are an admonition for the muttaqeen. So before we go to the ayah of light we need ayat which are clarifying for us, we need examples in life and we need admonition to consider everything. And this admonition can be gentle or firm admonition, but this admonition will only benefit the



muttaqeen, those who are not following their desires. The muttaqeen will attain the light but the Quran, experience and admonition are needed in order to benefit and have change.

## Ayah 35

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ  
مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ  
لِنُورِهِ مَن يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.

- (اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ) (Allah is the Light of the heavens and the earth.): nothing can resemble the Light of Allah (ﷻ) because there is nothing like Him.
- The Light of Allah (ﷻ) is both tangible and intangible:
  1. **Tangible:** we cannot imagine how this light can be and it is not separated from Him. He Himself is Light (هو النور بذاته) but nothing can resemble it. On the Day of Judgement, the earth will be filled with the glow of its Rabb. **Surah Az Zumar 69:** (وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا) (And the earth will shine with the light of its Lord (Allah, when He will come to judge among men)). We came in this life without light, we don't have light in our creation, but the One Who gives us light is Allah (ﷻ). Anyone who's touched by this light will be guided and anyone who's not touched by this light will be misguided, subhan Allah. And this is all based on Allah's perfect wisdom and knowledge; it's not a random action. **Hadith:** (سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ اللَّهَ ( ﷻ ) عَزَّ وَجَلَّ خَلَقَ فِي ظُلْمَةٍ فَأَلْقَى عَلَيْهِمْ مِنْ نُورِهِ فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى وَمَنْ أَخْطَأَهُ ضَلَّ (hat the Messenger of Allah (ﷻ) said: "Indeed Allah, the Blessed and Exalted, created His creation in darkness, then He cast His Light upon them, so whoever is touched by that light he is guided, and whoever is not, he goes astray) - Jami` at-Tirmidhi 2642.



- Allah (ﷻ) is the Light of the Heavens and the Earth, all the light we see from the sun and moon are from Allah (ﷻ).
- His Veil is Light (حجابهِ نور): Allah (ﷻ) covers His Face, beauty and majesty from all the creation. No matter how much we learn about Allah (ﷻ), there's still a veil. **Hadith: (حِجَابُهُ النُّورُ نُو كَشَفَهُ لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ) (His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches) – Sunan Ibn Majah Book 1, Hadith 200** – if the Veil were to be removed it would burn all the creation. Not everyone is worthy to enjoy the Face and Glow of Allah (ﷻ).
- On the Day of Judgment, faces will be glowing looking at the Face of their Lord.

### Surah Al Qiyamah 22-23:

وَجُوهٌ يُّؤْمِنُ نَاطِرَةٌ

**Some faces that Day shall be Nadirah (shining and radiant).**

إِلَى رَبِّهَا نَاطِرَةٌ

**Looking at their Lord (Allah).**

- On the Night Journey of Isra'a and Mi'raj, a great misconception is that the Prophet (ﷺ) saw Allah (ﷻ) and it's not possible because there is the Veil of Light. Only in paradise can we see Allah (ﷻ).
2. **Intangible: (مَثَلُ نُورِهِ) (The parable of His Light is):** the intangible Light of Allah (ﷻ) is the light of faith and obedience in the hearts of the believers.
    - a. Light of Knowledge (أنوار المعرفة): learning about Allah (ﷻ) and the Quran are intangible light in the heart of the believers. So now we are all enjoying intangible light, alhamdulillah. The believers have a light according to how much they know about Allah (ﷻ). May Allah (ﷻ) increase us in knowledge. Ameen. But if there's darkness, rust and a veil upon the heart then that light can't reach.
    - b. Light of Love (أنوار المحبة): not everyone who learns about Allah (ﷻ) loves Him. It's a favor from Allah (ﷻ) when He allows someone to love Him. When we learn and enjoy, there's a moment when we have a spark of love of Allah (ﷻ) and this comes when we remove other loves. Even if we love people, we love them for Allah (ﷻ).



When the light of love enters the heart then the entire heart will be lit up. Every name of Allah (ﷻ) has an effect to add sparks of love to our heart.

- **(كَمِشْكَاةٍ) (as (if there were) a niche):** Allah (ﷻ) gives a tangible example for the intangible light. The parables mentioned in the Quran will not be understood by all, either a person understands it or not. For this reason there is much preparation before the parable. A parable is simplifying matters and the righteous predecessors would cry if they couldn't understand because there's a veil stopping them from understanding it, subhan Allah. May Allah (ﷻ) purify our hearts. Ameen. The **(مِشْكَاةٍ)** is the outer part of the lantern, there are layers in a lantern and the mishkaat is the outer layer.
- We will begin with the outer layer of the lantern and the parable takes us from outer to inner until the light is lit and it glows from inner reaching the outer again.
- The mishkaat will adorn the lantern and preserve the light from being harshly shed everywhere. When someone loves another and they're filled with love for that person, they will express that love in such an apparent way that people will say 'what's wrong with you?'. But when there's a mishkaat, an outer layer to the lantern, then this love of light will be preserved and will not burn others. Someone might be excited about Allah (ﷻ) and the deen but not everyone can handle that kind of expression. So the mishkaat is to preserve the light and make it glow in a gentle way.
- **(فِيهَا مِصْبَاحٌ) (and within it a lamp):** after the mishkaat is the **(مِصْبَاحٌ)** – which is the lamp of light.
- **(الْمِصْبَاحُ فِي زُجَاجَةٍ) (the lamp is in a glass,):** and this lamp of light is inside a glass. So a person's light is being protected by the mishkaat and glass. If there's faith (light) but with no glass or lantern then it will not last.
- Glass is something that's transparent and can easily break or get smudged when touched. Thus glass will cause a person to be careful and not careless. Similarly our heart is like glass, it's fragile and can quickly break and get tainted with sins. Imagine if we place candles in a glass holder on the floor, how will we walk? We will be cautious and careful, similarly is our life. We need to be cautious and careful around people because their hearts are like glass, especially women who are like vessels.
- **(الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ) (the glass as it were a brilliant star,):** glass is like a **(كَوْكَبٌ)** – a star. Stars can be seen when it's dark and not when there's light. Similarly people who are 'lanterns' will give a touch of light even when there's darkness. A person can easily shine when there are people like him, but not everyone will shine in darkness. Not everyone can take darkness and



difficulties without getting affected. What's the reason for not getting affected? Because the lantern is complete with the mishkaat, lamp and glass.

