

E-Book

Piety



Sheikh

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| Piety



All praise is due to Allaah, the Lord of all that exists, and the good end belongs to those who have piety. I bear witness that there is no deity worthy of worship except Allaah the Exalted, the Evident Truth. Allaah the Exalted is the One Who made piety the root of the religion, as well as its clear basis. I bear witness that Muhammad, sallallaahu 'alayhi wa sallam, is the seal of the prophets, may Allaah the Exalted send His peace and blessings on him until the Day of Resurrection, as well as on all of his family and Companions.

To proceed:

Piety is a great virtue that bears a lofty status. It sustains life, which becomes unbearable in its absence; in fact, a life void of piety is inferior even to the life of an animal. There is no righteousness and wellbeing for a slave without Taqwaa (piety). It is a noble treasure whose possessor is awarded many honorable gems, abundant goodness, noble sustenance, great victories and kingdoms. It is as if the best rewards of both this life and the next have been assigned to this single characteristic!

Taqwaa is one's preparation for worship; it is for one to keenly look into what is lawful and what is unlawful; it is to abstain from mistakes; and it is to fear the Grand, the Supreme.

Through Taqwaa, a person reaches a level of certainty, because it is the provision of the heart and soul. Through piety does the soul receive provisions and strength, and on it does it lean in its journey to salvation; Taqwaa is the shade under which life is good and pleasurable.



Taqwaa is the best attire and most beautiful adornment. Allaah the Exalted Says (what means): *"O children of Aadam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best."* [QUR'AAN 7:26]

Allaah the Exalted bestowed favors on [humankind] by giving them tangible clothes, and reminded them, at the same time, of what is more important, and it is the intangible clothes. Allaah the Exalted guided them to what adorns their apparent figures, and notified them of what they can adorn their hidden aspect with. He the Exalted Says (what means): *"But the clothing of righteousness - that is best."* [QUR'AAN 7:26]

Taqwaa is the best provision for the Hereafter. Allaah the Exalted Says (what means): *"And fear Me, O you of understanding."* [QUR'AAN 2:197]

Taqwaa is the scale of judgement between people. Allaah the Exalted Says (what means): *"Indeed, the most noble of you in the sight of Allaah is the most righteous of you."* [QUR'AAN 49:13]

Abu Hurayrah, may Allaah be pleased with him, reported that it was said to the Prophet, sallallaahu `alayhi wa sallam: "Who is the most noble of people?" He, sallallaahu `alayhi wa sallam, replied: *"The most noble among people are those who have the most piety."* **They said: "O Allaah's Prophet, we were not asking about that."** **He said: "Then, the most noble of people was Yoosuf (Joseph), the Prophet of Allaah, son of the Prophet of Allaah [Ya`qoob (Jacob)], son of the Prophet of**



Allaah [Is-haaq (Isaac)], son of Allaah's intimate friend [Ibraaheem (Abraham)]." They said: "We were not asking about that." He, sallallaahu `alayhi wa sallam, said: "Are you asking me about the roots of the Arabs?" They said: "Yes." He, sallallaahu `alayhi wa sallam, said: "Then, the best among you in pre-Islaamic ignorance is the best among you in Islaam, as long as they attain understanding of the religion."¹

Therefore, virtue and nobility is measured by piety and not by anything else, such as ascription to tribes. Also, piety is the root and source of virtues, for example, mercy, loyalty, honesty, justice, abstinence, generosity, and benevolence are all fruits of the tree of Taqwaa when it ripens in the heart of the believer.

Taqwaa is a source of consolation during times of loneliness, and it saves from the punishment of Allaah. Kumail ibn Ziyaad, may Allaah have mercy on him, said: "I travelled with `Ali ibn Abu Taalib, and when he overlooked the graveyard, he said: 'O people of the graves, O people who are being tested, O lonely people, what is the news with you? The news with us is that wealth has been divided, children have been orphaned, and wives have been exchanged and changed. This is our news, so what is your news?' He then turned to me and said: 'O Kumail, had they been allowed to answer me, they would have said: 'The best of provisions is Taqwaa.' Then, he cried and said: 'O

¹ Reported by Al-Bukhaari (3353) and Muslim (2378)



Kumail, the grave is the storage chest of actions, and when you die, the news comes to you.'¹

Due to the honor and virtue of Taqwaa, Allaah the Exalted has ordered that people cooperate on it. Allaah the Exalted Says (what means): *"And cooperate in righteousness and piety"*

[QUR'AAN 5:2] This is because it allows a person to arrive at the pleasure of Allaah.

Thus, what is Taqwaa? How can we attain it in our hearts? What are its fruits? What are its levels? What are the things that help us attain it?

We ask Allaah the Exalted to facilitate our clarification of those matters, because He is Able to do So, and is Capable of doing so.

The definition of piety (Taqwaa)

Linguistically:

The root of the word Taqwaa, linguistically, is to speak little. In this instance, its meaning is taken from being a protection, or placing a barrier between yourself and what you dislike.

Terminologically:

The scholars have mentioned various definitions of Taqwaa and among them are:

¹ *Taareekh Dimashq (50/251)*



Ibn Taimiyyah, may Allaah have mercy on him, said: “Taqwaa is to do what Allaah the Exalted ordered, and abstain from what Allaah the Exalted has forbidden.”¹

Ibn Al-Qayyim, may Allaah have mercy on him, said:

“As for Taqwaa, its reality is to act in accordance with the commands of Allaah, out of faith and in expectance of the reward. This includes [complying with] His Orders and [abstaining from] His Prohibitions. Therefore, a person does what Allaah has ordered out of faith in the One giving the order, and out of belief in His Promise. Also, they refrain from what Allaah has prohibited, out of faith in the One prohibiting, and out of fear of His promise of punishment.

