

“From Darkness to light: A Qur’anic perspective”

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢٥٥) لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢٥٦) اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢٥٧)

The Qur’an talks about the believers being pulled out of the darkneses into the light on multiple occasions and the one occasion that I want to talk to you a little bit about Insha Allah in this session is the one I recited to you. I chose to recite the passage in the beginning, because I believe that reciting the Qur’an and listening to the recitation of the Qur’an, not only is that an act of worship, but actually it has an effect on our Emaan; listening to the recitation of the Qur’an to the one reciting and the one listening also it effects and benefits their Emaan and if we are gonna benefit from something from the understanding of these Aayah we should also benefit from the Barakah of its recitation. Plus of course it fulfills the beautiful Sunnah of the Prophet (peace be upon him) *يتلو عليهم آياته* read on to the people, recites the Aayaat on to the people. In any case, Allah Azza wa Jal if you notice I started reciting with the Aayah that probably most of you memorized. Which Aayah is that? ‘Ayatul kursi’. This grand Aayah of the Qur’an, “Sayidatul Ayaatul Qur’an”, the grand leader, the chief Aayah of Qur’an. Allah Azza wa Jal describes some of His most fundamental qualities and how Incredible, how Awesome He is, how Magnificent He is. That there is no one worthy of worship, only He is, in any shape or form except He is. Now you have to

understand Suratul Baqarah is a Makki surah, or a Madani surah rather, Prophet (Peace be upon him) already moved to Medina and the Muslims (some of them have been Muslims from the very beginning and some of them relatively new) but all of them understand the basics of Islam and the most basic teaching of Islam is لا إله إلا الله right? It's the most basic teaching of Islam and this far into the message of Islam, Allah chooses to reveal an Aayah that goes back to the basics, this far in! This should be like early Makkan Qur'an, you should be learning about لا إله إلا الله but الله لا إله إلا هو and these kinds of Aayat come in the Madani Quran. You know why? Because they are just not information they are reminder because somebody could say, لا إله إلا الله, and be a Muslim but they are not conscious of what that really means. And so especially in the Madani Qur'an when we hear Aayaat about the Qur'an, when we hear Aayaat about Tauheed, they are actually a reminder to the Muslims that they need to refresh their Eeman, they need to go back to those basics, that I need to hear لا إله إلا الله as though I never heard it before, I have to start over again and this is one of the beautiful things in our faith is this Tajdeedul Emaan, the revival of Emaan. Because our faith is not just an intellectual thing; everybody knows, لا إله إلا الله, everybody here knows it, there is no one in this audience that doesn't know لا إله إلا الله, but you know what, our hearts and our minds are two different things. The heart needs to be reminded of لا إله إلا الله so it's shaken by it. We don't feel لا إله إلا الله, sometimes. The Aayaat in Medina that remind us of Tawheed, that remind us of Allah's attributes aren't just there to teach us; they're actually there to shake us up. Allah says 'أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

heart should be full of fear from the remembrance of Allah', وَمَا نَزَلَ مِنَ الْحَقِّ , 'Because of whatever came down from the truth'. Understand also that in Madani Qur'an the word, لَا إِلَهَ إِلَّا اللَّهُ, obviously a negation of any form of Shirk that we shouldn't be associating partners with Allah. When the Mushrikoon of Makkah the Idol worshippers of Makkah thought about that, they thought this is negating their idols, this is negating the things that they worship they have around the Ka'ba and Allah is saying none of those should be worshiped, only Allah should be worshiped but when the same thing is being said to the Muslims in Medina, there are no idols. What idols are there? There's no Shirk going on, and by the way every time لَا إِلَهَ إِلَّا اللَّهُ is mentioned, every time it's mentioned it's supposed to destroy some form of Shirk. It gets rid of Shirk it's part of the definition of the statement. So there is another kind of Shirk in Medina, a hidden kind of Shirk, there's an obvious kind of Shirk in Makkah. It's those idols you can see them right in front, Al-Laat, Al-Manaat and Al-Uzza. Allah mentions them by name but on the other hand we have another kind of Shirk creeping into what is supposed to be a believing community and this hidden form of Shirk, Qur'an calls it Nifaaq – Hypocrisy and so just like the outside shirk has to be destroyed by what? لَا إِلَهَ إِلَّا اللَّهُ, just like that the inside shirk will be destroyed by لَا إِلَهَ إِلَّا اللَّهُ.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ , the Living, the Source of all life, the Maintainer of all things and the Source of all things that stand, all things that exist. When somebody internalize that, you know what they realize? No matter how much I think I have accomplished none of that was me, none of that was me, all of that was Allah, I have no credit, I take no

