



DAY 17

RAMAḌĀN 2024



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اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ ۚ كَمِشْكَوَةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ

Allah is the Light of the heavens and the earth. The example of His light is that of a niche, in which there is a lamp; the lamp is in a glass... [24:35]

ANSWER:

Nūr / Light

COMMENTARY

The scholars call this verse as the ‘Verse of Radiance’, because it describes in great detail the radiance of faith and the darkness of disbelief.

The definition of Nūr (Light)

Imām Ghazzālī *rahimahullāh* has given the definition of Nūr (light) as ‘something which is bright and manifest on its own, and makes other things bright and evident’. Tafsīr Mazharī has explained that Nūr is in fact that condition which is initially perceived by man’s sense of sight, and then through that perception he comprehends all those things which can be seen by eye, such as in the case of rays of sun and the moon, which on falling on a solid mass brightens it up, and then through the reflection from solid mass brightens other things. Hence, it is evident that the word Nūr cannot be used for Allah Ta‘ālā in its literal or common meaning, because He is free from body and materiality. Therefore, there is consensus among the scholars that the use of word Nūr for Allah Ta‘ālā in the verse under reference is purported for Munawwir, meaning the one who brightens, or may be the master of brightening is referred here as Nūr, in the same way as the possessor of grace is sometimes called Grace, or the possessor of justice is called the Justice. So, meaning of the verse is that Allah bestows Nūr to earth and the heaven, and to everything living there, and the Nūr is purported to be the Nūr of righteousness. Ibn Kathīr has reported the explanation put forward by Sayyidnā Ibn ‘Abbās *radi‘allāhu ‘anhu* that (that is, Allah is the Guide of all living in the heavens and the earth).

The Nūr of the Holy Prophet ﷺ

Imām Baghawī *rahimahullāh* has narrated that Sayyidnā Ibn ‘Abbās *radi‘allāhu ‘anhu* once enquired from Ka‘b al-Ahbār as to how would he explain this verse: **(The example of His light is that of a niche)**. Ka‘b al-Ahbār, who was a great Muslim scholar of Torah and Injīl, said that this example was meant for the heart of the Holy Prophet ﷺ. Mishkāṭ (the niche) stands for his chest, Zujājah (glass) for his heart and Misbāh (lamp) for his prophethood. What was unique about this Nūr of prophethood was that even before the declaration of prophethood it had the illumination of light for the people. When the revelation from Allah is coupled with the Nūr of prophethood, then it turns into such radiance that the whole world is brightened.



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Before the declaration of prophethood of the Holy Prophet ﷺ, and even before his birth, some strange and amazing events had taken place in the world, which were in fact advance notice of the incoming prophet, and are called *Irhasāt* in the vocabulary of the scholars of hadīth. The difference between this word and miracle is that the latter is used for such unusual events which are bestowed by Allāh Ta'ālā to his messengers for the endorsement of their prophethood, while *Irhasāt* are those unusual events which happen before the declaration of prophethood. There are a number of unusual incidents which are recorded by several authentic narrations, and have been compiled by Shaikh Jalāluddīn Suyutī *rahimahullāh* in his book *Khasā'is Kubrā* and by Abū Nu'aim in his *Dalail-un-Nubunwah*. Other scholars have also collected many such incidents in their books. Tafsīr Mazharī has reproduced a good number of these events.

And Allāh Ta'ālā knows best.