- **(كَوْكَبٌ)** also means something great, like this person is like a star, it also means a man who's strong facing the enemies. So the word **(كَوْكَبٌ)** shows strength, beauty, and transparency. The Prophet (ﷺ) was once outside while it was a full moon and one of the Companions talking to him said his face is like the full moon. And the people of paradise will see Allah (ﷻ) just as we see a full moon.
- The glass is transparent and it shines like the shine of a pearl, this is the meaning of **(كَوْكَبٌ دُرِّيٌّ)**. The word **(دُرِّيٌّ)** means to prevent, so this glass will not absorb darkness but it bounces it off.
- The light of Allah (ﷻ) cannot be inside a heart that gets influenced or is always distracted.
- **(يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ)** (**lit from a blessed tree**,): the intangible light of Allah (ﷻ) in the heart of believer is kindled by a 'fuel' and where is this fuel from? A blessed tree. Imagine the 'fuel' to kindle the heart must be of the highest standard. The mishkaat, lamp and glass are of the highest standard, so one should complete it with a 'fuel' of high standard. We don't want to be someone who looks and dresses nicely from outside but the heart and tongue are bad. Many times we slip at this 'stage'. The description of this 'inner part' – the fuel – is more detailed than the other parts. No one is allowed to look into our heart except ourselves and Allah (ﷻ) and it's important we are careful of what we feed our heart. What's not in the eyes of the people needs to be beautified even more such as our heart and worships. The deeper we go into the lantern, the more important it is we maintain the standard.
- The fuel is from a tree, so it's from something organic and not synthetic. And it's a blessed tree which is the olive tree. The oil itself illuminates and has a glow without being lit.
- From the tree, a person extracts the oil as fuel, but this 'fuel' cannot be extracted until there are roots, branches and fruits. Thus a person needs to be a 'tree' before becoming a 'lantern'.
- **(رَيْتُونَةٌ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ)** (**an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long)**): olive trees are predominately found in the middle of the world, around the Mediterranean. But the best olives are in Palestine because this is where the prophets came from and Bait Al Maqdis is there. The fitra is not like the east or west but it's in the middle. From the east one finds more spirituality and mediations and from the west there's materialism, but the best is the middle.



- The olive tree is not from the east or west, but in the middle and it's on top of the mountain. If it's to the east then the sun will burn it in the beginning of the day and if it's to the west then the sun will burn it at the end of the day, subhan Allah.
- Trees on the mountains will get the best amount of water and light and anything above is beautiful to look at. The 'fuel' which is the best and highest can easily absorb any divine information is the fitra. If there's no glass or lantern around the 'fuel' / fitra, then the fitra will be spoiled. Every newborn baby is on the fitra, not east or west, but his parents and environment change him.
- **(يَكَادُ زَيْتُهَا يُضِيءُ)** (**whose oil would almost glow forth (of itself),**): the fitra / oil will glow.
- **(وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ءَ)** (**though no fire touched it.**): even no fire touches it, it will still glow. But if fire lights up this fuel, what will happen?
- **(نُورٌ عَلَى نُورٍ ءَ)** (**Light upon Light!**): Light upon light. If the oil is not touched by fire, it might glow but it will not reach far or last long. The fire is knowledge and admonition from Allah (ﷻ). When the light of fire and light of fitra strike then it's light upon light.
- The light of the lamp is the Light of Allah (ﷻ) and what is this light which He casts in the hearts of the people? Faith.
- The place of faith is the heart which is the glass. So inside the glass is the lamp which is the light of Allah (ﷻ) (the faith). The glass is shining beautifully attracting good and repelling evil.
- The heart of the believer is pure from bad intentions and thinking bad – its goals are good. If someone heart has a bad intention and is thinking bad then the light of Allah (ﷻ) will not enter.
- The olive oil is the sound fitra which loves good and hates bad. The sound fitra will accept all divine information and good deeds without resistance. What causes resistance? When there's 'east' or 'west'; when it's no longer in the middle.
- If there's faith, a sound fitra and knowledge then there will be light upon light. As the faith increases, there will be more light.
- The light of fire is knowledge
- The light of the lamp is faith.
- The light of the oil is the fitra.
- And the light of the lantern preserves all that it contains.
- **(يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ءَ)** (**Allah guides to His Light whom He wills.**): a person needs to work on the fitra and clean the heart, then a person will receive the Light of Allah (ﷻ). A person needs to prepare the accommodation before receiving the light. The Light of Allah (ﷻ) is not on something messy or out of place. When everything is set and ready then the light can enter.



- **(وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ) (And Allah sets forth parables for mankind, and Allah is All-Knower of everything.):** Allah (ﷻ) will set forth parables to the people in order to make them understand and He's All-Knower of everything. No one can give us such a process except Allah (ﷻ).

**May Allah (ﷻ) grant us complete light. Ameen.**