309633 - Ruling on calling upon Allah by saying “Yaa Noor an-Noor (O Light of Light)”

the question

Is it permissible for us to say in our supplication (du`a), “Yaa Noor an-Noor (O Light of Light)”?

Detailed answer

Firstly:

The best supplications are those that are proven from the Messenger of Allah (blessings and peace of Allah be upon him) and to which Allah guided us in the Holy Quran. Ibn Taymiyah said: Undoubtedly adhkaar and du`as are among the best acts of worship, and acts of worship are based on tawqeef [i.e., following what is in the Quran and saheeh Sunnah, with no room for individual opinion] and following, not on desires and innovation. The Prophetic du`as and adhkaar are the best that one may choose, and the one who does that will be safe and sound. The benefits that will result from that cannot be described or comprehended by man. Any adhkaar other than that may be haraam or makrooh, or they may include shirk which most people do not realize; it is a matter that would take too long to explain in detail.

No one has the right to prescribe for people any kind of adhkaar and du`as except those that are narrated in the Sunnah, and make them a regular act of worship that people should observe regularly as they offer the five daily prayers regularly. Rather that is inventing a religious practice for which Allah has not given permission, in contrast to the supplications that a person may offer sometimes, without making it a regular practice for people. If this type of du`a does not include any prohibited meanings, then it is not right to disallow it, but it may include something that is haraam without the individual realizing that.

For example, in the case of necessity a person may offer whatever supplications come to mind at that time.

As for adopting a regular wird or dhikr that is not prescribed in the religious texts, this is something that is not allowed. Moreover, the du`as and adhkaar that are prescribed help one to attain the soundest aims and achieve the highest objectives, so no one turns away from them to made-up, innovated adhkaar except one who is ignorant, heedless or a transgressor.

End quote from Majmoo‘ al-Fataawa (22/510).

On our website there are a number of prescribed adhkaar and du`as. You can find them in the answers to questions no. 77208 and 82463.

Secondly:

This phrase, “Yaa Noor an-Noor (O Light of Light)”, is a foreign phrase that does not reflect the beauty of true Arabic speech. It is known that Allah is an-Noor (the Light), as He, may He be exalted, says (interpretation of the meaning): “Allah is the Light of the heavens and the earth” [an-Noor 24:35]. This is the ultimate description, so describing Him as the “Light of light” serves no purpose.

Rather this supplication is known in the dhikr and awraad (litanies) of some of those who follow innovation and call themselves spiritual healers, and they believe that it has a certain status and must be recited a certain number of times, according to them. Some of them ascribe to it certain secrets and characteristics, for which Allah has not sent down any authority, and for which they have no evidence or proof.

This supplication is included in what the Raafidis and some Sufi groups call du`a al-Jawshan al-Kabeer.

It says in Fataawa al-Lajnah ad-Daa’imah (1/286): It is permissible to perform ruqyah by reciting Quran and adhkaar, and any du`a in which there is no shirk or anything that is prohibited.

With regard to the books called al-Hisn al-Haseen, Hirz al-Jawshan and as-Sab‘ah al-‘Uqood, taking them as amulets is not permitted.

With regard to reciting Aayat al-Kursiy when going to sleep, it is beneficial, and reciting Qul Huwa Allahu Ahad and al-Mi'wadhatayn [i.e., the last three soorahs of the Quran] is also beneficial. End quote.

We have discussed this dhikr previously in the answer to question no. 105378.

Based on that, we advise the questioner to strive hard to recite only the supplications that are soundly narrated, and to avoid fabricated supplications and innovated awraad.

And Allah knows best.