



## 024-Surah An Nur.

Verse 35

*Class notes*

# Our Objective

To be able to understand what Qur'an is saying in Arabic.

How to use these notes.

- ✓ Memorize word for word meanings of each word.
- ✓ Try to understand what the verse is saying.
- ✓ Read notes.
- ✓ Recite the verses in Arabic on the last slide.  
Inshaa Allah you will see the difference.

# The word “Noor”.

- ✓ This word is a masdr. Here it is used for mubalagha
- ✓ Noor. Light that shines on its on or light (noor) that gives light to others (munnawar).
- ✓ In this verse Noor is one of Allah’s name.
- ✓ Allah is noor in His zaat, siffat, ayaat, kalaam.
- ✓ Allah is noor in himself.

There are two kinds of Noor.

- 1.Noor e Haqiqi-ghayr mukhlooq
- 2.Noor e Mukhlooqi.

As-Suddi said concerning the **Ayah:** **اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ** -Allah is the Light of the heavens and the earth

"by His Light the heavens and earth are illuminated."

This does not mean that Allah is present in the heavens and the Earth but it means that the heavens and the Earth and everything that is in it, Allah has guided us to them. He is the creator of everything.

Noor e Mukhlooq is of two kinds. 1. Hissi, 2, manvi.

“Hissi” is Sun, Star, Sun, moon etc, “Manvi” is noor of iman, ilm, hidayaah,

لِّلْمُتَّقِينَ ۖ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۖ مَثَلُ

نُورِهِ كَمِثْلَا نُورِ الْمِصْبَاحِ فِي زُجَاجَةٍ

Root of **Misbah** is meem saad baa, and its on the pattern of mifaal مفعال. Which is the pattern for Ithmu A'laa.

الزُّجَاجَةِ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُّبَارَكَةٍ

Root of **Durriyyun** is Daal ra ra or daal ra hamza (dar un)

Ali bin Abi Talhah reported that Ibn Abbas said:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ...

Allah is the Light of the heavens and the earth means, the Guide of the inhabitants of the heavens and the earth.

... مَثَلُ نُورِهِ ...

The parable of His Light, There are two views concerning the meaning of the pronoun (His).

The first is that it refers to Allah, may He be glorified and exalted, meaning that the parable of His **guidance in the heart of the believer** is كَمِثْلَا نُورِ الْمِصْبَاحِ is a niche. (Ibn Abbas.)

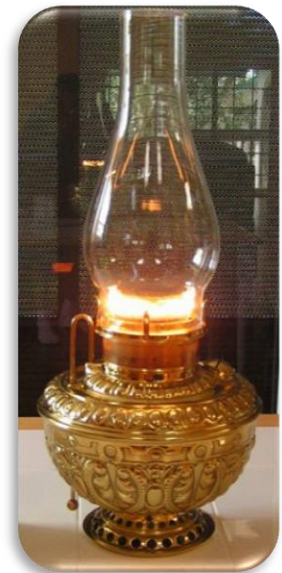
The second view is that the pronoun refers to **the believer**, which is indicated by the context of the words and implies that the parable of the light in the heart of the believer is as a niche. So the heart of the believer and what he is naturally inclined to of guidance and what he learns of the Qur'an which is in accordance with his natural inclinations are

... الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ ...  
the glass as it were a star **Durriyyun**,

- Some authorities recite the word **Durriyyun** with a **Dammah** on the **Dal** and without a **Hamzah**, which means pearls, i.e., as if it were a star made of pearls (**Durr**).
- Others recite it as **Dirri'un** or **Durri'un**, with a **Kasrah** on the **Dal**, or **Dammah** on the **Dal**, and with a **Hamzah** at the end, which means reflection (**Dir'**), because if something is shone on the star it becomes brighter than at any other time.
- The Arabs call the stars they do not know **Darari**.

- The niche is the chest of the Momin.
- The lamp is the imaan (nur) of the Momin.
- The glass enhances the nur of Momin. The iman and guidance (nur) of Momin is beneficial to him, and also with this nur the Momin benefits the whole environment around him.
- The oil is the ilm e hidayutt (Qur'an ).