credit. That is entirely given by Allah. There are so many more people that are more qualified than I am, that are more intelligent than I am, that are better spoken than I am, that Allah will not give opportunity to. And there are so many more that are much less qualified than I am and Allah will give them way more opportunities than me because He's the source. When you realize that he's Al-Hai, then you realize that your life isn't actually yours, it's not yours, it's a gift given by Allah. Which means it can be taken at any moment because He's al-Hai, He is the eternally living, He's the one maintaining that life Al – Qayyum and if He's the one maintaining it, لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ , anyone else, any other living thing needs sleep, needs rest, needs downtime; sleep doesn't get a hold of Him, slumber or sleep. He doesn't get drowsy doesn't get sleepy, لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ . This is by the way comes up so much in the Qur'an that we don't even think about it. He keeps saying He owns everything in the skies and in the earth, He owns everything in the skies and in the earth. By the way, He says He owns everything in the skies and in the earth or whatever lies in the skies and the earth exclusively. He is the only Owner of the skies and the earth. You know when you buy your house and your name's on the title; it says owner and it says your name. When you pay off, let's just say your 'Islamic Mortgage' and you finally get the deed and it says 'Owner of the Property' in your name, just write on top of that, لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ . It ain't mine, that's His, that's His. Who remembers that? Who thinks when they go into their car, "This is not my car"? Who thinks when they go into their closet and they're putting their clothes on, "These aren't my clothes; it's given to me"? Who looks at their hand and doesn't say, "This is my hand"? It's not my hand, it's a gift that I didn't pay for, I didn't pay for it.

He owns everything in the skies and the earth. Thinking about that will change the way you live, just thinking about *لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ*. And when you realize He owns everything, He is in complete charge of everything, then where are you going to go? You know we go to people when they own something. You go to the judge because he owns authority. You go to the store because they own the merchandise. You go to the lawyer because he owns some expertise. You go to different sources because they own something you need. That's the world, we depend on each other because each of us owns different things in a limited sense. But Allah Azza wa Jal says on judgment day, "It will become very clear who owns everything". Because in this world every one of us is in need. I'm in need, there are some things I need from my family, there are some things my family needs from me. There are some things I need from my work and there're some things my work needs from me. There are some things I need from my government, and my government needs some things from me. This is a world of interdependent needs. But no day will come that will be clearer about the needs than judgment day. If there's one day that you and I will feel need it's that day when we don't even have clothes on, when we have no friends left. Anybody we depended on has disappeared, there's nobody, nobody. It is the greatest single gathering of humanity ever and yet you will feel the loneliest you have ever felt in your entire existence at the same time. And at that moment you still need someone, someone to speak on your behalf. And Allah says *مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ* whose gonna make a case on his behalf unless if Allah gives him permission? Who are you gonna get, you're gonna need somebody to speak on your behalf. You will get no one unless Allah grants permission and He granted that

permission to Prophet (Peace be Upon Him). You know, this is an honor given to Prophet (Peace be Upon Him). But even the way it's said **من لا**, meaning **مَنْ ذَا الَّذِي**, **من الذي**, the **ذَا** there, is very important it's even hard to communicate in English what that **ذَا** is doing there **مَنْ ذَا الَّذِي يَسْتَفَعُ** Who at all, anyone out there wanna speak on this guy's behalf? Anyone there? **مَنْ ذَا الَّذِي يَسْتَفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ** And then you come before, you know this is judgment day, it's court. You're coming before the judge and when you come before the judge you're supposed to bring your case. And if you are the accused and you are in court, when you come before the judge then you are supposed to say or your lawyer is supposed to say, "Well, your Honor, you don't know the whole story. I know he committed this crime but there's some background information, he had a tough childhood, society messed him up, it was his friend's fault. There is some background information that, your Honor, you should consider before you punish him". You understand? So the lawyer tries to bring up the new evidence to defend his plaintiff, the accused. Allah says **يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ**, He knows what they have in front of them, what they are presenting and everything behind them. He has more background information than they have about themselves. What case are you gonna bring in front of Allah? What evidences are you gonna bring in front of Allah on the judgment day? **يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ**, On the one hand He knows everything in front and behind of you more than you and I will know about ourselves and on the other hand we, even together, **يُحِيطُونَ**, they will altogether not be able to encompass anything from his knowledge. **شَيْءٍ مِّنْ عِلْمِهِ**, you know, you can't even know anything from