Talq ibn Habeeb, may Allaah have mercy on him, said: ‘If trials strike, put them out with Taqwaa.’ It was said to him, ‘What is Taqwaa?’ He said: ‘To obey Allaah while following a light from Allaah, and in hope of Allaah’s reward; it is also to abandon disobeying Allaah while following a light of Allaah, and out of fear of Allaah’s punishment.’² This is the best definition of Taqwaa.”³

Ibn Rajab, may Allaah have mercy on him, said: “The root of Taqwaa is that a slave places a protective barrier between themselves and what they fear and are cautious of.”⁴ Ibn Katheer, may Allaah have mercy on him, said: “Taqwaa is a

¹ *Majmoo` Al-Fataawaa* (3/120)

² *Az-Zuhd* by Ibn Al-Mubaarak (1343)

³ *Zaad Al-Muhaajir* (pg. 10)

⁴ *Jaami` Al-Uloom wa Al-Hikam* (pg. 158)



comprehensive word that comprises of doing acts of obedience and abandoning reprehensible actions.”¹

Abu As-Su`ood, may Allaah have mercy on him, said: “Taqwaa is completeness of caution from things that harm a person in the Hereafter.”² Al-Mubaarakpuri, may Allaah have mercy upon him, said: “The one who has Taqwaa is the one who abandons what has no inherent harm in it out of fear of what has inherent harm in it.”³ It was also said: “Taqwaa is fear of the Glorious, action in accordance with revelation, contentment with little, and preparation for the day one leaves this world.”

`Umar ibn Al-Khattaab, may Allaah be pleased with him, asked Ubai ibn Ka`b, may Allaah be pleased with him, about Taqwaa, and he replied: “Have you ever taken a road that was paved with dangers?” `Umar, may Allaah be pleased with him, said: “Yes.” He said: “What did you do?” He said: “I gathered myself and was careful not to be harmed.” Ubai, may Allaah be pleased with him, said: “That is Taqwaa.”⁴

Some preachers said: “First know, may Allaah bless you in your religion and increase you in certainty, that Taqwaa, in the language of those who purify their insides, is to purify the heart from the sin, so that you can have a strong enough will to abandon it, and what would be a protection between you and other sins, and you settle yourself and accustom it to abandoning everything reprehensible.”

¹ *Tafseer Ibn Katheer* (1/284)

² *Tafseer Abu As-Su`ood* (1/27)

³ *Tuhfat Al-Ahwathi* (6/201)

⁴ *Tafseer Al-Qurtubi* (1/203)



It was also said that Taqwaa is: "That [Allaah] does not see you in a place that He has prevented you from, and does not miss you in a place that He has ordered you to go." Therefore, if He has prohibited you from sitting in places wherein the words of Allaah the Exalted are belied and ridiculed, and if He ordered you to be present in the mosques and to witness the five daily prayers, including Jumu`ah (Friday) prayer, He must not find you missing.

In the Qur'aan, Taqwaa is used to refer to various things:

First: It is mentioned with the meaning of fear and awe, as Allaah the Exalted Says (what means): *"And fear [only] Me."* [QUR'AAN 2:41] Meaning, fear Me and be awed by Me. Likewise, in His Statement (what means): *"And fear a Day when you will be returned to Allaah."* [QUR'AAN 2:281] Meaning, fear that day and what the day contains. Allaah the Exalted also Says (what means): *"Fear a Day whose evil will be widespread."* [QUR'AAN 76:7]

Ibn Rajab, may Allaah have mercy on him, said:

"At times, Taqwaa is attached to Allaah's Name, such as when He Says: *"And fear Allaah to whom you will be gathered."* [QUR'AAN 5:96] If it is attached to His Name the Exalted, then it means, fear His Wrath and Anger, and that is the greatest thing to be weary and cautious of, because stemming from that is His punishment in this life and the next. Allaah the Exalted Says *"And Allaah warns you of Himself"* [QUR'AAN 3:28] He the



Exalted also Says: *"He is worthy of fear and adequate for [granting] forgiveness."* [QUR'AAN 74:56] **Therefore, Allaah is worthy of being feared, awed, glorified, and exalted in the hearts of His slaves, so that they worship Him and obey Him, due to the glorification and honoring He deserves, and due to the attributes of Glory, Greatness, the Strength of His Force, and the severity of His Might.**

At other times, Taqwaa is attached to Allaah's punishment, and to the place that punishment occurs, such as hellfire, as Allaah the Exalted Says: *"And fear the Fire, which has been prepared for the disbelievers."* [QUR'AAN 3:131] **At other times, it is attached to the time of punishment, such as the Day of Resurrection, as Allaah the Exalted Says:** *"And fear a Day when you will be returned to Allaah."* [QUR'AAN 2:281]¹

Second: Taqwaa is mentioned with the meaning of obedience and worship, as Allaah the Exalted Says (what means): *"O you who have believed, fear Allaah as He should be feared"* [QUR'AAN 3:102] **Meaning, obey Him as He ought to be obeyed, and worship Him as He ought to be worshipped. Ibn Mas`ood, may Allaah be pleased with him, said in explaining the verse: "To obey Him and not disobey Him, to remember Him and**

¹ Jaami` Al-'Uloom wa Al-Hikam (pg. 158-159)



never forget Him, and to thank Him and never show ingratitude towards Him.”¹

Third: Taqwaa is mentioned in terms of transcendence from sins, and that is Taqwaa in its terminological sense, as Allaah the Exalted Says (what means): *"And whoever obeys Allaah and His Messenger and fears Allaah and is conscious of Him - it is those who are the attainers."* [QUR'AAN 24:52]

The ruling of piety (Taqwaa)

Taqwaa is one of the most established and emphasized obligations, as evinced by numerous Qur'aanic verses, authentic Prophetic traditions, and narrations of the pious predecessors. Allaah the Exalted has ordered and urged it in more than one verse, as Allaah the Exalted Says (what means): *"We have instructed those who were given the Scripture before you and yourselves to fear Allaah."* [QUR'AAN 4:131] Al-Qurtubi, may Allaah have mercy on him, said: "The order that one must have Taqwaa is comprehensive, including all nations."²