The heart of the believer in its purity and clarity is likened to a lamp in transparent and jewel-like glass, and the Qur'an and **Shariah** by which it is guided are likened to good, pure, shining oil in which there is no impurity or deviation.



## Ahadith

In the Two **Sahihs**, it is recorded that Ibn Abbas, may Allah be pleased with him, said:

"When the Messenger of Allah got up to pray at night, he would say:

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَنْ فِيهِنَّ

O Allah,  
to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them.

It was narrated that Ibn Mas`ud said,  
"There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face."

Allah shows the way to the ones whom He chooses, as it says in the **Hadith** recorded by Imam Ahmad from Abdullah bin Amr, who said,

"I heard the Messenger of Allah say:

إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ ثُمَّ أَلْقَى عَلَيْهِمْ مِنْ نُورِهِ يَوْمَئِذٍ، فَمَنْ أَصَابَ مِنْ نُورِهِ يَوْمَئِذٍ اهْتَدَى وَمَنْ أَخْطَأَ ضَلَّ فَلِذَلِكَ أَقُولُ: جَفَّ الْقَلَمُ عَلَى عِلْمِ اللَّهِ عَزَّ وَجَلَّ

Allah created His creation in darkness, then on the same day He sent His Light upon them. Whoever was touched by His Light on that day will be guided and whoever was missed will be led astray. Hence I say: the pens have dried in accordance with the knowledge of Allah, may He be glorified."



## Ahadith

"The Messenger of Allah said: Hearts are of four kinds:  
the heart that is clear like a shining lamp;  
the heart that is covered and tied up;  
the heart that is upside-down; and  
the heart that is clad in armor.

- As for the clear heart, it is the heart of the believer in which is a lamp filled with light;
- as for the covered heart, this is the heart of the disbeliever;
- as for the upside-down heart, this is the heart of the hypocrite, who recognizes then denies;
- as for the armor-clad heart, this is the heart in which there is both faith and hypocrisy. The parable of the faith in it is that of legume, a sprout that is irrigated with good water, and the likeness of the hypocrisy in it is that of sores that are fed by blood and pus. Whichever of the two prevails is the characteristic that will dominate.

*Its chain of narrators is good (**Jayyid**) although they (Al-Bukhari and Muslim) did not record it.*

## Ponder!!

- ✓ The heart of a believer is like a niche and on it is a lamp which is in a Zujaajah, it is due to this glass over the lamp that it glows brightly. If one takes off the reflector the lamp will still give light but the effect will not be the same as the light will spread everywhere but will not be as bright then. In olden days in Arab there use to be lamps of this kind where the lamp was enclosed in a glass case. This is to protect the light from going off due to wind or rain and also to give a brighter glow.
- ✓ Note how the lamp is in the glass case and is more protected by being on the niche.
- ✓ The glass works as durriatun a bright star. Its not an ordinary star. It's a bright star.



Olive oil is produced in countries such as Syria. It grows in area which are in the center where there is lots of Sun and not in the East or West.

This oil has a glow of its own even when it is not burning and when it burns it does not give too much of smoke like other oils.

"Blessed": yielding multiple benefits which is neither eastern nor western": which grows in an open plane or on a hill, where it gets sunshine from morning till evening. Such an olive tree yields fine oil which gives a bright light. On the other hand, a tree which gets sunlight only from the east or only from the west, yields thick oil which gives weak light.

Nurun a'laa nur means the light of imaan and the light of the knowledge of Qur'an.

زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ

لَمْ تَمْسَسْهُ نَارُهُ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن

If someone seeks knowledge of Qur'an without imaan he does not get much benefit from Qur'an. In the the same way, when a person has imaan and has no knowledge of Qur'an he fails to get the true taste of imaan.

**Yadribul amthaal....** This means two things: First, He knows what parable can best explain a certain reality, and secondly, He knows who is entitled to receive this bounty and who is not. Allah has no need to show His Light to the one who has no desire or longing for it and who is utterly lost in worldly pursuits and in seeking material pleasures and gains. This bounty can be bestowed only on the one who in the knowledge of Allah has a sincere desire for it.

