

c. The ayat itself says that the example of His light (Noorih) – the possessive article 'His' further negates the possibility that this metaphor could refer to Allah.

C. Lamp similitude – analysis of the imagery used in this similitude:

1. Niche – represents the chest/heart of humans which is the dwelling place of the ruh.

2. Glass containing the lamp.

a. Glass is so pure and clean that it is itself 'as if it were a shining star'. Like the heart of humans which is constantly being rusted. To remove the rust, the Prophet (SAWS) told us to have remembrance of Allah and read the Qur'an. This must be clean for the light to pass through the glass – similarly, the human heart must be pure so that it can perceive reality and discern right from wrong.

b. Glass casts a uniform distribution of light.

c. Glass protects the fire from the wind – not subject to blowing winds. Similarly, the human heart should not be manipulated by the thought and opinions of those around.

3. Pure oil from a blessed olive tree – neither from the east or west.

a. Best olive comes from the trees planted at the top of the hill – blessed tree.

i. Best place to plant a tree is on the top of the hill where is evenly exposed to the sun. Doesn't get too much sun in the morning and too little at night, or vice versa.

ii. Similarly, we should not restrict ourselves to the limitations of man-made thought arising in the east or west.

iii. *Editor's notes: The source of our strength is Allah. Our focus and goal is Allah. We should not be motivated by temporal desires as represented by the east and west. We are motivated by the realization that to Allah is our final destination.*

b. From this tree comes the best, purest oil to fuel the lamp.

c. The oil itself is so pure that it is as if it glows even when no fire touches it – like the pure fitrah. Those with pure fitrah have light from within which provides insight into the true reality. In this moral consciousness is the seed of Imaan. Knowledge of Allah is already present in all humans, but it must be actualized.

4. Fire: revelation/wahi from Allah. When the wahi descends on the heart of those with pure fitrah, Imaan is actualized.

a. When 'noor al-fitrah' meets the noor of the Qur'an (revelation) Imaan is actualized.

b. This actualization results in an explosive/burning Imaan which guides the believers and permeates their entire personalities.

c. Surat al-Baqara, ayat #15+: Allah likens the light of wahi to a fire.

i. Sight requires eyes and light

ii. Begin in darkness – no external light to guide them. Then Allah sends an external light – the fire, but then Allah takes away their eyesight. They are blind and cannot see.

iii. Similitude for the revelation which is sent through Muhammad (SAWS). But, those who reject lose their eyesight – the revelation is still there, but they cannot process the light because their eyes are now blind.

5. Two possible translations:

a. Allah guides to His light whomsoever He pleases.

b. Allah guides to His light those who desire to be guided.

VI. Spiritual Manifestations of Imaan: ayat 36+37.

A. Reference Surat al-Ahzab, ayat #35 – further describes the characteristics of true believers.

B. 'Ibadaat to Allah:

1. Spend their time in 'houses built for remembrance of Allah' – i.e. masjids.

2. What do they do in the masjids? – glorify Allah – yusabihu lahu – in the morning and evening.

3. Rijalun: courageous people, real men.

4. No trade can divert them from the remembrance of Allah, from salat and zakat – no worldly distraction.

5. Intense fear (khauf) of the accountability of the Day of Judgment.

VII. Reward of the Believers: ayat #38.

A. Jizaa:

1. Level in jenna will be determined according to the best of your deeds

2. Reward is proportionate to your deeds.

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Marcel A. Müller



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