Ibn Taimiyyah, may Allaah have mercy on him, said: "Taqwaa is obligatory on creation, and in more than one instance, Allaah has ordered and advised that it be practiced. He also censured those who do not have Taqwaa (fear) of Allaah, and He threatened those who consider themselves self-sufficient from

¹ Tafseer At-Tabari (3/375)

² Tafseer Al-Qurtubi (5/389)



Taqwaa.”¹ Some people of knowledge said: “This verse is the pinnacle of all verses, because [the Qur’aan’s] entirety revolves around it.”²

There is no immediate, future, apparent, or hidden action except that Taqwaa of Allaah is a path that leads to it, and is a means to its realization. Also, there is no immediate, future, apparent, or hidden evil action except that the Taqwaa of Allaah the Exalted is a strong protection and an impenetrable fortress against it and its harms.

Shaikh `Abdur-Rahmaan As-Si`di, may Allaah have mercy on him, said in explaining this verse, “Allaah the Exalted is telling of the generality of His Great and Vast Kingdom, which necessitates that He cares for it and manages it in all [the possible] ways, including through predestination and through legislation. Among His legislative types of management is that He advised the first and last, including the people of scriptures, both past and present, to have Taqwaa, which includes [venerating] His orders, prohibitions, legislated rulings, and the fact that He recompenses those who act in accordance with this advice with a reward, and severely punishes those who neglect it.”³

The Prophet, sallallaahu `alayhi wa sallam, also ordered that one must adhere to Taqwaa, as Abu Tharr, may Allaah be

¹ *Sharh Al-`Umdah* (3/627)

² *Tafseer Al-Qurtubi* (5/389)

³ *Tafseer As-Si`di* (pg. 207)



pleased with him, narrated that the Prophet, sallallaahu `alayhi wa sallam, told him, "*Fear (have Taqwaa of) Allaah wherever you are.*"¹ Therefore, the Qur'aan and Sunnah are unanimous in making Taqwaa obligatory and in ordering that it be adhered to.

The status of Taqwaa

There is no doubt that Taqwaa has a high status, since the prophets and the righteous have been and continuously are still advising their people and families to have this trait. Al-`Irbaadh, may Allaah be pleased with him, said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, led us in prayer one day, then turned to us and gave us an eloquent admonishment, at which the eyes shed tears, and the hearts became afraid and softened. A person said: 'O Allaah's Messenger, this is almost like the admonishment of someone about to bid farewell. So, what do you advise us?' He said: '*I advise you to have Taqwaa (fear) of Allaah the Exalted...*'"² To the end of the hadeeth.

Furthermore, all the noble messengers used to order and advise their people to have Taqwaa (what means):

- "*When their brother Noah said to them. Will you not fear Allaah?'*" [QUR'AAN 26:106]

¹ Reported by At-Tirmithi (1987) and he said that it is authentic

² Reported by Abu Dawood (4607) and At-Tirmithi (2676) and he said that it is authentic



- *"When their brother Hud said to them, 'Will you not fear Allaah?'" [QUR'AAN 26:124]*
- *"When their brother Salih said to them, 'Will you not fear Allaah?'" [QUR'AAN 26:142]*
- *"When their brother Lot said to them, 'Will you not fear Allaah?'" [QUR'AAN 26:161]*

The pious predecessors also used to advise that people have Taqwaa. `Abdullaah ibn Hukaim, may Allaah have mercy on him, said: "Abu Bakr As-Siddeeq, may Allaah be pleased with him, gave us a sermon, wherein he praised Allaah and glorified Him in what He deserves, then said: 'I advise you to fear Allaah.'"¹

Sa`eed ibn Al-Musayyib, may Allaah have mercy upon him, said: "When Abu Bakr sent soldiers to Ash-Shaam with Yazeed ibn Abu Sufyaan, `Amr ibn Al-`Aas, and Shurahbeel ibn Hasanah, they [the soldiers] rode on mounted horses whilst Abu Bakr walked with the leaders and commanders of his soldiers until they reached an area called Thaniyyat Al-Wadaa`, where he bid them farewell, and they said: 'O successor of Allaah's Messenger, will you walk as we ride?' He said: 'I am hoping that I receive reward for these steps in Allaah's Path.' Then, he began advising them, saying: 'I advise you to fear Allaah.'"²

¹ Reported by Al-Baihaqi in *Shu`ab Al-Imaan* (10593) and Al-Haakim ruled it as being authentic

² Reported in *Sunan Al-Baihaqi Al-Kubraa* (17904)



Whenever `Ali ibn Abu Taalib, may Allaah be pleased with him, would send an army under the command of a man, he would tell him: "I advise you to fear Allaah, Who you will inevitably meet."¹

Abu `Ubaid Al-Qaasim ibn Sallaam, may Allaah have mercy on him, said: "I left for Al-Basrah to hear from Hammaad ibn Zaid, and when I arrived, I found that he had died, so I complained about that to `Abdur-Rahmaan ibn Mahdi and he said: 'As much as you have been beaten to him, you cannot be beaten if you have Taqwaa of Allaah.'"²

Ibn Taimiyyah, may Allaah have mercy on him, said:

"I do not know of an advice that is more beneficial to those who understand and follow it than that of Allaah and His Messenger; Allaah the Exalted Says: *"We have instructed those who were given the Scripture before you and yourselves to fear Allaah."* [QUR'AAN 4:131]

Also, the Prophet, sallallaahu `alayhi wa sallam, advised Mu`aath, when he sent him to Yemen, saying: *'O Mu`aath, fear Allaah wherever you are, follow the sin with a good deed and it will erase it, and treat people well.'*³ Mu`aath had a high position with the Prophet, sallallaahu `alayhi wa sallam, for he said to him: *'O*

¹ Reported in *As-Sunnah* by Al-Khallaal (59) and its verifier ruled that its chain is authentic

² *Ar-Rihlah fi Talab Al-Hadeeth* (pg. 179)

³ Reported by At-Tirmithi (1987) and he ruled it as being authentic



*Mu`aath, by Allaah, I love you.*¹ In light of that, he gave him this advice, and it became known that it is comprehensive, and it is so for those who understand it, and it is an elaboration of the Qur'aan's words.

