



Quranic & Prophetic Nurturing Program

Surah An Noor – Class 32

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Introduction

- The light of Allah (ﷻ) is in the heart of the believer, but which comes first? The heart needs to have belief in order for the light to enter. The 'glass' can be affected from both inside and outside. From inside it can get affected by sins and from outside it can get affected by the environment.
- The mishkaat is protecting and reserving the light, so a person should seek permission before entering and should lower the gaze.
- The 'lanterns' are not distracted, but are focused and have priorities. In the upcoming ayat, it's about people who are doing 'good' but it's not being recorded for them; it's just a mirage.
- What are the deeds of the people who have the light of Allah (ﷻ) according to the ayat?
 1. They remember Allah (ﷻ)
 2. Do tasbeeh
 3. Establish the prayer
 4. Give zakat
- They are performing actions of heart, tongue and limbs. Allah (ﷻ) rewards them for the best of what they did; He will give them more than they imagined.
- When asked of an opposite example of a lantern, a person would think of darkness, but the opposite example are two examples which we couldn't imagine.
- Those who are guided have knowledge and action, but those who are misguided either have only knowledge but no actions, or actions but no knowledge.
- **Guidance to Light (الهداية الى النور): Guide us to the Straight Path (اهدنا الصراط المستقيم)**
 1. Knowledge (علم)
 2. Actions (عمل)
- **Darknesses (الظلمات)**
 1. Allah's angry with them (المغضوب عليهم): knowledge without application (علم بلا عمل)
 2. Misguided (الضالين): actions without knowledge (عمل بلا علم)
- The lantern example is someone with knowledge and he's moving forward, but the one with knowledge and is not moving is in darkness. And the misguided are moving, but in the dark.

Ayah 39

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ

As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allah with him, Who will pay him his due (Hell). And Allah is Swift in taking account.

- In this parable is an image of someone who's running but towards a mirage, this is an example of the misguided (الضالين). And the second parable is someone who's deep inside the sea, but is not moving, this is similar to someone who's going deep in knowledge but is in darkness, astaghfar Allah. For this reason it's important to have a correct intention otherwise it's a waste. In both parables effort is being made but both are in darkness.
- The one who's sinking in the water has so much knowledge but he can't even see his own hand, so what's the point of having so much knowledge but a person can't even see his own mistakes, he can't even see what his hands have earned? Subhan Allah.
- (وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ) **(As for those who disbelieve, their deeds)**: here it's speaking of disbelievers who are doing deeds but they have no light. Allah (ﷻ) says those who disbelieved then their awliya are the taghut who took them out from light to darkneses. A disbeliever is one who disbelieves in what Allah (ﷻ) has said. Disbelief can come in the form of denial, mockery, rejection, hating and hypocrisy.
- This example is specifically referring to the deeds of the disbelievers but there's no weight to it because it's not based on faith (مثال اعمال الكفار وبطلانها).
- (كَسَرَابٍ بِقِيَعَةٍ) **(are like a mirage in a desert.)**: their deeds are like a (سَرَابٍ) – a mirage where a person thinks he sees water though it's a reflection. A mirage appears in the day but when it's extremely bright the eyes can't see properly. Unlike the lantern example which can see right as it should be. This mirage is found in a (بِقِيَعَةٍ) which is a desert with no plants or trees; it only has solid rocks and is totally dry.
- (يَحْسَبُهُ الظَّمَانُ مَاءً) **(The thirsty one thinks it to be water,)**: the person is thirsty so he sees water. Anyone with no knowledge will have wrong vision and will think whatever he thinks. A person might be doing deeds with no knowledge and in the time when he needs it the most, it will be a mirage for him. When will he need his deeds the most? On the Day of Judgement. He will

want his good deeds, he's 'thirsty' for them, but it will only be a mirage. May Allah (ﷻ) accept our deeds and purify our intentions. Ameen.

- According to his calculation, he sees himself as doing good deeds and has hope in them, but it's all a mirage. Those who worship idols or do tawassul to the Prophet (ﷺ) thinking it will save them but it will all be a mirage.
- What's needed in this situation?
 1. Repent
 2. Correct the intention
 3. Have correct faith and knowledge
- **(حَتَّىٰ إِذَا جَاءَهُ)** (**until he comes up to it,**): until he comes to it. This parable is similar to those who don't have an intention when doing things or those of bida'a who think they're doing good because they're doing 'worships' but not based on knowledge. The light of Allah (ﷻ) is not just knowledge; the light of Allah (ﷻ) will not be effective unless there's oil, glass, a lamp and covering.
- When he sees the mirage and thinks he found water, he will see it's nothing, and similarly on the Day of Judgement he thinks he will see his worships, his awliya and intercessors, but he will not find anything, may Allah (ﷻ) protect us. Ameen.
- A person can easily get caught up in his work even if it's related to the deen and become dry. For this reason it's important to have constant reminders so that a person doesn't go off-track.
- **(لَمْ يَجِدْهُ شَيْئًا)** (**he finds it to be nothing;**): when he came to the mirage, he found there was nothing; only then did he realize. On the Day of Judgement, there will only be water from the pool of Kawthar and this is for those who followed the Sunnah of the Prophet (ﷺ) which comes with knowledge.
- **(وَوَجَدَ اللَّهَ عِنْدَهُ)** (**but he finds Allah with him,**): a person needs to remember he's doing his deeds for Allah (ﷻ). On the Day of Judgement, we will meet Allah (ﷻ) and if we want our deeds to be accepted then we should have taqwa. **Surah Al Maeda 27: (قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ) ("Verily, Allah accepts only from those who are Al-Muttaqun).** If a person is only focusing on his deeds and not Allah (ﷻ) then there will be a great barrier between him and Allah (ﷻ); this is not transparency. Only the mercy of Allah (ﷻ) will take us to paradise and not our deeds.
- **(فَوَفَّاهُ حِسَابَهُ ۗ)** (**Who will pay him his due (Hell),**): Allah (ﷻ) will account everything. Sometimes we think there's a deed we think will take us to paradise but it's actually a mirage, unlike deeds which we might not even consider but that's what's accepted. In the story of the wife of



Haroon Ar Rashid, she dug a large well for the pilgrims was considered by many as something great. After passing away, she was seen in a dream and was asked, 'was it the well which made you enter paradise?' She said, 'no but it was two units she would pray at night'. This teaches us to not underestimate any good deed.

- (وَاللَّهُ سَرِيعُ الْحِسَابِ) **(And Allah is Swift in taking account.)**: Allah (ﷻ) is quick in accounting.

Problem (المشكلة):

1. Being deceived with our deeds
2. Thinking we're doing good
3. Making wrong calculations

Solution (الحل):

1. Correct the intention and do it for Allah (ﷻ)
2. Focus on Allah (ﷻ)
3. Correct the knowledge
4. Have hope in Allah (ﷻ) and not the deeds

Precaution (الوقاية):

1. Purify the intentions
2. Constant knowledge

May Allah (ﷻ) keep us firm on the Straight Path. Ameen.