Allah's knowledge. When you and I learn Quran, we learn some things that Allah chose to teach us, some things that Allah chose to teach us. But even that combined is a small, not even something small, compared to Allah's knowledge itself (Subhanahu wa Tta'aalah). We think we're knowledgeable, we don't know anything. One of my favorite Ayaat in Quran is about, when we were born, when we were born, when we come out of our mothers, every one of us came out of our mothers. هو الذي اخرجكم من بطون امهتكم , He's the one who took you out of the bellies of your mothers, He delivered you. The doctor didn't deliver you, the push didn't deliver you, the C-section didn't deliver you. He is the one who pulled you out of your mothers, because there were so many more that came out without life. There are so many more that didn't come out alive. He delivered you, that successful delivery, and then He says, by the way, when the baby comes out does the baby know anything? No. Allah says لا تعلمون شيء , He didn't say you didn't know anything because when He brought you out of the belly of your mother, this is the past, هو الذي اخرجكم من بطون امهتكم الماضي , هو الذي اخرج , this is the past, لم تعلموا شيء , ما علمتم شيء , لم يقل , لا تعلمون شيء , which is a حال and it could be استئناف .. which means in simple English you still don't know anything, SubhanAllah! He didn't just say He brought you out of your moms and you didn't know anything. He says He brought you out of your mothers and you still don't know anything. لا تعلمون شيء . What are you gonna encompass out of Allah's knowledge? What are these Aayaat doing? They are putting us in our place, Ya-Rabb I don't know anything. The angels have access to the unseen, we read about the Arsh. They do Tawaaf of the Arsh. We read about it. We read about the angels.

We read about the Jinn. They see the angels and the Jinn, we read about, اللوح المحفوظ . They guard the, لوح المحفوظ . They have way more knowledge than we do. The angels see a lot more; they see the seen and Allah has given them the unseen, because they are the creatures of the unseen. They even know more about ourselves because they write all our deeds down, the ones we know and the ones we don't remember. They lock them down, كِتَابٌ مَّرْقُومٌ , right? They lock them down and even the angels say, رَبَّنَا لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا . Master we have no knowledge. We don't know anything. Allah!, The angels don't know anything! What do we know then? لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا? Except what you taught us. That's all we know. Except the little that you've given us. This puts the believer in his place. These Aayaat are supposed to put us in our place. Emaan is about putting yourself down, you don't declare Allah's greatness until you realize how low you are, how low I am, you know, declaring the Takbeer of Allah is declaring one's own lowness. There is no higher position than 'Rab' and there is no lower position than 'Abd'. There is no job description lower than 'Abd' in the world. Slave is the lowest you can go, you can't go lower than that, there's no job lower than that. And that's when you realize the true greatness of Allah, SubhanAllah. So he says لَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ except for whatever He wants, وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ . His throne his kingdom extends the skies and the earth وَلَا يَئُودُهُ حِفْظُهُمَا . And guarding the skies and the earth, now guardianship is mentioned, so please remember this. Allah says guarding the skies and the earth does not exhaust Him. What do we learn from that? So Allah Azza wa Jal says وَلَا يَئُودُهُ حِفْظُهُمَا , guarding the skies and the earth doesn't exhaust him.