It is comprehensive because the slave has a duty towards two: Allaah and Allaah's creation. The right that is incumbent on the slave will definitely be breached occasionally, either by abandoning something obligatory or doing something prohibited. The Prophet, sallallaahu `alayhi wa sallam, said: *'Fear Allaah wherever you are.'* and this statement is comprehensive. When he, sallallaahu `alayhi wa sallam, said: *'Wherever you are.'* it emphasizes how a person needs to have Taqwaa in secret and in the open. Then he, sallallaahu `alayhi wa sallam, said: *'Follow the sin with a good deed and it will erase it.'* for whenever a patient drinks or eats something harmful, the doctor orders them to do something that would fix what they have done wrong. Sinning is inevitable for a slave, but the intelligent person is the one who continuously does good deeds to erase previous evil sins."²

Therefore, Taqwaa occupies a high status in Islaam. We have come to realize this lofty status through the advice and

¹ Reported by Abu Dawood (1522) and Al-Haakim ruled it as being authentic, and Ath-Thahabi, may Allaah have mercy on him, concurred with his conclusion

² *Majmoo` Al-Fataawa* (10/653-655)



warnings of the messengers and the righteous to their people and companions.

Those that have Taqwaa are Allaah's allies

The people of Taqwaa are the allies of Allaah in reality, and not those who walk on water and fly in the air. Allaah the Exalted Says (what means): *"Unquestionably, [for] the allies of Allaah there will be no fear concerning them, nor will they grieve those who believed and were fearing Allaah."* [QUR'AAN 10:62-63] Allaah also Says (what means): *"Allaah is the protector of the righteous."* [QUR'AAN 45:19] Therefore, the Muttaqoon (pious people) are Allaah's true allies; they are those who put effort into doing actions of obedience and perform many voluntary actions.

Abu Hurayrah, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"Allaah Said: 'Whoever shows enmity to one of My allies, then I have declared war on them. My slave does not come closer to Me through anything more beloved to Me than what I have made obligatory on them, and My slave will continuously get closer to Me through voluntary actions until I love them.'"*¹

From this, the lies and deception of those extremist Soofis who said that they are Allaah's allies become clear; they dance and

¹ Reported by Al-Bukhaari (6502)



hit drums during the birthday of the Prophet, sallallaahu `alayhi wa sallam, they lean back and forth, fall down, and claim that they have seizures, they have intimate relations with beardless men and with women, as the scholars have mentioned about them, then claim that they are Allaah's allies, and call people to seek help through them!

Allaah the Exalted has given us a criterion to judge between the allies of Ar-Rahmaan the Exalted and of the Shaitaan (Satan), Saying (what means): *"Unquestionably, [for] the allies of Allaah there will be no fear concerning them, nor will they grieve Those who believed and were fearing Allaah."* [QUR'AAN 10:62-63] He the Exalted also Says (what means): *"Its [true] guardians are not but the righteous, but most of them do not know."* [QUR'AAN 8:34] `Abdur-Rahmaan As-Si`di, may Allaah have mercy on him, said: "Whoever is a believer with Taqwaa, Allaah the Exalted is their ally."¹

The levels of Taqwaa

Taqwaa has three levels:

The first level: Keeping away from actions that lead to Hellfire, such as Shirk (polytheism) and disbelief. That is achieved through following monotheism and the statement of monotheism, and it is implied when Allaah the Exalted Says

¹ Tafseer As-Si`di (pg. 368)



(what means): *"And imposed upon them the word of righteousness"* [QUR'AAN 48:26]

Many people think they can save themselves from Hellfire by doing the bare minimum required for that. However, they do not refrain from the sins that may cause them to enter Hellfire, even if the stay will not be eternal. They affirm Tawheed and believe in the Messenger, and perform the pillars of Islaam and Imaan, but are not keen on protecting themselves from entering Hellfire in totality, so they may be negligent of obligations and may do prohibited actions. Therefore, we must know what level of Taqwaa they are on, for such a person does not deserve to be ascribed by the word Taqwaa. The reason is that they are susceptible to being punished because of what they do, unless Allaah the Exalted has mercy on them and they are placed within the group of people that is determined by Allaah's will. That is because monotheistic sinners enter within Allaah's will, meaning, if He wishes, He forgives them, and if He wishes, He punishes them in Hellfire, and the length of their stay in Hellfire depends on their actions.

The second level: Avoiding all things that may potentially lead to punishment in Hellfire, even if for a short while, including major and minor sins.

Ibn Rajab, may Allaah have mercy on him, said: "Complete Taqwaa consists of doing obligatory actions and avoiding prohibited and dubious actions. Also, perhaps doing voluntary actions and refraining from disliked actions is included, and



that is the highest level of Taqwaa. Allaah Says: *"Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of Allaah - Who believe in the unseen, establish prayer, and spend out of what We have provided for them. And who believe in what has been revealed to you. [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]."* [QUR'AAN 2:1-4]¹

Some people abstain from major sins, perform acts of obedience and fulfill obligations, but do not refrain from minor sins, and do not perform voluntary acts of worship. Such a person is closer to being saved, as Allaah the Exalted Says (what means): *"If you avoid the major sins which you are forbidden. We will remove from you your lesser sins"* [QUR'AAN 4:31] **Abu Hurayrah**, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"The five prayers, Friday to Friday, and Ramadhaan to Ramadhaan all expiate [sins] that come between them, as long as major sins are avoided."*²

Do not belittle sins:

Through belittling sins, many people fall into disobedience. They may be of the opinion that minor sins, being minor, will not result in any punishment, and possibly aren't sins at all, and

¹ Jaami` Al-'Uloom wa Al-Hikam (pg. 158-159)

² Reported by Muslim (233)



this is not the opinion held by people of faith. Ibn Mas`ood, may Allaah be pleased with him, said: “The believer views their sins as a mountain at whose trough they sit, all the time fearing its collapse onto them. The sinner views their sins like a fly that passes by their nose, and they do like so with their hand.” He then swatted with his hand.¹

Also, Allaah the Exalted Says (what means): *“O you who have believed, fear Allaah as He should be feared”* [QUR’AAN 3:102]

Meaning, true Taqwaa is not avoiding ending up in Hellfire by avoiding major sins only, but avoiding minor sins also, and everything that has the potential to lead a person to Hellfire. The way to do so is to place between yourself and Hellfire a protective fort built on actions of obedience.

