

Islamenaab Publications presents the English translation of a lecture of Hujjat ul Islam Moulana **Agha Mujahid Hussain** delivered on the occasion of **Eid e Ghadeer & Eid e Mubahalah** in 1433 A.H.

FAITH AND TAQWA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
“إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ”

“Verily, the noblest of you in the sight of Allah is the one who is most deeply conscious (i.e. fearful) of Him.” (Holy Quran, Chapter 49, Verse 13)

We will examine the above verse and especially the meaning of Taqwa with the perspective of two important Islamic events; Ghadeer and Mubahalah.

There are two views of Taqwa, a man’s view and Allah’s view. The man’s view of Taqwa is of abstaining from sins and doing good things. However, if we are to view Taqwa from Allah’s perspective then first we need to understand that all goodness comes from Allah. And this same goodness is bestowed by Him upon His creation. We, the believers of the Oneness of

Allah (Tawheed), are of the opinion that goodness cannot have two sources.

It is important to understand that all the Goodness or Eternal Attributes (Sifat e Subutiah) were always part of Allah and this goodness was subsequently bestowed by Allah on his creatures in varying degrees. The creatures have goodness only to the extent given by Allah. The highest degree of goodness that is visible in any creature is in humans and hence after creating humans Allah says in the Holy Quran

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

"So blessed is Allah, the best of creators" (Holy Quran, Chapter 23, Verse 14)

Taqwa means accepting the word of Allah and acting in accordance to the will of Allah. Restraining from or performing whatever he has ordained, regardless of the fact that we may get killed and decapitated in the process of doing so. The more a man works according to Allah's will the more Taqwa increases and also he gets elevated in Allah's view.

Allah is a center of all goodness and he has created things and gave them free will. It is decreed by Allah that you color yourself in Allah's color using the free will. If you are in need of goodness then it can come alone from Allah and by following his command. If goodness were given to people who disobey Allah then the Oneness of Allah would not be

complete. Is it possible to perceive that some goodness be there that is coming from someone else other than Allah or is it possible that goodness be given on disobeying of Allah? This is a fallacy. To disobey Allah is to distance yourself from Taqwa. So it is evident that the more we color ourselves with Taqwa the more we start coloring ourselves in the color of Allah. As Allah says in the Quran in Chapter 2, verse 138 and also in the below verse.

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

"But the clothing of righteousness - that is best" (Holy Quran, Chapter 7, verse 26)

We will try to understand how much those people should color themselves in Allah's color who want to represent Allah and to what extent they should have Taqwa. Because if they themselves are away from Taqwa then how can they make others come close to Allah.

It is said in Fiqh e Jafri that a sinner cannot guide others because while he is sinning he is getting farther away from Allah; therefore, how it is possible for him to bring others closer to Allah. On the contrary, if there are people who think the very idea of distancing oneself from Allah itself is a sin, then how is it possible to accept someone else as a leader or a guide. The events of Ghadeer and Mubalah point us towards this direction. Our Imams have not asked for Imamate on the basis of lineage or relationship but on the basis of

Taqwa. The holy Prophet SAWS did not make Ali AS his successor on the basis of him being his cousin like the way others have understood. Allah does not accept relationships but accepts Taqwa. If we examine the entire humanity it is evident that nobody except the Holy Prophet and his progeny will perfectly fulfill this criterion.

If we are to choose between a source that is giving uninterrupted guidance and a source that is erratic- and further you have to also validate whether the guidance is correct or not- then the obvious choice will be the former one. Can we select a guide or leader who gives unsteady and untrustworthy guidance instead of someone who is a continuous source of guidance as a result of his receiving this guidance from Allah?

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا
يُوقِنُونَ

And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs. (Holy Quran Chapter 32, Verse 24)

When the guidance of Allah is propagated, then people start resisting it but the right leader does not change his way and he continues to be patient and does not agree to what the people are saying. This is because he has full faith in the signs

of Allah. Again, if we are to fit the above verses on somebody's life then it will be only Prophet and his progeny.

If someone has agreed to Allah's word and acts accordingly then his actions are like Allah's actions but not Allah's actions. The difference between Allah's actions and Allah-like actions is that when Allah does something he does not need guidance but when a person does something he needs guidance. If Allah wants him to be patient, he will be patient; if Allah wants him to do Jihad, he will do Jihad; if Allah wants him to compromise, he will make compromise. He does all this actions based on verse 49:13 of Holy Quran. If Allah were observing a particular situation and He considers that this situation demands patience, then his servant in this situation would be patient. This implies that the source of this goodness is one, and it is Allah. Hence, it is said that servitude gets to the highest point and not godliness.

