



Qualities of a Faithful believer

Khutba no. 87

What are the different qualities described in a physical context in the khutba?

How does a believer deal with worry?

Excerpts from Khutba 87

نَظَرَ فَأَبْصَرَ، وَذَكَرَ فَاسْتَكْتَرَ، وَارْتَوَى مِنْ عَذْبِ فُرَاتٍ
سُهِّلَتْ لَهُ مَوَارِدُهُ، فَشَرِبَ نَهْلًا وَسَلَكَ سَبِيلًا جَدَدًا قَدْ
خَلَعَ سَرَابِيلَ الشَّهَوَاتِ، وَتَخَلَّى مِنَ الْهُمُومِ، إِلَّا هَمًّا وَاحِدًا
انْفَرَدَ بِهِ، فَخَرَجَ مِنْ صِفَةِ الْعَمَى، وَمُشَارَكَةِ أَهْلِ الْهَوَى،
وَصَارَ مِنْ مَفَاتِيحِ أَبْوَابِ الْهُدَى، وَمَغَالِيقِ أَبْوَابِ الرَّدَى

He looks at and perceives; he remembers (Allah) and enhances his actions. He drinks sweet water to whose source his way has been made easy. So he drinks to satisfaction and takes the level path. He has put off the clothes of desires and got rid of worries except one worry peculiar to him. He is safe from misguidance and the company of people who follow their passions. He has become the key to the doors of guidance, and the lock for the doors of destruction.

Agenda

- Recap of Session One
- Insight (بصيرة)
- Desires (شهوات)
- Worry (هم)

Session one recap

- Power against the nafs
- Grief and fear:
Positive types of grief and fear
handling grief and fear.
- Lamp of guidance

III – Lamp of Guidance

When the human being becomes unattached to worldly things due to grief and fear, he is able to see things clearly. These emotions open up the eyes of the heart and dispel the veils around it.

Absence of any form of grief and fear create veils which act as barriers for spiritual upliftment.

The internal lamp shows:

- A correct perspective. Things as they really are.
- True values and concerns that one should have in life.
- Insignificance of things that are temporary and worldly
- Importance of the life that will be eternal.

I - Insight (بصيرة)

Seeing and hearing are not criteria for *Insaniyat*.
Some animals do it better than human beings.

Insight is seeing and hearing with the heart. It is to understand with the inner senses.

Other words for insight:

- discernment
- perception
- understanding

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ
بِهَا وَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا ۗ أُولَٰئِكَ كَالْأَنْعَامِ
بَلْ هُمْ أَضَلُّ ۗ أُولَٰئِكَ هُمُ الْغَافِلُونَ

They have hearts with which they do not understand
and they have eyes with which they do not see
and they have ears with which they do not hear
they are as cattle, nay, they are more misguided;
these are the heedless ones.

Sura A'raaf, 7:179

Other verses: 6:122, 25:43-44, 36:70, 22:46

Hadith of the Holy Prophet (s)

مَا مِنْ عَبْدٍ إِلَّا وَ فِي وَجْهِهِ عَيْنَانِ يُبْصِرُ بِهِمَا أَمْرَ الدُّنْيَا ، وَ
عَيْنَانِ فِي قَلْبِهِ يُبْصِرُ بِهِمَا أَمْرَ الآخِرَةِ ، فَإِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا
فَتَحَّ عَيْنَيْهِ اللَّتَيْنِ فِي قَلْبِهِ ، فَأَبْصَرَ بِهِمَا مَا وَعَدَهُ بِالْغَيْبِ ، فَأَمَّنَ
بِالْغَيْبِ عَلَى الْغَيْبِ ۝

There is no servant [of Allah] except that he has two eyes on the face with which he sees the affairs of the world, and two eyes in his heart with which he sees the affairs of the Hereafter. So when Allah wishes good for a servant he opens the eyes that are in his heart. Then he sees with them what He has promised him of the unseen. Thus he believes in the unseen through the unseen.

Kanzul Ummal, Vol. 2 pg 42 hadith 3043

Acquiring Insight

1) By seeking the pleasure of Allah in all things:

قَالَ اللَّهُ تَعَالَى : ... يَا أَحْمَدُ ... مَنْ عَمِلَ بِرِضَائِي أَلْزَمُهُ ثَلَاثَ
خِصَالٍ : أَعْرَفُهُ شُكْرًا لَا يُخَالِطُهُ الْجَهْلُ ، وَذَكَرًا لَا يُخَالِطُهُ
النِّسْيَانُ ، وَمَحَبَّةً لَا يُؤَثِّرُ عَلَيَّ مَحَبَّتِي مَحَبَّةَ الْمَخْلُوقِينَ ، فَإِذَا أَحَبَّنِي
أَحَبَّنِي ، وَأَفْتَحُ عَيْنَ قَلْبِهِ إِلَى جَلَالِي

O Ahmad, whoever acts according to My pleasure, I grant him three qualities:

- 1) A thankfulness - not accompanied by ignorance
- 2) A remembrance - not accompanied by forgetfulness.
- 3) A love for me – not overcome by love for created beings.

So if he loves Me, I love him, and I open his eyes to My Majesty.

Biharul Anwar, Vol. 77 pg 28

Other ways of acquiring insight . . .

- 2) Thinking
- 3) Learning
- 4) Taking lessons from life
- 5) God consciousness
- 6) Remembrance of Allah
- 7) Sincerity
- 8) Accepting advice
- 9) Hunger
- 10) Dua for insight

II - Desires

Questions

- Why has God put desires in the heart of the human being?
- What are the desires that have been abandoned?
- Why are the desires likened to clothing?

Desire is a liking for something, an inclination towards a particular thing. To want something or like something is not wrong.

In Heaven the desires of the human being will be fulfilled.

God has kept desire for certain things to motivate the human being to use them.

What is wrong is:

- overuse of desire
- letting desires control you
- giving preference to desires of this world over that of the Hereafter

III - Worry

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جَزُوعًا
وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

Surely man is created of a hasty temperament
fretful when evil befalls him
niggardly when good befalls him.

Sura Ma'arij, 70:19-21

One main remedy for worry

Whoever has the Hereafter as his main concern, Allah will fill his heart with a feeling of richness and independence; he will be focused and feel content, and this world will come to him in spite of it.

Whoever has this world as his main concern, Allah will cause him to feel constant fear of poverty; he will be distracted and unfocused, and he will have nothing of this world except what was already predestined for him.

Holy Prophet (s)

Steps to stop worrying

- 1) Trust in God – both hoping for forgiveness of the past and reliance for the future.
- 2) Occupy your mind with other things.
- 3) Take action instead of just worrying.
- 4) Look after yourself; physically, mentally, emotionally and spiritually.
- 5) Seek advice from others.
- 6) Be positive and grateful.

Check:

<http://www.yanabi.com/index.php?/topic/270338-10-steps-to-stop-worrying/>

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Dua

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا نَافِعًا وَ عَمَلًا صَالِحًا وَ حِفْظًا قَوِيًّا وَ فَهْمًا
كَامِلًا وَ عَقْلاً سَالِمًا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah, I ask you for;
faith that is useful [implemented]
deeds that are virtuous
a strong memory
a perfect understanding
and a sound intellect
by Your mercy, O the most Merciful