He didn't just tell us he's owning it, He didn't just tell us He owns the universe. He also told us He guards it. You know what that means? He guards everything in it. He guards the sun, he guards the moon, he guards the sky, he guards the cloud, he guards the little bird that leaves the nest, he guards the egg that's still sitting in the nest, he guards you and me when we're getting in our car, he guards my children when they get on the bus. There's no way that bus will reach the school until Allah guards it, it will not. The security system you have installed at home, does not guard your house, Allah does. Allah is guarding our house. Allah is guarding our money, it's not the FBIC insurance, it's not. Allah is guarding it. Allah is guarding entire nations, human beings and every moment of everyday. And guarding all of this does not exhaust Allah. Human beings when they think about guarding, in human experience *ولله مثل الاعلى* human beings know that guarding something comes with exhaustion. Ever seen security guards? What do they do all the time? It's exhausting, they have to have shifts, they have to march because if they stand in one place they'd go to sleep. That's guarding for us. Allah does not get exhausted guarding the entire universe, in all of its existence. And then when he tells us, *وَهُوَ الْعَلِيُّ الْعَظِيمُ* He is the ultimately high, the truly great. Now that he has declared himself this and you should have Emaan in Him. Then he tells us *لَا إِكْرَاهَ فِي الدِّينِ* . There is no, no need, there's absolutely no room to force anybody in any shape or form into the religion. There is no coercion or forcing in to Islam. *لَا إِكْرَاهَ فِي الدِّينِ* . Why does he say that? You don't have to tell people to come. "I don't need them", Allah says, "to have Emaan". Don't force anybody to the Deen. Allah is already as high as He can be, the highest imaginable,

beyond imagination. He doesn't need a slave to worship Him. "Don't force anybody to worship me." **لَا إِكْرَاهَ فِي الدِّينِ**. I'm telling that to the youth here, parents are yelling at their children, "Make Salaat, make Saalat, make Saalat". "Yeah mom, I know, I know, I know", the youth who you think, "Oh my God, that's so annoying. Every few hours mom comes back and tells me to make salat", and you know and then you make salat without making 'wudu' because you don't care! That's your Rukoo', that was the Rukoo', superfast, OK. Allah is letting you know Allah is not forcing you. Your parents might be. Allah says "I don't want it. I don't want that, it's unacceptable to me, have it your way, be free, go ahead, **قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ**, the straight path has already been made very clear from the deviant one." Straightness has already been clarified. People who want to take it, will take it. **فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ**. And He gives us an image, "Whoever will deny forces of rebellion" There are forces of rebellion that want you to believe in them. There's rebellious urges inside you that want you to believe that your temptations will lead you to happiness and that's what you should believe in. There are forces inside you that make you think that greed is good for you, your pride is good for you, your show off attitude is good for you. There are things inside you, this Fujoor inside you, **فَالْهَمَّهَا فَجُورُهَا وَتَقْوَاهَا** Allah is telling us in this Aayah, "Whoever fights the forces of rebellion inside and outside". Outside Taghoot is like the leader the 'Faraina' of the world, the 'Firauns', the idols. Inside US there's Taghoot too, there's rebellious forces inside. Whoever can deny them successfully **وَيُؤْمِنُ بِاللَّهِ** – and then believe in Allah. The Emaan in Allah was mentioned next, because you

can't really believe in Allah if you haven't conquered the forces of rebellion. Until you put the rebellion down, what good is Emaan? What good is Emaan? The surah begins (this is towards the end of al-Baqarah), the surah began talking about Shaytan who knew about Allah, who believed in Allah, who worshiped Allah, but couldn't put his internal rebellion down. Actually even after Allah calls him Kafir, he makes Dua to Allah, **أُنذِرْنِي إِلَى يَوْمِ يَبْعَثُونَ**. "Give me time until the day that they raise", is a Dua. He asked Allah for something. When you ask Allah for something, what it is called? A dua. So what if he made dua, he is still a rebel, still a Kafir. So don't just think that because you are making Dua you have Emaan. Emaan is about putting the rebellion down. That's not, not Emaan **فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ** then this person who can put the rebellion down inside of them **فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى** that's the one that's holding on to an anchor, like the chain of a ship, that's so well put together he's holding on to that anchor. Where is the anchor? Where is it found? On a ship (reply from audience), on a ship? And you are not on the ship, you are obviously in the water because the anchor goes into the water. You are in the water, and there's a storm, the anchor is dropped when the ship needs to stay stable. So you are in a storm in the ocean; you are going to drown unless you hold on to the anchor. Allah says, "Whoever can put the rebellion down and hold on to Emaan in Allah then they are holding on to that anchor" **لَا أَنْفِصَاً لَهَا**. There is no breaking it. There is no breaks in that, there they are no chinks in that armour, that doesn't break. The Aayah began "I don't need you", the Aayah ends, "But you need me", that how it ends. You want to drown, go ahead, go ahead. But whoever holds on, is holding on to something