Minor sins pose a great danger, and the master and chief of the Messengers warned from them, as `Abdullaah ibn Mas`ood, may Allaah be pleased with him, reported, that Allaah’s Messenger, sallallaahu `alayhi wa sallam, said: *“Beware of belittled sins, because they gather on a person until they destroy him.”* The Messenger of Allaah, sallallaahu `alayhi wa sallam, set a parable for this by a group of people who set camp in an area, and each of the persons goes in search of a branch and comes back with one. Eventually, a great bundle of wood is collected. It is then set on fire and food is cooked over it.²

¹ Reported by Al-Bukhaari (6308)

² Reported by Ahmad (22302) and Al-Haithami said in Majma` Az-Zawaa'id, *“Its narrators are those found in the Saheeh collections.”*



The third level: The most complete and highest level Taqwaa is exhibited by the slave who abandons anything that distracts him from or slows him down on his path to Allaah, in favor of Allaah the Exalted, even if these things are essentially allowed. It is not only forbidden things that distract a person from Allaah. There are many things that are allowed to a Muslim which may distract him from Allaah and busy him from performing acts of worship, and this may lead to hardening of the heart, which in turn leads to falling into disliked actions, and disliked actions lead eventually to forbidden actions. Therefore, a person cannot reach the highest level of piety until he abandons things that are apparently harmless out of fear of falling into things that are unquestionably harmful.

Abu Ad-Dardaa', may Allaah be pleased with, said: "Completeness of Taqwaa occurs when a slave fears Allaah to the point that they fear Him with regards to an atom's weight of sin, and until they abandon some things that they think are allowed out of fear that they may be forbidden."¹

The point is not for lawful things to be abandoned, but caution dictates the practice of refrain and wariness of lawful things which have the potential of leading to prohibitions. This is known as abstinence. Allaah the Exalted has made clear to His slaves that whoever does an atom's weight of evil will see it; therefore, in order to avoid the atom's weight of evil, the range of things to be avoided must be widened. If a shepherd allows his animals to graze in a closed area, then surely the animals will graze only from that area.

¹ *Az-Zuhd* by Ibn Al-Mubaarak (1/19)



Also, An-Nu`maan ibn Basheer, may Allaah be pleased with him, said: “I heard Allaah’s Messenger, sallallaahu `alayhi wa sallam, say: *‘Every king has a protected area. and the protected area of Allaah on His earth is His prohibitions.’*”¹

In another narration, the Prophet, sallallaahu `alayhi wa sallam, said: *“Sins are the protected area of Allaah, whoever grazes around the protected area will inevitably enter it.”*²

Al-Hasan, may Allaah have mercy on him, said: “Taqwaa continuously presses those who possess it until it causes them to abandon many lawful matters out of fear of the forbidden matters.”³ Ath-Thawri, may Allaah have mercy on him, said: “They were called, ‘Muttaqoon (those who possess Taqwaa),’ because they kept away from what is not [usually] kept away from.”⁴ Meaning, they kept away from things that are not often kept away from and avoided. Therefore, the pious evade lawful things out of fear of being led to unlawful things, causing Allaah the Exalted to deem them pious.

Knowledge and Taqwaa

This is an important aspect in this section, and it is that it is obligatory for Taqwaa to be tied to knowledge; Taqwaa is not valid if the person is ignorant. The person must first realize

¹ Reported by Al-Bukhaari (52)

² Reported by Al-Bukhaari (2051)

³ Reported by Ibn Abu Ad-Dunyaa in *At-Taqwaa* and in *Ad-Durr Al-Manthoor* (1/61)

⁴ Ibid.



what they refrain from [and fear], and what they do not. They then learn the rulings of the religion, and be aware of what is lawful and what is unlawful, so that they may refrain from unlawful things.

Through the claim of having Taqwaa, many ignoramuses abandoned things that are essentially allowed and not corrupted with any hint of unlawfulness. This is an example of not placing things in their appropriate places, and is a type of oppression that the slave commits against himself, because he is forbidding himself from something that is allowed to him, thinking that what he is doing is servitude, when it is not servitude in the least.

The attributes of those who have Taqwaa

The pious have attributes that they are known by among people. Allaah the Exalted mentioned and made clear some of these attributes. Among them attributes are:

First: They believe in the unseen with certainty. Allaah the Exalted Says (what means): *"A guidance for those conscious of Allaah - Who believe in the unseen"* [QUR'AAN 2:2-3]

Second: They forgive and forget. Allaah the Exalted Says (what means): *"And to forego, it is nearer to righteousness."* [QUR'AAN 2:237]

Third: They do not commit major sins and do not persist on minor sins. If they commit a sin, they hasten to repent. Allaah



the Exalted Says (what means): *"Indeed, those who fear Allaah - when an impulse touches them from Satan, they remember [Him] and at once they have insight."* [QUR'AAN 7:201]

Fourth: They are keen to be honest in their statements and actions. **Allaah the Exalted Says (what means):** *"And the one who has brought the truth and [they who] believed in it - those are the righteous."* [QUR'AAN 39:33]