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ
هُوَ السَّمِيعُ الْبَصِيرُ

Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing. Quran (Holy Quran Chapter 17, verse 1)

Correlating the above verse with the verse 32:14 of Holy Quran, the people who have believed in the signs are the servants of Allah. So the Prophet and the Imams were on the highest pedestal of servitude and because of this their actions, based on Allah's guidance, were like the actions of Allah. The degree of actions on the basis of Allah's guidance would serve as an evidence of the servant's servitude and Allah's divinity. Therefore, Mubalah and Ghadeer are the highest pedestal of servitude.

The people who have correctly understood Mubalah and Ghadeer have vouched for Imam's servitude and taken the Ahlulbayt as their leaders for guidance. And those who have not fully understood these two events have rejected their guidance. But in reality this guidance is not intrinsically from the Ahlulbayt; rather it is actually from Allah.

So to reject the guidance of the Holy Prophet SAWS or the guidance of Ali AS is the rejection of Allah. As Allah says in Holy Quran.

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Obey Allah and obey the Messenger and those having authority among you (Holy Quran Chapter 4, verse 59)

If those people that are being referred to as U'lil Amr (people of authority) are away from Allah then surely Allah wouldn't have asked us to obey them. And if we were to assume two

sources of goodness, and Allah is asking us to obey the wrong doers then the below verse makes it clear.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ قَالَ إِنِّي جَاعِلُكَ
لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers." (Holy Quran Chapter 2, verse 124)

Allah does not ask you to obey wrongdoers and he has made it very clear that Imamate does not reach them. The events of Ghadeer and Mubahalalah reiterates the same point. There are two groups of people: the good doers and the wrongdoers. Quran talks about two types of Imam, Aimmatul Kufr and Aimmatul Huda. If one wants to be a beacon of guidance but does not qualify based on the Quranic teachings, then it will be inappropriate to consider him an Imam. The biggest tool that Satan uses to deceive people is to dilute the difference between Right and Wrong. To the extent that right cannot be recognized as right and wrong cannot be recognized as wrong. So sometimes we assume right is wrong and vice versa. To achieve guidance in this age, especially after 1400 years after the demise of Holy Prophet, becomes difficult.

If we make minor mistakes over a period of time, then these will have devastating consequences because as time progresses you keep getting farther away from the right path. This is when one does not identify the Imam.

We claim to have identified the Imam but have not paid attention to the principles on which they differentiated right from wrong. We have presumed that our actions will be ignored the same way a child is treated when he makes small mistakes or throws a tantrum. But we forget that if a child's mistake is harmful or life threatening for himself or others then he is immediately stopped. In the same way for our Imam who worked tirelessly to take us away from sin and the idea of sin itself is a sin for them, then how can we assume that he will ignore our sins and accept us. This mistake is on account of misunderstanding of Tawheed.

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ
مِّنَ الْخَاسِرِينَ

And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers (*Holy Quran Chapter 41, verse 23*)

Similarly, we may apply the same criterion and relate the same with ayat no 4:59 and assume that the Prophet is not bothered with our actions. The first time this was told in Islamic history

was by Muawiyah; that accepting the Prophet is important and not his words or actions. A sect was created called Murji'ah (Murjites); they believed that the Prophet should be revered but his actions or words may not necessarily be followed. There is no importance attached to the Prophet's actions or words. If the above believe is acceptable then it will also be accepted that whether we take goodness from Allah or not is the same. Then the value of Allah in our eyes will decrease. Then how will be able to pray to Allah. The result of this will affect our prayers. When we have delinked goodness from Allah, and similarly, from the Prophet and the Imams, then the act of doing good and its absence become similar. Hence we will be unable to enjoy our servitude, because we don't know the importance of goodness. As a result, we have either abandoned prayers or are praying in a manner which is contradicting the soul of worship. Then we become one of them about whom the Quran says:

فَوَيْلٌ لِلْبُصَلِّينَ

So woe to those who pray (Holy Quran Chapter 107, verse 4)

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

[But] who are heedless of their prayer (Holy Quran Chapter 107, verse 5)

We will observe that the event of Ghadeer and the ayat of Mubalah will either strengthen our Taqwa or weaken it depending on whether you believe it or not. We have to contemplate that whether we believe Allah as the source or center of goodness and whether the best path of his goodness is the Seerat e Mustaqeem or not. Majority of our religious actions or duties are to be carried out in society, and consequently, we need examples at the social level. If your example is incorrect then you will not receive the right guidance.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

There Certainly, is for you in (the) Messenger (of) Allah an excellent example (Holy Quran Chapter 33, verse 21)

Or the Hadees of Imam Hussain on the way to Karbala when he said: You have the best example in me.

