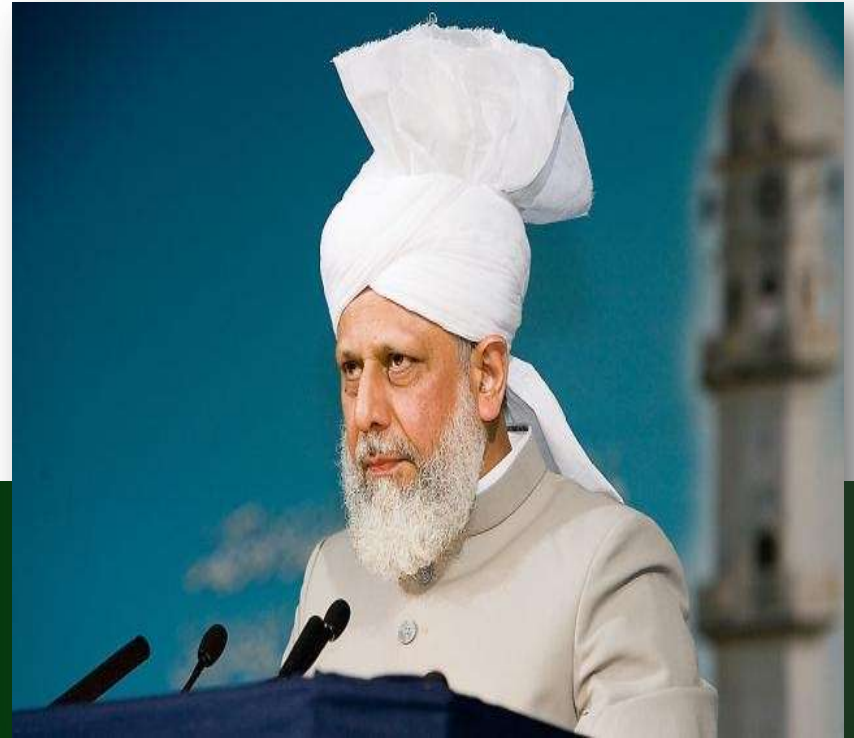


Friday Sermon Slides

11TH December, 2009



NOTE: Al Islam Team takes full responsibility for any errors or miscommunication in this Synopsis of the Friday Sermon

Summary

Huzur continued with the subject of the Divine attribute Al Nur (The Light) in his Friday Sermon

Huzur (aba) explained the concept of spiritual and two types of worldly nur.

The beneficence of nur is achieved by two lights, namely the Holy Prophet (peace be upon him) and the Holy Qur'an.

Nur leads to the right path, that is secure from Satan and leads to Allah

Huzur (aba) explained the concept of Seerat e Mustaqeem, the right path from the writing of the Promised messiah (on whom be peace)

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1. Worldly light
Makool

2. Worldly light
Mahsoos

Makool
(pertaining
to reason)

is
perceived
through
spiritual
insight

is
attained
through
wisdom

is the
light of
the
Qur'an

Mahsoos
(pertaining
to the
senses)

light
found in
the sun,
the moon
and the
stars

Kinds of Nur

Huzur (aba) said that *nur* is the light that spreads and is of two kinds; worldly and of the Hereafter.

He it is Who made the sun
radiate a brilliant light and the
moon *reflect* a lustre, --

هُوَ الَّذِي جَعَلَ الشَّمْسَ
ضِيَاءً وَالْقَمَرَ نُورًا

Chapter 10, Verse 6

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Zia and Nur

The [Arabic] word used in this verse for the light of the sun is *zia* and for the moon it is *nur*. The lexicon considers *zia* more brilliant than *nur*. *Zia* is that light which is alight by itself but *nur* is generally that brightness which takes light from another source.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

Allah is the Light of the heavens and the earth.

Chapter 24, Verse 36

Zia and Nur

Huzur (aba) clarified that Nur is also used in the connotation of *zia*.

Huzur (aba) explained that the ray of *zia* is also called *nur*.

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Huzur (aba) mentioned the key message

The light of God can be seen in the physical and the spiritual world both.

True cognisance of the universe can only be achieved with God-given *nur*.

An atheist despite not recognising Allah, benefits from nature by virtue of the Divine grace of *Rahmaniyyat* (God's quality of being Gracious).

A believer, who has been given the *nur* of the Qur'an benefits both physically and spiritually.

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يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا
يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ
مِنَ الْكِتَابِ وَيَعْفُوا عَنْ كَثِيرٍ قَدْ
جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Chapter 5, Verse 16

O People of the Book! there has come to you Our Messenger who unfolds to you much of what you had kept hidden of the Book and passes over much. There has come to you indeed from Allah a Light and a clear Book.