Fifth: They honor the rites and rituals of Allaah the Exalted. **Allaah the Exalted Says (what means):** *"That [is so]. And whoever honors the symbols of Allaah - indeed, it is from the piety of hearts."* [QUR'AAN 22:32] **Honoring the rites of Allaah means to honor the limits that Allaah has set by not crossing them, and to honor the commands of Allaah the Exalted by doing them correctly.**

Sixth: They are keen to be just and judge with justice. **Allaah the Exalted Says (what means):** *"Do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allaah."* [QUR'AAN 5:8]

Yazeed At-Taimi, may Allaah have mercy on him, said:

"`Ali ibn Abu Taalib discovered his armor with a Jewish man who had found it, but `Ali recognized it, and said: 'That is my armor, it fell off a gray camel of mine.' The Jew said: 'It is mine, and it is in my hand.' Then he said:



'Between you and I is the judge of the Muslims.' They went to Shuraih and Shuraih said: **'What is it that you want, O commander of the believers?'** He said: **'My armor fell off a gray camel of mine, and this Jew took it.'** Shuraih said: **'What do you say, O Jew?'** He said: **'It is my armor, and it is in my hand.'** Shuraih said: **'O commander of the believers, by Allaah, you have told the truth, and it is your armor, but you need two witnesses.'** So, he brought Qunbur, his servant, and Al-Hasan ibn `Ali and they testified that it is their armor.

Shuraih said: **'As for the testimony of your servant, then I accept it; as for the testimony of your son, they I cannot accept it.'** `Ali said: **'May your mother lose you, have you not heard `Umar ibn Al-Khattaab say, 'Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *'Al-Hasan and Al-Husain are the masters of the youth of the people of Paradise.'*** Shuraih said: **'O Allaah, yes, I have.'** `Ali said: **'You do not accept the testimony of the master of the youth of the people of Paradise?'** Shuraih said: **'A son testifying for his father is impermissible.'** The Jew said: **'The commander of the believers came with me to the judge of the Muslims, and the judge ruled against him, and he accepted the ruling. You have told the truth, O commander of the believers, it is your armor. It fell off your camel, and I took it. I bear witness**



that there is no deity worthy of worship except Allaah, and that Muhammad is Allaah's Messenger."¹

Seventh: They follow the path of the prophets, the sincere, and the reformers, and are with them. Allaah the Exalted Says (what means): *"O you who have believed, fear Allaah and be with those who are true."* [QUR'AAN 9:119]

The path to Taqwaa

There is no doubt that maintaining Taqwaa is hard on one's soul, but the hardship is not because of the attainment of Taqwaa, for Allaah the Exalted has not made the religion hard on us, rather, the hardship is because of the cutting off things that the soul loves, and pushing one's soul away from its desires. To attain Taqwaa in the heart, a long and strenuous period of purification is needed.

Attaining Taqwaa entirely does not occur only through actions of the limbs, for the state of the heart too contributes greatly to its attainment, such as fearfulness of Allaah, awareness of Him, and glorification Him.² Whoever wants to be among the people of Taqwaa must work to correct and rectify their heart first, as well as rectify their apparent actions.

Among the things that lead to attaining Taqwaa are:

Asking Allaah the Exalted to grant the person Taqwaa:

¹ *Hilyat Al-Awliyaa'* (4/140-141)

² *Sharh As-Suyooti `alaa Saheeh Muslim* (5/508)



ʿAbdullaah, may Allaah be pleased with him, narrated that the Prophet, sallallaahu ʿalayhi wa sallam, used to say: *“O Allaah, I ask you for guidance, piety, modesty, and richness.”*¹ Zaid ibn Arqam, may Allaah be pleased with him, reported that Allaah’s Messenger, sallallaahu ʿalayhi wa sallam, used to say: *“O Allaah, grant my soul its piety, and purify it, for You are the best of those that purify it, You are its Guardian and Master.”*² Also, during the supplication of travel, he, sallallaahu ʿalayhi wa sallam, used to say: *“O Allaah, we ask you, in this travel of ours, righteousness and piety (Taqwaa).”*³ ʿAbdullaah ibn ʿUmar used to supplicate and say: **“O Allaah, make me from the leaders of the pious.”**⁴

- **Feeling the presence and being aware of Allaah the Exalted at all times**
- **Realizing and rectifying, if necessary, one’s intention when doing anything:**

ʿAwn ibn ʿAbdullaah, may Allaah have mercy on him, said: **“The beginning phase of Taqwaa is good intentions.”**⁵

- **Belief in Allaah the Exalted, as well as predestination, the good and the evil:**

¹ Reported by Muslim (2721)

² Reported by Muslim (2722)

³ Reported by Muslim (1342)

⁴ Reported by Maalik in his book Al-Muwatta’ (510)

⁵ Hilyat Al-Awliyaa’ (4/250)



`Ataa' ibn Abu Rabaah, may Allaah have mercy on him, said: "I asked Al-Waleed ibn `Ubaadah ibn As-Saamit and said: 'What did your father advise you at his death bed?' He said: 'He called me and said: 'O son, I advise you to fear Allaah, and know that you will never fear Allaah until you believe in Him, you will never believe in Allaah or taste the reality of faith or attain knowledge until you believe in predestination, both the good and the evil.'"¹

Patience in the wake of Allaah's destiny causes a person to attain Taqwaa; `Awn ibn `Abdullaah, may Allaah have mercy on him, said: "The pinnacle of Taqwaa is patience."²

- **Accounting one's soul:**

Maimoon ibn Mahraan, may Allaah have mercy on him, said: "A person will not be of the pious until he takes himself into account more than he takes his partner into account, and until he knows where his food, clothing, and drink comes from, and if it was from lawful or unlawful means."³ **Al-Haarith ibn Asad Al-Muhaasibi, may Allaah have mercy on him, said: "The root of Taqwaa is accounting one's soul."**⁴

¹ *Ash-Sharee`ah* by Al-Aajurri (1/215) and *Al-Qadar* by Al-Firyaabi (425), and its verifier ruled its chain of narration to be acceptable.