In verse 35 Allah (swt) has tried to explain what guidance is, who receives, and what are the benefits of that guidance.

If Allah (swt) is the nur of Earth and Heaven then how is it possible that he would not guide what He himself has created.

يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ

شَيْءٍ عَلِيمٌ ۝ فِي بُيُوتِ الَّذِينَ اللَّهُ أَنْ تَرْفَعَهُ وَيُذَكِّرَ

This “nur” is sent to the heart of a believer

The Guide of the inhabitants of the heavens and the earth.

... اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ...

This is the likeness of the heart of the believer.



... مَثَلُ نُورِهِ ...

... كَمِشْكَاةٍ ...

The heart of a believer is like a niche. On which is a lamp.

... فِيهَا مِصْبَاحٌ ...

This lamp is in a glass the glass as it were a star. This is the flame that burns brightly.

... الْمِصْبَاحُ فِي زُجَاجَةٍ ...

... الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ ...

Lit from a blessed tree, means, it is derived from olive oil, from a blessed tree.

Whose oil would almost glow forth (of itself), though no fire touched it.  
Abdur-Rahman bin Zayd bin Aslam said: (this means) because the oil itself is shining.

An olive, neither of the east nor of the west, whose oil would almost glow forth (of itself),  
"This is the best kind of oil. When the sun rises it reaches the tree from the east and when it sets it reaches it from the west, so the sun reaches it morning and evening, so it is not counted as being in the east or in the west."

... يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ ...



زَيْتُونَةٍ ...

... يَكَادُ زَيْتُهَا يُضِيءُ  
وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ..

زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ  
يَكَادُ زَيْتُهَا يُضِيءُ ...

the Guide of the inhabitants of the heavens and the earth.

... نُورٌ عَلَى نُورٍ ...

### Light upon Light!

Al-Awfi narrated from Ibn Abbas that this meant the faith and deeds of a person.

As-Suddi said: ( نُورٌ عَلَى نُورٍ Light upon Light!),

"Light of the fire and the light of the oil: when they are combined they give light, and neither of them can give light without the other.

Similarly the light of the Qur'an and the light of faith give light when they are combined, and neither can do so without the other."

.. يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ

..

# Questions

What is the meaning of Mubarak? “Al khayru kathiru thabit”. Full of blessings.

What is the meaning of nurun a'laa nur? The first nur is the oil itself which has a glow of its own and the second nur is when it is burnt and it gives light. The first nur is the nur of imaan in the heart of a believer and the second is wahee, guidance from Allah (swt)

What is Allah's “nur”? Wahee, Deen e Islam.

What is the relation between Allah (swt) will and his wisdom?  
Always remember wherever there is Allah's mashiyutt (Allah's will) mentioned it is with Allah's hikmah (Allah's wisdom).

Mashiyutt illahi is with hikmah, meaning Allah (swt) does not want bad for anyone and Allah (swt) wants to guide everyone and he has created everyone on fitrah but it is the bad surroundings that corrupt a person. It means one who is sincere, Allah (swt) takes him to that nur (guidance).

Why are examples mentioned in Qur'an? They are sometimes used to explain something that one cannot see. To explain ma'qool (something one has in one's mind but cannot explain) with mahsoos (something one can see). To relate something that cannot be seen with something that can be seen.



# سُورَةُ النُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿٢٤﴾ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ  
نُورِهِ ۚ كَمِشْكَوَةٍ فِيهَا مِصْبَاحٌ مِّصْبَاحٌ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ  
كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا  
غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ ۗ  
يَهْدِي اللَّهُ لِنُورِهِ ۚ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ ۚ وَاللَّهُ  
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٥﴾ فِي بُيُوتِ أَذْنِ اللَّهِ أَن تَرْفَعَ وَيُذْكَرَ فِيهَا

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ  
[البقرة: 127]

*May Allah forgive me if I have made any mistakes or have given  
any false information.*