

# AL-QURAAAN'S METAPHORICAL USE OF THE TERM NUR (LIGHT)

## WITH THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL.

Although Allah (S.W.T.) has gifted us with intelligence, the Holy Quraan never refers to our intellect as 'nur' (light). However, it refers to our Rabb, our Nabie (S.A.W.) and the Noble Quraan itself as 'nur' (light).

Concerning Allah (S.W.T.), we read in Sura Nur (ch. 24): 35:-

"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 a lamp. ..."

Concerning our Nabie (S.A.W.), we read in Sura Ahzab (ch. 33): verses 45 & 46:-

"O Prophet! Truly we have sent thee as a witness, a bearer of glad tidings, and a warner, --- and as one who invites to Allah's (grace) by His leave, and as a lamp spreading light."

Concerning Al-Quraan, we read in Sura al-Nisa (ch.4): verse 174 and Sura A'raf (ch 7): verse 157:-

"O mankind! Verily there has come to you a convincing proof from your Rabb: for We have sent unto you a light (that is) manifest."

And

"... So it is those who believe in him, honour him, help him, and follow the light which is sent down with him, --- it is they who will prosper. "

Then in Sura An'am (ch. 6) : verse 122 we are told that when a devotee increases his / her nearness to Allah (S.W.T.), such a person is granted a 'light' to walk with a new life amongst others.

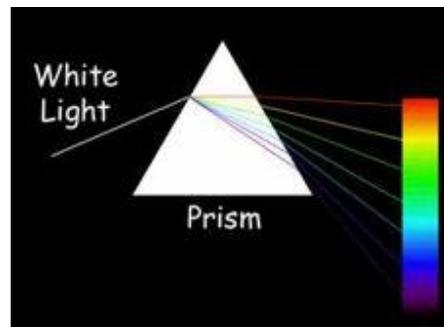
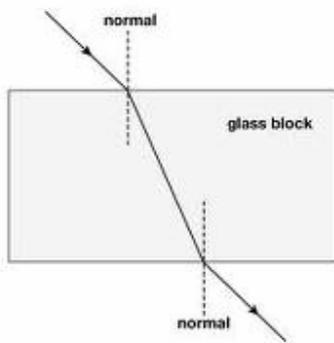
Human beings can be compared to transparent, translucent and opaque substances:

Some folk are transparent --- they are willing to receive and respond to the divine call.

Some are translucent --- they are willing to receive only some aspects of revelation (i.e., what suits them).  
Others are opaque --- they are not willing to accept divine guidance at all.

Why is it that human intellect is not referred to as nur (light)?

Compare the emergent ray of a rectangular block to the emergent ray of a prism (using white light).



The one may be related to ordinary, one-dimensional knowledge (human knowledge), while the other can be understood as multidimensional knowledge received through the Holy Quraan!

Only through the combination of divine knowledge and human intellect can the human being reach full fruition, --- just as a plant needs water or moisture to grow and develop into a healthy tree bearing good fruit!

### **Worksheet**

1) Why is it that our Rabb speaks of Himself, His Nabie (S.A.W.) and His revelation (i.e., Al-Quraan) as nur (light), but he does not refer to human intellect as such?

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