² *Hilyat Al-Awliyaa'* (4/245)

³ *Hilyat Al-Awliyaa'* (4/89)

⁴ *Hilyat Al-Awliyaa'* (10/76)



- **Knowledge:**

As-Sindi, may Allaah have mercy on him, said: “The fruit and produce of knowledge is Taqwaa.”¹ A part of knowledge is to know the harms and evils of unlawful things. For instance, if a person is made aware of and reflects on what has happened to previous nations, surely he will hold fast to Taqwaa. For instance, what caused the two parents (Adam and Hawwaa’ [Eve], may Allaah exalt their mention) to be expelled from Paradise and to enter Earth, to be sent from the abode of bliss, pleasure and happiness to the abode of pain and sadness? It is sin and abandoning Taqwaa!

What caused Iblees (Satan) to be kicked out of the kingdoms of the heaven, to be banished, cursed, disfigured both apparently and from within, making him of the ugliest in form? What changed his condition from being close [to Allaah] to being distant, from having mercy to being cursed, and from being in Paradise to being in flaming Hellfire? As such, he became the most insignificant to Allaah, and became a sinful mischief-maker who led humankind to every type of sin and mischief. Indeed, it is sin and abandoning Taqwaa!

What caused all of the inhabitants of Earth to be drowned in water that reached heights higher even than mountains, during the time of Nooh (Noah), may Allaah exalt his mention? What sent the relentless wind to the people of `Aad, and left them prostrate, and dead, on the ground? What caused the people of

¹ *Haashiyat As-Sindi `alaa An-Nasaa’I (8/336)*



Thamood to face the awful cry that cut their hearts within their bodies? What caused the ground under the people of Sodom (the town of the people of Lote [Lot], may Allaah exalt his mention) to be raised, to the point that the angels in the heavens above could hear the barking of their dogs, then upturned, causing the highest point to be the lowest point, followed by raining rocks, which made their area a ruined place where no sign of life was found?

What caused the people of Shu`aib (Jethro), may Allaah exalt his mention, to face the punishment of the black clouds which, when it was above their heads, rained flaming fire on them? What caused Pharaoh and his people to be burned in the ocean, then have their souls taken to Hellfire, which they are presented to by day and by night? They drowned and their souls were burned, and their appointed time is the Day of Resurrection! Indeed, it all goes back to sin and abandoning Taqwaa.

Therefore, reflecting on the pains and calamities that follow sin leads a person to Taqwaa. Take, for example, a man who fornicated with a woman, making the woman pregnant. He did not know what to do: should he marry her and face embarrassment with his family? Or should he kill the fetus in her stomach, another heinous crime? Or, should he abandon her and her child, leaving the child an aimless person? All of these are calamities, and all of them are painful! Had such a person thought of the consequences of his actions, his reflection would have led him to having Taqwaa.



- **Modesty:**

Sufyaan ibn `Uyainah, may Allaah have mercy on him, said: “Hayaa’ (modesty) is the easiest part of Taqwaa; a slave does not have fear of Allaah until they have modesty and shyness. Did the people of Taqwaa become like what they are through anything besides modesty?”¹

- **Giving charity during health and miserliness:**

`Ataa’, may Allaah have mercy on him, said: “You will not attain nobility in the religion, and you will not attain Taqwaa, until you give charity while you are healthy and feeling miserly, hoping for a longer life, and fearing poverty.”²

- **Fasting:**

At-Taahir ibn `Aashoor, may Allaah have mercy on him, said: “Fasting is a very old and established source and fundamental principle of Taqwaa.”³ The reason is because when a person fasts, they abstain from many desires of their souls, and this abstinence is what causes a person to reach Taqwaa of Allaah the Exalted.

- **Consuming lawful things:**

Al-Mubaarakpuri, may Allaah have mercy on him, said: “Consuming lawful things is the pinnacle and head of all of

¹ *Faidh Al-Qadeer* (1/487)

² *Tafseer Al-Qurtubi* (4/128)

³ *At-Tahreer wa At-Tanweer* (pg. 516)



Taqwaa.”¹ Al-Mannaawi, may Allaah have mercy on him, said: “Seeking lawful sustenance is from the fundamental principles of abstinence and is the root of Taqwaa.”²

Instances of Taqwaa

First: In secret and in public:

Abu Tharr, may Allaah be pleased with him, reported that Allaah’s Messenger, sallallaahu `alayhi wa sallam, said for six days: “*O Abu Tharr, understand what I will say to you later.*” Then, on the seventh day, he said: “*I advise you to fear Allaah in your secret and public matters...*”³

These things are easy to say, but hard to implement. Some people are heedless and forget that Allaah the Exalted is watching them. They forget the hadeeth of Ibn `Umar, may Allaah be pleased with him, who said: “Allaah’s Messenger, sallallaahu `alayhi wa sallam, held me by some part of my body, and said: *Worship Allaah as if you can see Him, and be in this world as a stranger, or a wayfarer.*”⁴

Second: When travelling and when settled:

¹ *Tuhfat Al-Ahwathi* (6/120)

² *Faidh Al-Qadeer* (6/91)

³ Reported by Imaam Ahmad (21063) and Al-Albaani ruled it as being acceptable

⁴ Reported by Imaam Ahmad (6121) and Al-Albaani ruled it as being authentic



Abu Hurayrah, may Allaah be pleased with him, reported that a man said: “O Allaah’s Messenger, I want to travel, so advise me.” The Prophet, sallallaahu `alayhi wa sallam, said: “*You must fear Allaah and say Takbeer (i.e. Allaahu Akbar [Allaah is the Greatest]) at every mountain or hill peak.*” When the man turned away, the Prophet, sallallaahu `alayhi wa sallam, said: “*O Allaah, gather the Earth for him [to make his travels faster] and make his travels easy.*”¹

Taqwaa during travelling is especially emphasized, because it has a special delight to it. A travelling person might be in a foreign country, not fearing things they would normally fear in their own country and locality. For instance, they are not fearful of embarrassment, even if they are known by a few people. However, in their own country, they are fearful of embarrassment or shame, which is why having Taqwaa when travelling is very important.