Nur

Huzur (aba) said people of the earlier Books had either altered or concealed part of them. The Holy Prophet (peace and blessings of Allah be on him) presented those teachings once again as well as many new teachings.

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The Promised Messiah (on whom be peace) said that Prophets of God are given revelation in accordance to their nature. The nature of the Holy Prophet (peace and blessings of Allah be on him) was moderate, neither too mild nor too severe, it was blessedly sagacious and thus was the teaching revealed to him in the form of the Holy Qur'an.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا
وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

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And the recompense of an injury is an injury the like thereof; but whoso forgives and *his act* brings about reformation, his reward is with Allah.

Chapter 42, Verse 41

Nur

In Islam basis for punishment is reformation. If reformation is attainable by forgiveness then that is preferred, otherwise reformation is attained by punishment in exact proportion to the crime committed.

Huzur (aba) explained *sirajum muneera'*,

The Holy Prophet (peace and blessings of Allah be on him) was called '*sirajum muneera'*, and through whom the light of God was to continue to illuminate.

The unlettered Holy Prophet (peace and blessings of Allah be on him) transformed savages into people of high morals through perfect light of heavens.

God promised and the Holy Prophet pbuh prophesised that the biggest portion of the *nur* of the Prophet pbuh was to be given to the Messiah, the Mahdi and the 'prophet from the ummah'.

Muslims

Muslim today rejected the one who was to be the true reflection of the *nur* of the Holy Prophet (peace and blessings of Allah be on him) in this age

Ahmadi

This is also a matter for Ahmadis to ponder over; *nur* cannot be attained simply by professing something verbally.

Ahmadi

It is essential to reflect on the teachings and the Quranic elucidations of the true and ardent devotee of the Holy Prophet, the Promised Messiah (on whom be peace).

Nur

Huzur (aba) said to look for the light by immersing in the Holy Qur'an. Fortunate are those who fulfil their promise of the *bai'at*.

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Huzur (aba) explained the message

Huzur (aba) read out a long reference from the sayings of the Promised Messiah (on whom be peace) in which he has expressed the revered status of the Holy Prophet (peace and blessings of Allah be upon him)

(Haqiqatul Wahi - Essence of Islam, Vol I, pp. 197-198)

Huzur (aba) said that this extract alone should be sufficient to satisfy a pious minded person about the lofty status of the Holy Prophet pbuh in the eyes of the Promised Messiah

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يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ
رِضْوَانَهُ سُبُلَ السَّلَامِ
وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِهِ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ
مُّسْتَقِيمٍ

Chapter 5, Verse 17

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Thereby does Allah guide those who seek His pleasure on the paths of peace, and leads them out of every *kind of* darkness into light by His will, and guides them to the right path.

Nur

The beneficence of nur is achieved by two lights, namely the Holy Prophet (peace be upon him) and the Holy Qur'an. These lead to God safely and set forth on "the right path" (*seerat e mustaqeem*).

Nur and the right path

The right path

- Huzur said God has taught us the prayer of *seerat e mustaqeem*

Nur

- Each one of us should endeavour to seek beneficence from it's *nur* in accordance with our personal capacities.

Nur and right path

- In order to walk on *seerat e mustaqeem* *nur* is needed and *nur* can be attained from the Prophet of God (peace and blessings of Allah be on him) and the Holy Qur'an.

'It should be understood that *seerat e mustaqeem* which is based on truth and wisdom has three aspects, theoretical, practical and relating to self. Each of these is again three faceted.

The theoretical obligation to Allah is to regard Him as the One and aim to understand His true Being.

Its practical aspect comprises obeying Him with perfect sincerity and effacing oneself in His love.

Obligation to Allah

Obligation to His creatures

Obligation to self

The right path

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The right path

The practical aspect of *seerat e mustaqeem* concerning one's fellow beings, is fulfilled only through service

Human interaction is necessary to demonstrate this aspect of *seerat e mustaqeem*

That is why monasticism is not allowed in Islam. (57:28).

It must, therefore, be understood that the meaning of *seerat e mustaqeem*, both theoretical and practical is theoretical knowledge of *Tauheed* and a life lived in terms of *Tauheed*, that is, *Tauheed* through knowledge and *Tauheed* through practice. The Holy Qur'an sets forth towards one true objective, true Unity, all the rest being means towards achieving it.'

(Commentary of the Holy Qur'an, Vol. I, pp. 231-233)

The teaching of the Holy Prophet (peace and blessings of Allah be on him) and that of the Holy Qur'an leads to that singular Nur which is the Being of One God.

May Allah enable us
to comprehend this
Nur

May Allah enable us
to bless our lives with
this Nur

Huzur (aba)
prayed

May Allah enable us
to spread this Nur

Aameen



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