

Allah is Noor (Light) of the Heavens and the Earth (Surah Noor aya #35).

Detail Explanation:

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 مَنْ يَشَاءُ وَيَضْرِبُ
اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Translation: 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 is a lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it get sun rays only in the morning) nor of the west (i.e. nor it gets sun rays in the afternoon,- but it is exposed to sun all day long), whose oil would almost glow forth (of itself), thought 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:

Detail Explanation:

The Metaphor of Divine Light: Allah's guidance in the hearts of believers is likened to a brilliant, self-radiant light.

- * The Niche (Mishkat):** Represents the human heart or the place where faith resides.
- * The Glass (Zujajah):** Likened to a shining star, symbolizing the purity and receptiveness of the believer's heart (like clear glass) illuminated by faith.
- * The Lamp (Misbah):** Represents the source of guidance, the divine revelation (the Quran) and the light of Prophethood (Muhammad SAW).
- * The Blessed Olive Tree:** Symbolizes the pure, continuous, and abundant source of this light (Allah's revelation).
- *"Light upon Light" (Noorun 'ala Noor):** Emphasizes the intensity, clarity, and multi-layered nature of divine guidance. Every human is born on Fitra, He has a conscious which automatically guides him to what is right and what is wrong It nourishes the soul regardless of external circumstances. And then on top Allah sends His Revelations through His Books and His Messengers.
- *Allah Guides Whom He Wills:** The verse concludes by stating that Allah guides to this light those who are receptive and sincere.
- *Key Message:** The verse beautifully describes the transformative power of true faith and divine guidance within a believer's heart, contrasting it with the darkness of disbelief and misguidance.

The word light is also used for knowledge, and ignorance is termed as darkness. Allah is the Light of the universe in this sense too, because the knowledge of reality and of right guidance can be obtained from Him alone; without having recourse to His Light, there will be nothing but darkness of ignorance and the resultant vice and wickedness in the world.

“Blessed”: yielding multiple benefits.

Which is neither in the east nor in the west: which grows in an open plane or on a hill, where it gets sunshine from morning till evening. Such an olive tree yields the 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. It means Allah's guidance is unblemished, always available who desires is

In this parable, Allah has been likened to the Lamp and the universe to the Niche. The glass shade is the veil behind which Allah has concealed Himself from His creation. This veil is not a physical veil for concealment, but a veil caused by the intensity of divine manifestation. The human eye is unable to see Him not because of the intervening darkness but because of the intensity of the all pervading, all-embracing Light radiating through the transparent veil. The human vision which is limited in nature cannot comprehend it. It can only comprehend and perceive limited physical lights which vary in brightness, which disappear and reappear, and Which can be perceived only by contrast to existing darkness. But the Absolute Light has no confronting darkness. It does not vanish, it shines forth and pervades all around with ever existing glory; it is beyond human perception and comprehension.

As for the lamp which is lit with the oil of a blessed olive tree, which is neither eastern nor western, this is a metaphor to give an idea of the perfect light of the lamp and its brilliance. In antiquity the source for brilliant light were the olive lamps, and the most superior oil for the purpose was that obtained from a tree standing in an open and elevated place. The epithet of Lamp for Allah in the parable does not mean that Allah is deriving His energy from some external source. It only means that the Lamp of the parable is not an ordinary lamp but the most brilliant lamp that can be imagined. Just as a brilliant lamp illuminates the whole house, so has Allah illuminated the whole universe.

Again, the words "its oil is (so fine) as if it were going to shine forth by itself though no fire touched it", are also meant to emphasize the brilliance of the light of the lamp, which is being fed by the finest and most readily combustible oil. The olive and its being neither eastern nor western, and high combustibility of its oil by itself' (without fire), are not the essential elements of the parable, but attributes of the lamp, which is the primary element of the parable. The essential elements of the parable are only three: the Lamp, the Niche and the transparent Glass Shade.

The sentence: His light may be likened, dispels the possible misunderstanding that one could have from the words: Allah is the light of the heavens and the earth. This shows that the use of the word light for Allah does not at all mean that the essence of His Being is nothing but light. In essence, He is a Perfect Being, Who is All-Knowing, All- Powerful, All-Wise etc. and also possessing all Light has been called Light itself because of His Perfection as a source of Light, just as somebody may be called Grace on account of his being highly gracious and beneficent and Beauty because of his being highly beautiful and attractive. Also means people whose nature is not perverted by wordly desires, arrogance, selfishness, showing off and injustices and transgressions will get Allah's guidance without much effort.

That is, although Allah's Light is illuminating the whole world, everybody does not and cannot perceive it. It is Allah alone Who blesses whomsoever He wills with the capacity for perceiving His Light and benefiting by it. Just as the day and night are alike to a blind man, so is the case of a man without the gift of inner perception. He may see the electric light, the sunlight, the moonlight and the light from stars, but he cannot perceive the Light of Allah. For him there is nothing but darkness in the universe. Just as a blind man cannot see the stone in his way

unless he stumbles over it, so is the man without the gift of inner perception, who cannot perceive even those realities around him which may be all brilliance and shining by Allah's Light. He will perceive them only when he is overtaken by the consequences of his own misdeeds.

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.

