



ALI 489: Qualities of Mutaqqīn

Session 1: JCC; Seniors' Lounge
Wednesday – March 6, 2019
Jumādī al-Akhar 29, 1440

The best provision is taqwā

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ
التَّقْوَى وَاتَّقُونِي يَا أُولِي الْأَلْبَابِ

Q 2:197 *And whatever good you do, Allah knows it. And take provision, for indeed the best provision is taqwā. So be wary of Me, O you who people of understanding!*

‘Allāmah Tabātabā’ī: it is a reminder that one’s actions are not hidden from Allah; it calls one to piety and fear of Allah, so that **one’s acts of worship might not be devoid of the spirit of devotion**; so that one might not go through the external rites or worship with one’s mind absent and one’s heart forgetful (*Al-Mizān, v.3, p.115*). Imam Ali (a): among the human beings the excellent are those who are pious and who fear God (Sermon of Hammam)

Quranic verses on taqwā

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Q 3:76 *Yes, whoever fulfills his commitments and is wary of Allah—Allah indeed loves the mutaqqin.*

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ
وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

Q 3: 133 *Hasten towards your Lord's forgiveness and a paradise as vast as the heavens and the earth, prepared for the mutaqqin*

Q 3:134 —*those who spend in ease and adversity, and suppress their anger, and excuse [the faults of] the people, and Allah loves the virtuous;*

Definition of taqwā

Taqwā is derived from the verb *waqā* = to protect, save, preserve, and ward-off. The meaning is covered in verses Q 40:45
فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا ۗ - *Then Allah saved him from their evil schemes;*
Q16:81 وَجَعَلَ لَكُم سَرَائِلَ تَقِيكُمْ الْحَرَّ *It is Allah who . . . made garments that protect you from heat;* and Q 66:6 يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ - *O you who have faith! Save yourselves and your families from a Fire whose fuel will be people and stones.* It's concept that is widely covered in the Quran and Hadith. Every Friday the khatib reminds about it to the congregation. It conveys many concepts including God-fearing, righteousness, piety and having awe of Allah 'azza wa-jall (the Mighty & Majestic). Taqwā is similar to the water of a river that flows by the tree growing along its banks, each tree benefiting to the measure of its tenderness and yearning. A person manifests taqwā based on his/her knowledge, good deeds, sincerity and faith.

17 ways of achieving taqwā

In Du'ā Makārim al-Akhlāq (No. 20 in the *Sahīfa*) Imam al-Sajjad (a) prays: O Allah, bless Muhammad and his Household, adorn me with the adornment of the righteous, and clothe me in the ornaments of the God-fearing (*wa-albisni zinatal-mutaqqīn*), through: i) spreading justice, ii) restraining rage, iii) quenching the flame of hate, iv) bringing together the people of separation, v) correcting discord, vi) spreading about good behaviour, vii) covering faults, viii) mildness of temper, ix) lowering the wing, x) beauty of conduct, xi) gravity of bearing, x) agreeableness in attitude, xi) precedence in reaching excellence, xii) preferring bounteousness, xiii) refraining from condemnation, xiv) bestowing bounty on the undeserving, xv) speaking the truth - though it be painful, xvi) Making little of the good in my words and deeds, though it be much and xvii) making much of the evil in my words and deeds, though it be little!

Story of Hammam in *Nahjul Balāgha*

It is related that a companion of Amīrul Mu'minīn called Hammam, who was devoted to worship, said: “O Amīrul Mu'minīn, describe to me the pious in a way as if I see them.” Imam Ali avoided the reply and said: “O Hammam, fear Allah and perform good acts because *verily, Allah is with those who guard (themselves against evil), and those who do good (to others)*”. Hammam was not satisfied persisted for more. The Imam elaborated the qualities of the mutaqqīn found in Sermon 193 till he (a) said: *He does not avoid anybody because of his pride and vanity, and he does not mix with others with ulterior motives of hypocrisy, pretense, and vile.* The narrator says that Hammam was hearing the sermon very attentively when Imam reached the above passage, Hammam fainted and died in his faint. Seeing this Imam said: *By God, I was hesitating to all this to Hammam because of this very reason. Effective advises on minds ready to receive them often bring almost similar result.*

Sermon 87 in *Nahjul Balagha* -1

عِبَادَ اللَّهِ، إِنَّ مِنْ أَحَبِّ عِبَادِ اللَّهِ إِلَيْهِ عَبْدًا أَعَانَهُ اللَّهُ عَلَى نَفْسِهِ، فَاسْتَشَعَرَ
الْحُزْنَ، وَتَجَلَّبَبَ الْخَوْفَ فَزَهَرَ مِصْبَاحُ الْهُدَى فِي قَلْبِهِ، وَأَعَدَّ الْقِرَى لِيَوْمِهِ النَّازِلِ
بِهِ، فَقَرَّبَ عَلَى نَفْسِهِ الْبَعِيدَ، وَهَوَّنَ الشَّدِيدَ، نَظَرَ فَأَبْصَرَ، وَذَكَرَ فَاسْتَكْتَفَرَ،

O creatures of Allah! The most beloved of Allah is he whom Allah has given power (to act) against his *nafs*, so that his inner side is (submerged in) grief and the outer side is covered with fear. The lamp of guidance is illuminated in his heart. He has provided hospitality for the day that is to befall him. He regards what is far as near and takes the difficulty to be light. He looks (around) and perceives with reflection; he remembers (Allah) and enhances (his deeds to please Him).

The sermon of Hammam

<https://www.al-islam.org/taqwa-piety-advice-ahl-al-bayt-sayyed-hussain-tooyserkani/54-hammam-sermon-pious-viewpoint-imam-ali>

<https://www.al-islam.org/self-building-ayatullah-ibrahim-amini/characteristics-pious-sermon-hammam>

<https://www.al-islam.org/ethical-discourses-vol1-makarim-shirazi/discourse-27-characteristics-true-believer-part-9>