

# MATALIB-AL-FURQAN

## سُورَةُ الْبَقَرَةِ

SURAH 2 VERSES 2 (b)

SUBJECT

مُتَّقِينَ MUTTAQEEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُدًى لِّلْمُتَّقِينَ

After having illustrated the fundamental attribute of the Great Book The Qur'an, being لَا رَيْبَ فِيهِ the Qur'an now moves to discuss that aspect which gives credence to all other credentials of this Great Book and that is هُدًى لِّلْمُتَّقِينَ *Hudallil Muttaqeen*. Detail explanation of هِدَايَات has been made in Surah Fateha 1 Verse 5 where it was shown that this Qur'anic Guidance is such that makes its manifestation spontaneously for that entity that has planned or desirous of a journey or movement. It is not possible to gain success or progress outside of this manifest path and to reach one's goals; it can only be done within this pathway. This process is called Guidance or هُدًى. The condition for this هُدًى is that it must be understandable, explainable and enlightening and these meanings are emboldened in the Root ه د ي, *hadaya*. One cannot refer to doubt, confusion, distrust and illogical explanations as guidance of Allah. One that has no aim to make any movement cannot benefit from such guidance. Commonly *Muttaqi* is one who is most diligent in the worship of Allah and in following all the tenets of Islam apropos the rituals of Islam. It is also believed that such a person is not in need of guidance unless going on a journey; anyone who is already on the الصِّرَاطِ الْمُسْتَقِيمِ, *Al Sirat-Al-Mustaqeem*, (Refer Details and meaning under 1.5) or has reached his destiny could not be in need of *taqwa* as only those who are astray are in need of guidance. This kind of conclusion could only be arrived at because of the lack of knowledge of the Qur'an. تَقْوَى and مُتَّقِينَ are concepts that give the Qur'an completeness and are required for every event and journey. The root is وَقَى *waqa* and its fundamental meaning is to take care of something in such a way that nothing gets in the way of development and progress towards its ultimate destiny. It would be the duty of man, if one desires to gain full benefit from this Great Book, to attempt the journey of life with the dictates of the Qur'an kept in the forefront. But this benefit will not be attained by sitting expectantly in the house. The second requirement would be to journey through safe ways and also be aware of the pitfalls in it. If a person wants to dive into a deep sea, no amount of warning would assist him if his focus is on committing suicide.

Of course, there is a difference when something is kept in the sense of preservation, this would not be تَقْوَى but *Wiqaya*

تَقْوَى of the Human Being

In connection with this subject the Qur'an has stated in Surah 91 Verse 8 فَالْهَمَّهَا ذُجُورَهَا وَتَقْوَاهَا, *Fa'ulhamaha fujuraha wa Taqwaha*, "And the way is endowed with the capability to self-disintegrate by following an erroneous path; or the choice to save itself from disintegration and become firmer and

stronger every day, by integration.” And this is **تقوى**, *Taqwa*. In the Qur’an **تقوى** and

**مستقيمين** have been used many times in its different derivations (refer Surah 1 Verse 5 for details) However, it is important to point out some very serious aberrations as explained above concerning *mutaqqi*, because in these concepts are hidden those issues that mislead Muslims. Whether it is the priesthood of Christians; the re-incarnation of Hindus; monasticism of Zoroastrianism or the Nirvana of the Bhudists their belief system revolves around the fact that the physical world is only worthy of dislike and those who are close to this world will never be close to the Creator. Because this “Creator” is one with whom man becomes one (integrated/pantheism) and a Creator who is capable of becoming “impure”. A similar kind of belief system becomes apparent when the Qur’anic Deen becomes Madhab. Thus one sees that if anyone is regarded as *Muttaqi* in the ritual sense then the concept of appreciation of beauty and comfort is frowned upon.

**مستقيمين** *Muttaqeen* and its characteristics

In Surah Yunus 10 Verse 5 the Qur’an states: **هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ**, “He has designed the sun as shining glow and the moon which reflects light and appointed stages for the moon so that you may reckon time and mark the number of years. *Allah* has not created this otherwise than in accordance with truth (to fulfil a definite purpose according to His plans). He explains His laws clearly to a people of understanding”; and then the Qur’an states: **مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ**, as translated above. It is emphasized that *Allah* has created everything in Truth and nothing is by chance. Further the Qur’an states in Verse 6:

إِنَّ فِي الْخَلْقَاتِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ  
اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ  
لِّقَوْمٍ يَعْتَقُونَ ﴿٦﴾

“Surely, in the alternation of night and day and in all what *Allah* has created in the heavens and the earth are signs full of meaning for those who have insight **يَعْتَقُونَ**, *Yattaqoon*.” The signs being shown in the above Verse is to direct mankind towards Truth, and for this to be realised **تقوى** becomes an important ingredient. The place of the *Muttaqee* is to utilise all the “forces of nature” for the betterment of mankind and only **تقوى** helps to fulfil this requirement.

The question would then arise that any nation who studies the sciences would be able and does control the forces of nature, whether *M’umin* or *kafir*. In the explanation of the Qur’an the latter cannot be called *Muttaqee* because their reason and results would not be in line with the Verses of the Qur’an in the different parts and in each case the reasons that the Qur’an gives is very different. The Qur’an has called those that are influenced by their desires and emotions as *Shayateen* and *m’umineen* are those that follow the *Wahi* and thereafter, the Qur’an states in Surah 7 Verse 201:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ  
الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

“Whenever an evil thought is put to them by *Shait’an*, the *Muttaqeen* immediately remember *Allah*’s Laws and the matter at once becomes clear to them”. They thus realise the evil influence and the

Truth of *Allah* and keep themselves safe from such influences. These are the **مستقيمين**.

The **مستقيمين** are the ones that are given the responsibility of:

3 Who believe in the Unseen<sup>a</sup> and keep up prayer and spend out of what We have given them,<sup>b</sup> **الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾**