

ATTRIBUTES OF A MOMIN

Sermon Delivered by Hadhrat Mirza Masroor Ahmad (aba) Head of the Ahmadiyya Muslim Community



Friday Sermon August 3rd, 2012

SUMMARY

Hadhrat Khalifatul Masih recited the verses of the Holy Qur'an related to the concept of **Khushiyyat (fear and awe)** of God

Only that fasting attains beneficence of Ramadan which is undertaken with *Khushiyyat* (fear and awe) of God in heart

Khushiyyat is acknowledgment of Allah's greatness and is belief that God is the Master of all powers and He encompasses everything

Hudhur (aba) gave highly scholarly extracts from the writings of the Promised Messiah (as) to explain the link between *Khushiyyat* and true knowledge

Hudhur (aba) explained prayers of the Holy Prophet (pbuh) to attain *Khushiyyat*

Hadhrat Khalifatul Masih recited the following verses of the Holy Qur'an at the start of his Friday sermon today

Reformation of words and deed

Khashiyyat
Fear and awe of God

Khashiyyat comes with true knowledge

Khashiyyat and knowledge, the sayings of the Promised Messiah^{as}

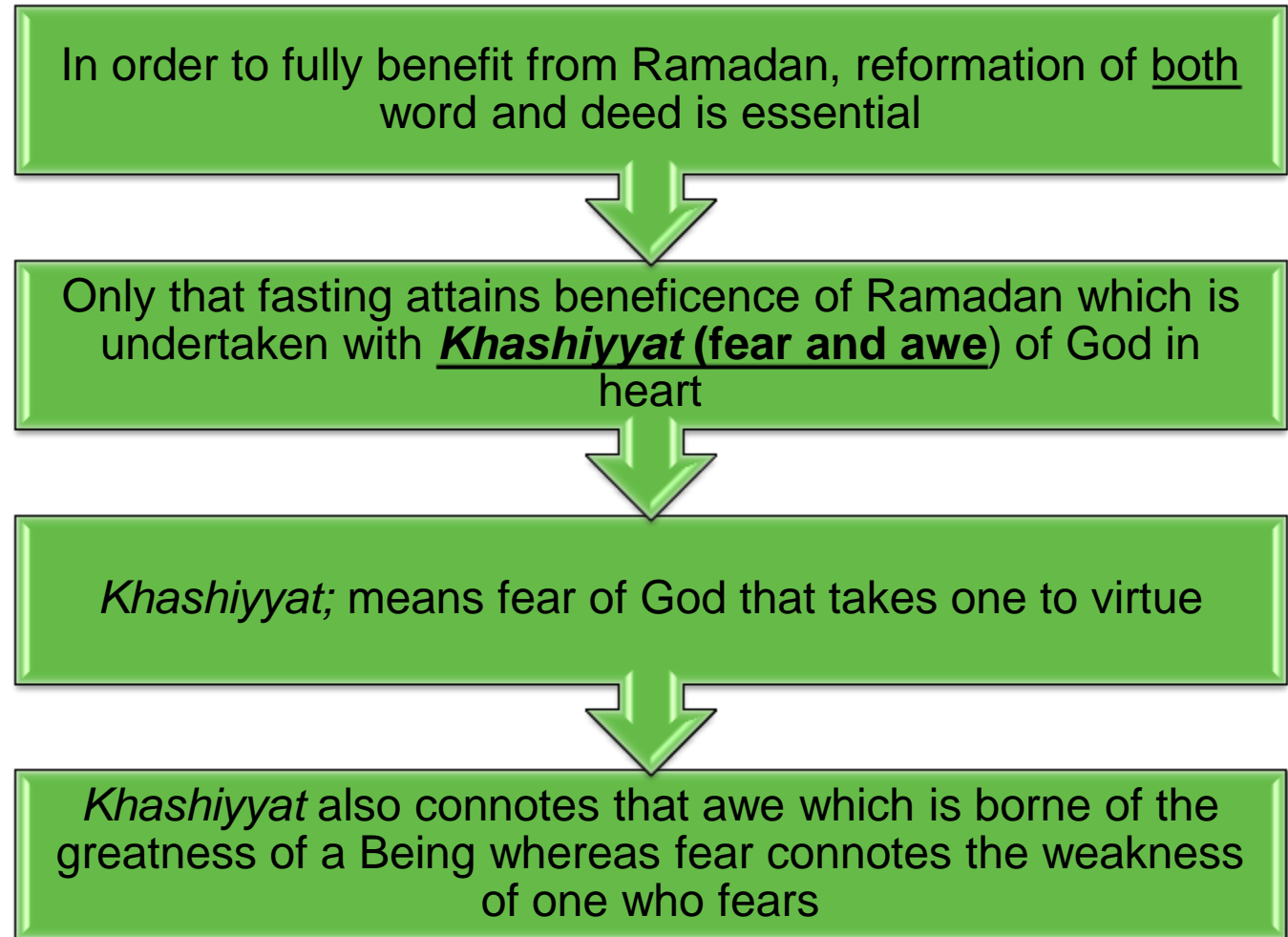
True knowledge is in the Holy Qur'an

Prayers to attain Khashiyyat

'Verily, those who, out of fear of their Lord, always stand guard *against sins*. And those who believe in the Signs of their Lord, And those who ascribe not partners to their Lord, And those who give what they give while their hearts are full of fear because to their Lord they will return — These it is who hasten to do good works, and these it is who are foremost in them.' (23:58 – 62)

'Their reward is with their Lord — Gardens of Eternity, through which streams flow; they will abide therein for ever. Allah is well pleased with them, and they are well pleased with Him. That is for him who fears his Lord.' (98:9)

In continuation with the last week's sermon



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Imam Raghیب said that *Khashiyyat* is by virtue of having knowledge of something that one is in awe of

Khashiyyat is acknowledgment of Allah's greatness and the belief that God is the Master of all powers and He encompasses everything

One can only attain beneficence from God's power when one has full faith in His powers and has His *Khashiyyat* in heart

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Only those who have *Khashiyyat* have knowledge

The Promised Messiah (on whom be peace) said that the *Khashiyyat* of God is not restricted