that doesn't disappoint لَا أَنْفِصَامَ لَهَا and then comes the next Aayah the Aayah about darkness and light, when Allah describes the ocean in the Quran Allah describes darkness upon darkness the quran's imagery is all connected in Surah Noor when Allah talks about bahr he says بَحْرٍ لَجِيٍّ يَعْشُهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ a deep ocean that's so deep there is no light getting through لَجِيٍّ extremely dark and deep and then on top of that there's Mauj, another wave another wave on top of that dark clouds, so there's this dark, dark, dark, dark place night time in the middle of the ocean and it's a cloudy night so even the moonlight can't get through the stars can't get through because you would imagine night time in the ocean you might think the moon is reflecting right? on the water you imagine that scene but what keeps the moon even shining through? the clouds مِّنْ فَوْقِهِ سَحَابٌ but the clouds are there they block whatever light could have been there so you are in absolute pitch dark in the ocean holding on to this anchor if you can and now appreciate what Allah says ... Allah is the protective friend of those who believe i want you to imagine take a note of the imagery here because Qur'an speaks in imagery a lot you just fell off a ship you have a friend on board the ship and there are different kinds of friends there is a kind of friend that's on the ship sees you fall and says, Oh! I m gonna to miss you that's it then there is a friend that can do everything in his or her power and he really wants to protect you, the friend who wants to protect you, tell you hey! Hold on to the anchor and i will what.. I will pull u up that kind of a friend that wants to protect you in Arabic that's actually called a Wali a Wali is a friend but a protective one not just the friend that's you know gonna ditch you at the right time that's called Khadhool in Arabic

Khadhool is a friend that acts like a buddy until you need them and they disappear, when a trouble shows up they disappear the Shaytaan is Khadhool he is a kind of friend who is always hanging out with you he is always there he talks to you a lot he talks to you more than anybody else probably when the time shows up though when trouble comes he is out of there Shaytan is egging on the Kuffar egging them on, egging them on they go all the way to the battle of Badr and when he sees angels coming from the other side he says i got nothing to do with this I'm out you guys are on your own now.. i misguide you as far as I can you know Allah calls himself Wali in next Aayah **اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا** Allah is the protective friend of those who have come to the faith this is a very heavy Aayah because Allah did not say, (Subhanhau wa Ta'ala), بحكمته, في هذه الآية, الله ولي المؤمنين, لم يقل, there is a difference in the Arabic language between saying المؤمن and saying الذين آمن there is a difference, one is verbal in nature, the other is nominal in nature and noun in Arabic represent permanence when Allah talks about a Momin someone stable in their Emaan and when Allah talks about Al-Mominoon he only complements them so he says **قد أفلح المؤمنون** people who are Momin have already attained success but when he talks about **الذين آمنوا** he even criticizes them sometimes **يا أيها الذين آمنوا مالكم** what is wrong with you he doesn't criticize the 'Mominoon' but he criticizes **الذين آمنوا** because there Emaan has not settled, they entered Emaan, but it hasn't become concrete yet 'abhi kacha hay thora' that's what it is it's not there yet but in this incredible Aayah Allah says He is offering his protective friendship to the person who has weak Emaan, strong Emaan, strongest Emaan, bordering on Nifaq, doesn't matter, if he/she says

لا إله إلا الله محمد رسول الله صلى الله عليه وسلم , then Allah is offering his protective help if you want it .. it's there **اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا** Allah is offering to become your Wali, doesn't matter what state of Emaan so long as you are a believer, doesn't matter what level what rank you are at so you don't say Allah is only Wali to the highest level **والله ولي الذين آمنوا**, **يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ** and the proof of that is the next part of the Aayah 'He pulls them out of various shades of darkness' .. **الظلمات**, جمع , various states of darkness in to **النُّور**, in to the light, they were the people of Emaan, why would they be in darkness...because just you have Emaan doesn't mean you don't have some darkness that's why he doesn't say **الظلمات** ..the darkness..shades of darkness, multiple shades of darkness some of you have the darkness of envy, others have the darkness of Anger, others have the darkness of greed, others have darkness of narcissism - self obsession, others have the darkness of materialism, others have the darkness of cheating and lying and stealing, multiple different kinds of the darkneses within people who claim to be Muslims Allah says, I'm willing to pull you out, no matter what your darkness is, I'm willing to pull you out to the light, in Al-Noor, to the light you notice before Allah started talking that He owns everything, he owns everything, then He talked he guards everything, remember that? on top of guarding everything he wants to protect who, especially, he is protecting the entire Universe, he is even guarding the ocean you are drowning in, he is even protecting the anchor you are holding but he is offering you a special protection, offering you special protection, he is willing to pull you out, **يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ**, and he continues to pull them out which