The people who understood that he is the perfect example became one of the 72 companions of Imam Hussain a.s. And those who understood this but thought that it does not make sense to be so passionate about goodness became his enemies or did not join him as his helpers. Is it possible to distance yourself from Imam after having understood that he had all the goodness in him?

The incident from Imam Jafar AS life when he asked a person whether he would pick up a piece of glass from the floor when

the entire world told him that it was a diamond, the person responded that if he had full faith that it was a piece of glass he wouldn't pick it up. Then the Imam asked whether he would pick up a diamond even when the entire world vouched for it to be a piece of glass? The man responded if he had full faith that it was indeed a diamond then he would pick it up regardless of the view of others.

Lack of faith even by a fraction of a percentage can make you go either way. The glory of faith can be seen in Hur's transformation from the Army of Yazeed to martyrdom in Hussain's army. That is why we respect Hur, even though he might have had 99% faith but when it became 100% he joined the camp of Imam Hussain. None of the 72 martyrs had even 1% less faith.

We recite the below sentence in the Ziyarat.

فِيَا لَيْتَنِي كُنْتُ مَعَكُمْ فَأَفُوزَ مَعَكُمْ

Would that we were with you So that we could also share the accomplishment with you

What this means is that we wish that we be one of those who has full faith. The believers of Ghadeer are those who have faith. Faith in the path of Imam, Faith in the Imam's calling, and believe every word the Imam says and think it to be a sin to disobey even one single word of the Imam. And God forbid, when they commit a sin, they immediately regret as per the

teachings of Holy Quran and keep moving forward on the straight path.

The feeling of guilt after committing a sin is in itself is a very big blessing. It is found in hadiths that if you continue doing sins and you don't feel any guilt or any guidance coming from Allah then this is a big punishment from Allah.

سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ

We will progressively lead them [to destruction] from where they do not know. (Holy Quran Chapter 7, verse 182)

However, if we receive guidance from Allah, we regret and seek forgiveness for the smallest sins. And Allah loves those who repent.

يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Allah loves those who turn in and loves those who purify themselves (Holy Quran Chapter 2, verse 222)

These are the words of the Quran, and with these words and the guidance received from the Prophet and the Imams we are given a new life.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا
يُحْيِيكُمْ

O you who have faith! Answer Allah and the Apostle when he summons you to that which will give you life. (Holy Quran Chapter 8, verse 24)

The message of Ghadeer is the message of life. We need to ask ourselves: Is life with Hussain in his martyrdom or in the breathes of his enemies who are away from guidance? It is obvious that life is with Hussain where ever he goes because Hussain has Taqwa. Where there is Taqwa there is guidance, where there is guidance there is Taqwa. And wherever these two are together there is Allah and his mercy.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

And He (is) with you wherever you are (Holy Quran Chapter 57, verse 4)

Allah is with good people to give guidance and with the bad people to lead them astray after they denied the guidance.

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

He lets go astray by it many and He guides by it many. And not He lets go astray by it except the defiantly disobedient.

(Holy Quran Chapter 2, verse 26)

Sin becomes the reason for guidance to vanish and there is no other reason. We have to ponder, especially the youth for whom the avenues of committing sin are increasing – internet, tv, etc. People are promoting vulgarism to such an extent that the youth do not think about higher ideals such as guidance, goodness, etc. We have to safeguard ourselves from these things. We have to collate our guidance and take the path that is permissible (Halal) and not go down the path that is forbidden (Haram). Even a single glance towards Haram can lead us astray.

The path of Halal is very wide and the path of Haram is very narrow even though it may seem very broad in the beginning. The path of guidance may look narrow in the beginning since we are not used to it but slowly after a point it starts becoming wide and easy. This is because there is no resistance or roadblock on this path except oneself. Satan tries to strengthen the roadblock but if we are able to steer away from Satan's ploy by taking Allah's name and by the support of guidance of Prophets and Imams, then Allah has promised success in this world as well as the hereafter.

Visit – www.al-islam.org.in for lectures and books