No one can become a Godly person unless he or she has *Khashiyyat* of God

Indeed, many a great robber became those with *Khashiyyat* of God after coming into the fold of Islam

The Promised Messiah (on whom be peace) said

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'People who fear Allah the Exalted are those who have perfect knowledge of His greatness, power, favours and beauty. By virtue of their connotation, *Khashiyyat* and Islam are in fact one and the same thing because the meaning of perfect *Khashiyyat* is bound by the meaning of Islam.'

'It is more or less the nature of man that he attains guidance after having perfect knowledge of Allah the Exalted. As Allah the Exalted states: **'...Only those of His servants who possess knowledge fear Allah...'** Indeed, those of satanic disposition are outside this principle.'

The Promised Messiah (on whom be peace) said

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'Remember, it is always the foolish who slips. When Satan slipped, it was not due to knowledge but due to foolishness. If he had excellence of knowledge, he would not have slipped. The Qur'an does not condemn knowledge, rather it states: **'...Only those of His servants who possess knowledge fear Allah...'**. Half-learned Mullah is renowned as danger to faith.'

'Godly scholar is that person who is always in fear of Allah the Exalted and whose tongue does not utter absurdities. ... Whereas the Holy Qur'an has stated this as a quality of the learned: **'...Only those of His servants who possess knowledge fear Allah...'**.

That is, only those are scholars who fear Allah the Exalted.

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Knowledge is
something
that is certain
and absolute
and true
knowledge is
found in the
Holy Qur'an

The excellence and zenith of a
believer is in attaining the status of a
scholar and in achieving the state of
certainty of knowledge which is the
pinnacle of knowledge. those who
are given true knowledge and
insight of God and are given that
knowledge which results in
Khashiyyat of God, are those who
have been likened to the Israelite
Prophets in Hadith.'

The Promised Messiah (on whom be peace) said

Hadhrat Khalifatul Masih said that the Hadith which relates
that a time will come when Muslim religious scholars will be
the worst of creation under the heavens and all evil will come
from them and will return to them proves that everyone who
is known as a scholar does not have *Khashiyyat* of God.