means that it's not a one time thing, Allah guided me I can feel Allah guided me last Ramadan, and I felt closer to Allah than i felt ever before so it's done, No! it's not **أخرجهم** it's **يخرجهم** he keeps doing it he keeps doing it he keeps doing it you keep going to Allah, Allah will keep pulling you out but you have to admit to Allah first, let me tell you, one of the most beautiful thing i have heard when i was at Hajj this year in one of the Khutub at Hajj the sheikh said you know **اليوم الدّعا يوم الاعتراف , الدّعا** , the day of Dua is the day of admission, before you make Dua you need to admit who you are, you need to confess to Allah what your darkneses are, you know what they are nobody else does, you know what they are, you have this laziness, you don't pay attention in Salah, you have filthy habits that nobody knows about, you have anger, you are hiding secrets, you've cheated someone, you've lied against, you know what they are you have to admit them to Allah and then ask to pull you out of that darkness, and then he says **وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطّٰغُوتُ** , and those who disbelieved, those who are ungrateful those who don't hold on to the anchor then their protective friends are the same sources of rebellion, then that's the only protection they get from those entities, **يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ** , he brings them out of the light into various shades of darkness, now the question arises how are disbelievers in light, because it says He takes them from light in to the darkness so how can the disbeliever be in light to begin with I thought disbelievers are from the beginning are in the darkness. So what light? Allah Aazza wa Jal is teaching us that all humans start off with light, we are not born into sin, it's not Christian creed, this is the Emaan in Allah Azza wa Jal teaches us that human beings are born in Emaan they have the potential of faith,

when they don't exercise that muscle then it goes into darkness, one of the wise anecdotes an example to help me understand this, one of my teachers Dr Abdul Sami, may Allah protect him, he gave us example, he said you know when you exercise the muscle it gets stronger but when you don't exercise a muscle it gets weaker and you know somebody lying in bed, they are lying in bed for six months, eight months, ten months and they don't get up, guess what? after ten months when they try to get up their legs don't work, they loose it the ability to accept guidance is a muscle Allah puts inside us, if you exercise that muscle it will get stronger, if you don't exercise that muscle, reminder comes to you, advice comes to you, opportunity comes to you, prayer time comes to you, and you ignore it, you ignore it, that ability to accept guidance starts getting weaker, until that muscle dies then it doesn't matter if it's a message from Allah or Prophet صل الله عليه وسلم, the greatest of all teachers and speakers, speaking to you the greatest of all speech, the Qur'an itself, it won't matter because your muscle is dead, it won't matter now, because you didn't exercise when it was still alive, لينذر من كان حياً... you only warn someone who is still alive. that's what Allah says he pulls the Taghoot, the rebellious forces, the rebellious urges inside us pull people out of light that Allah gave them endowed them in with their birth and pulls them back into the shades of darkness, أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ, those are going to be the people of fire, those are the people of fire, the companions of fire in which they will remain, the last nuance that i share with you, it's difficult to share as it has do with the Arabic language I'll try my best to make it easy to understand insha Allah and that's that there is two comparisons in this Aayah, in this Aayah there is a comparison of two relationships, believers

have the relationship with Allah and disbelievers have relationship with the entities of rebellion الطاغوت, right? believers have a relationship with Allah and disbelievers with what is in Arabic called طاغوت, extremely rebellious, which is inside and outside as I mentioned and the name of those relationships is the same Allah to us is Wali, the name of that relationship on the two sides is us and Allah and the name of the relationship is Wali and the relationship between the disbelievers and Taghoot is also Wali أَوْلِيَاءُ هُمْ الطَّغُوتُ , it's the same name it's the same relationship so again i repeat what i said so i can build it slowly, two relationships have been compared, now let me hear from you, what's the first relationship? Believers and Allah and what's the name of that relationship Wali, what's the second relationship? Disbelievers and Taghoot and that relationship is also Wali. Now listen, listen carefully, i promise i finish at this point, who is the wali in the first relationship? Allah is. Who is the Wali in the second relationship? Everyone clear about that, wali in the first relationship is Allah and the Wali in the second relationship is? طاغوت. You with me? You know what that means? That mean every relationship has a dominant party, and there's a sub party, teacher student, parent child, wife husband, i had to do it, i had to do it, anyhow, in this relationship who is the dominant party? Allah believers. In the second relationship who is the dominant party? Taghoot disbelievers. You understand? Now what does Allah do? أَنَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا , when Allah describes his relationship he mentioned himself first, then he mentions the believers, the Aayah continues and it says وَالَّذِينَ كَفَرُوا أَوْلِيَاءُ هُمْ الطَّغُوتُ the dominant party in the second relationship is who? الطاغوت , and where are the mentioned when you

