

Fast 3: Prophet brings people from darkness into light

“A Book which We have revealed to you (O Prophet) that you may bring forth people, by their Lord’s permission, **from darkness into light**, to the way of the Mighty, the Praised One, of Allah, Whose is whatever is in the heavens and whatever is in the earth.” — 14:1–2

“He it is Who sends down clear messages to His servant, **that he may bring you forth from darkness into light**. And surely Allah is Kind, Merciful to you.” — 57:9

“...a Messenger who recites to you the clear messages of Allah, so that he may bring forth those who believe and do good deeds **from darkness into light**.” — 65:11

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى
النُّورِ ۗ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١٤﴾
اللَّهُ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم
مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ
رَّحِيمٌ ﴿٥٧﴾

رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ مِنَ الظُّلُمَاتِ إِلَى
النُّورِ

- Light enables people to see things, to see the right path to follow, in contrast to the wrong path to avoid. The Holy Prophet brought people into that light, as stated in the verses above, so that they could see for themselves what was right and what was wrong. Bringing people into light is, therefore, quite different from giving them a set of rules and regulations which they follow blindly, without light, in the hope that this will lead to their salvation.
- The word for “darkness” in all the above verses is the plural *ẓulumāt*. The Holy Prophet’s countrymen were enveloped in many types of darkness: idol-worship, ignorance, cruel customs, superstition, blind following of tradition, blind following of religious leaders, injustice, oppression of the helpless, etc. The “clear messages of Allah”, delivered to them by the Holy Prophet, brought them into light so that they could see the darkness they had been living in.
- The Quran gives the following example:

“Is he who was dead, then We raised him to life and **made for him a light** by which he walks among the people, like him whose likeness is that of one in darkness from which he cannot come forth?” — 6:122

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي
بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ
مِّنْهَا ۗ

- This verse is not speaking about a particular person or about someone who was actually dead in body. It is about morally and spiritually dead persons being raised to

life by the Holy Prophet and being given guidance to lead their lives. The words “by which he walks among the people” mean that such a person then guides other people too, who can follow his light.

It is implicitly understood in this verse, without a direct mention of the Holy Prophet, that he is the one who brings that light from God to people. Another such verse says:

“Allah is the Friend of those who believe —
He brings them out of darkness into light.”
— 2:257

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى
النُّورِ

- The Holy Prophet himself was a great light:

“O Prophet, surely We have sent you as a witness, and a bearer of good news and a warner, and as an inviter to Allah by His permission, **and as a light-giving sun.**” —
33:45–46

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّبِينًا ﴿٤٥﴾

The “light-giving sun” illuminates the whole world. When the sun is out, lesser lights (or previous prophets) are no longer necessary. Also, the one who could give light to others and raise them from the depth of vice and immorality to the height of purity and perfection could not himself be in the darkness of impurity. This is an answer to those critics of the Holy Prophet Muhammad who accuse him of following his material and worldly desires because of his marriages and the wars which he fought.

- This is why two verses later the Quran says to the Holy Prophet:

“And do not obey the disbelievers and the hypocrites, and disregard their annoying talk, and rely on Allah. And Allah is sufficient as having charge of affairs.” —
33:48

وَلَا تَطِعِ الْمُكَفِّرِينَ وَالْمُنْفِقِينَ وَدَعَاءَهُمْ وَتَوَكَّلْ
عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾

The Prophet is told to disregard this “annoying talk”, which means the hurtful allegations made against him, because the time would come when the question would be asked: how is it that the Prophet illumined the world and opened the flood-gates of light to a benighted world, if it was darkness that reigned supreme in his own mind?

This verse also teaches Muslims that when they are offended and hurt by provocative attacks on their religion and their Prophet, and by sarcasm and ridicule against them, they should bear their feelings of hurt and anger with patience, and ignore the abuse.