The Promised Messiah (on whom be peace) said

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'*Taqwa* and fear of God is borne out of knowledge, as Allah the Exalted states: '**...Only those of His servants who possess knowledge fear Allah.....** This clearly shows that true knowledge generates *Khashiyyat* of Allah and Allah the Exalted has associated *Taqwa* with knowledge. A person who is a scholar in the real sense will definitely have *Khashiyyat* of Allah. By knowledge, I mean knowledge of the Qur'an ... However, knowledge of the Qur'an is not given to anyone apart from the righteous and the religious. Thus, here knowledge signifies knowledge of the Qur'an which generates *Taqwa* and *Khashiyyat* of Allah.'

The Promised Messiah (on whom be peace) said

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A scholar is one who fears Allah the Exalted. **'...Only those of His servants who possess knowledge fear Allah...'**, that is, no doubt those from among His servants who fear Allah the Exalted are the ones who possess knowledge. Their servitude and *Khashiyyat* of Allah is so heightened that they directly acquire knowledge and awareness from Allah the Exalted and gain beneficence from it. This status and rank is found through complete obedience and utmost love of the Holy Prophet (peace and blessings of Allah be on him), so much so that a person is completely imbued in his colour

These extracts also draw attention to inculcating *Khashiyyat* of God so that one can be a true believer. This is not exclusive to any section of society and is a commandment for every Muslim

True knowledge is in the Holy Qur'an

During this Ramadan full benefit should be availed of the doors of Divine nearness that have been opened and the ambience of spiritual development is prevalent with Dars taking place.

The Qur'an should be read with understanding to search for the ways of Divine knowledge that lead to *Khashiyyat* of God.

The verses recited at the start of the sermon speak of true believers who fear their Lord and who believe in His Signs. Signs of God signify all His commandments; it is essential to follow these commandments

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Perfect faith is by virtue of practice and is a source of inculcating *Khashiyyat* of God. One who has *Khashiyyat* of God does not ascribe partners to Him

However, sometimes hidden *shirk* (ascribing partners to God) is committed and this is why meticulousness is required. One should keep one's word and deed firm on truth at all times.

People with *Khashiyyat* serve religion by giving their time and money, yet their hearts are fearful lest their giving is accepted or not and lest they slip at any point.

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A Hadith related by Hadhrat 'Ayesha (may Allah be pleased with her) recounts that she once asked the Holy Prophet (peace and blessings of Allah be on him) that does the verse 'And those who give what they give while their hearts are full of fear because to their Lord they will return' mean that one could do what one liked but fear God. The Prophet (peace and blessings of Allah be on him) replied that no, it meant that one should practice piety and also fear God.

God is Independent of all, He accepts what He wishes and does not accept what He wishes, one should always be in fear and awe of Him

Prayers to attain Khashiyyat

"يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ."

Hadhrat Umme Salma, (may Allah be pleased with her) related a prayer of the Holy Prophet (peace and blessings of Allah be on him): 'O Changer of hearts, keep my heart firm on Your religion.' When Hadhrat Umme Salma (may Allah be pleased with her) asked the Prophet the reason for the regularity with which he said this prayer, he answered: 'O Umme Salma, the heart of every person lies between two fingers of God. He keeps steadfast whomsoever He wishes and He turns awry whomsoever He wishes.'

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اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ
وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ عِلْمٍ لَا يَنْفَعُ أَعُوذُ بِكَ مِنْ هَؤُلَاءِ
الْأَرْبَعِ ."

'O Allah, I seek Your refuge from a heart that is not humble, from a prayer that is not accepted, from a nafs (self) that is not satiated and from knowledge that is not beneficial. I seek refuge from You from these four.'

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Each prayer of the Holy Prophet (pbuh), each practice of his was replete with *Khashiyyat* of God

although he was the closest to God and even those who were associated with him earned the salutation of '*raziAllah*' (may Allah be pleased with him/her)

If we adopt it, we too can attain God's grace

Prayers to attain Khashiyyat

May God enable us to understand the spirit and essence of *Khashiyyat* during Ramadan and may this Ramadan bring about a spiritual revolution.