heard the Arabic? In the beginning or in the end? At the end. But you know in language there's an idea of expected sequence. So in the first case, the dominant and the secondary was mentioned, so you are expecting the second time also the dominant and then the secondary will be mentioned so the sequence would have been كَفَرُوا الَّذِينَ الطَّغُوتِ أَوْلِيَائِهِمْ it would have been like that, keep the sequence, but Allah in His wisdom decides that when he was mentioned first with the believers, but the طاغوت do not deserve to be mentioned the same place Allah was mentioned in the sentence so they are pushed to the end they are not even compared to Allah there is no comparison, not even in the language so the word goes to the end it doesn't deserve the same seat as مبتدأ, you know, وَالَّذِينَ كَفَرُوا أَوْلِيَائِهِمُ الطَّغُوتِ becomes a خبر in Grammar actually now there are two مبتدأ and the خبر, that's when grammar becomes sweet man, that's why I love grammar, Qur'an becomes juicy seriously you just, you taste it and what translation is going to communicate that, what translation? By the way you notice طاغوت at the end this, تأخير, this تقديم, this principle and I'm not just saying that to make you feel bad, every one of you can learn Arabic, every one of you can learn Arabic. There is not a single person who can not the question is whether you want to or not, that's the only question, Allah has guaranteed to make it easy, I'm telling you, i was a terrible student of the language, a terrible student in college, I am the guy who studies the day before the exam, who is okay with the 70 I'm that guy, but when i decided to learn Arabic in Queen's you know, people after a Khutba they came to me say where did you learn 'Arabi' I said 'Queen's' you know from the sheikh Al-Queenzi it doesn't have to be exotic guys, it doesn't have to be under a tree in the desert, it doesn't you can learn, i

tell you if you want to get close to Allah's word, Allah will open those doors, because Allah is the Wali of those who believe. Allah will make it easy for you. So what if you are a bad student in every thing else? Allah will make you top notch in Qur'an because you wanted to do it because you wanted to get closer to him, and you wanted to hold on to an anchor, you wanted to taste it for yourself, you know, that's what you wanted, I wanna be able to have this conversation without explaining a word to you and just go straight to the Arabic itself everybody here understands that and we can get there, we can get there as a people, in my previous session when i talked about, set goals for yourself, i mean it, set goals for yourself don't just say O..i can't believe they already reached there I am never gonna get there, don't think like that take one thing at a time, take what in front of you, pay attention, don't loose sight of it. Don't memorize a surah and hold the pages of the Mushaf like this, the one surah you memorize and compare to the rest of the pages that are left.. O my God! don't do that, this is good, you look at the next page, don't look the rest of Mushaf.....you know kids do that they compare the thickness of the pages ...yea.. it's very skinny here, you know, I was asked to share the Qur'an's perspective of darkness to light there is lot that can be said about this beautiful passage and i didn't give you the Dars of Qur'an in the previous session so i figure at least i make this a Dars of Qur'an thank you very much for listening ... Alhumdulillah! if you get a chance memorize these Aayaat..now that you have heard about them memorize them and then pray with them pray these Aayaat in Salah they are towards the end of surah Al-Baqarah... I'm not giving you the Aayah nos. find them it's okay, spending a little extra time with the Qur'an, I don't think it's gonna hurt, I know it's like the root canal for

most of you but that's okay do it.. take your time find the Aayaat toward the end of Baqarah and sit there with your family, memorize them, that's when you walk out of the conference saying we have got something out of this to get closer to Allah, not just at this session but we got closer to the Qur'an. BarakAllahu Li wa Lakum. Assalamu Alaikum wa Rahmatullahi wa Barakatuhu.