Fruits and benefits of Taqwaa

Taqwaa of Allaah the Exalted has benefits in both worlds, raises levels in both worlds, allows a person to attain the best of both worlds, and wards off the evil of both worlds. Abu Sa`eed, may Allaah be pleased with him, said that a person came to Allaah’s Messenger, sallallaahu `alayhi wa sallam, and said: “O Allaah’s Messenger, advise me.” He, sallallaahu `alayhi wa sallam,

¹ Reported by At-Tirmithi (3445) and he said that it is an acceptable hadeeth



replied: *"I implore you to fear Allaah, because it collects all aspects of goodness."*¹

Also, Abu Sa`eed, may Allaah be pleased with him, reported that a man came to him and said: "Advise me." He said: "I asked Allaah's Messenger the same thing that you asked; I advise you to fear Allaah, because it is the pinnacle of all affairs."² Ibn Mas`ood, may Allaah be pleased with him, said:

"You will follow the right path as long as you fear Allaah."³

One of the pious predecessors wrote to his brother, saying: "I advise you and myself to fear Allaah, because it is the provision of the Hereafter and this life. Make it your path to everything good, and your fleeing point from everything evil. Allaah has promised the people of Taqwaa that they will be saved from what they are cautious and fearful of, and that He will provide them from where they do not expect."⁴

`Umar ibn `Abdul-`Azeez, may Allaah have mercy on him, wrote to some of his commanders, saying, "To proceed, I advise you to fear Allaah, obey Him, hold fast to His orders, and remain steadfast on the part of His religion He entrusted you with, and the parts of the Qur'aan He allowed you to memorize. Through Taqwaa, Allaah's allies removed themselves from His wrath, they fully realized His alliance, they had their faces brightened, and [will] look at their Lord. It is a protection

¹ Reported by At-Tabaraani in *Al-Mu`jam As-Sagheer* (949) and Al-Albaani ruled it as being authentic via other reports that are authentic

² Reported by Ahmad (11365) and Al-Albaani ruled it as being authentic

³ Reported by Al-Bukhaari (2964)

⁴ *Jaami` Al-'Uloom wa Al-Hikam* (pg. 161)



in this life from trials, and the way out from difficulties on the Day of Resurrection.”¹

Reflect on what the Qur’aan, Sunnah, and statements of the Salaf consist of in terms of mentioning Taqwaa. Reflect on how much goodness has been tied to it, how much reward has been promised for it, and how much happiness has been ascribed to it! If you reflected on that, that would encourage you to engage in Taqwaa, hold fast to it, and act on it. Here are some fruits and benefits [of Taqwaa], perhaps Allaah will benefit us and you through them:

First: Taqwaa is a means to attaining the mercy of Allaah the Exalted:

Salmaan Al-Faarisi, may Allaah be pleased with him, said that Allaah’s Messenger, sallallaahu `alayhi wa sallam, said: *“Allaah, when He created the heavens and earth, created one hundred mercies, and every mercy filled what is between the heavens and earth. Of those mercies, He gave a section to mercy between the creation. Through that, the mother has compassion for her child, the beast and bird drink from the same water, and the creation shows compassion to one another. When the Day of Resurrection comes, Allaah will*

¹ *Hilyat Al-Awliyaa’* (5/278) and *Ar-Radd `alaa Al-Jahmiyyah* by Al-Kirmaani (202)



make it exclusive to those who have Taqwaa, and will increase it ninety-nine fold.”¹

Taqwaa is a means to have actions accepted:

This is one of the greatest fruits; Allaah the Exalted Says (what means): *“Indeed, Allaah only accepts from the righteous [who fear Him].”* [QUR’AAN 5:27]

A questioner entered on Ibn `Umar, may Allaah be pleased with him, and he said to his son: “Give him a Deenaar.” Then, he gave him, and when he went away, his son `Uqail said: “May Allaah accept from you, O father.” He said: “If I were to know that Allaah accepted even one prostration from me, or the charity of one Dirham, no unseen thing would be more beloved to me than to die. Do you know from whom Allaah the Exalted does accept? Allaah accepts from the pious.”²

`Umar ibn `Abdul-`Azeez, may Allaah have mercy upon him, wrote to a man, saying, “I advise you to have Taqwaa of Allaah, without which nothing is accepted; it is the thing whose people only are shown mercy and given reward. There are many who advise to act in accordance with it, but those who act on it are few.”³

¹ Reported by Al-Haakim (7628) and he said that is an authentic hadeeth according to the conditions stipulated by Imaam Muslim. Also, Imaam Muslim reported it from Salmaan, may Allaah be pleased with him, without mentioning, **“Allaah will make it exclusive to those who have Taqwaa.”**

² *Taareekh Dimashq* (31/146)

³ *Hilyat Al-Awliyaa’* (5/267)



Taqwaa is a means to being safe from punishment in this life:

Allaah the Exalted Says (what means): *"And We saved those who believed and used to fear Allaah ."* [QUR'AAN 41:18]

Meaning, they were saved from the punishment of this life.

Taqwaa leads to the pleasure of the Lord, expiation of sins, safety from Hellfire, and success by way of entering Paradise:

This is the pinnacle of things that are sought, and the highest goal of the Muslim. It is for Allaah to enter them into Paradise and save them from Hellfire. Allaah the Exalted expiates the sins of the pious, as He the Exalted Says (what means): *"And if only the People of the Scripture had believed and feared Allaah , We would have removed from them their misdeeds and admitted them to Gardens of Pleasure."* [QUR'AAN 5:65]

Allaah the Exalted also Says (what means): *"Whoever fears Allaah - He will remove for him his misdeeds and make great for him his reward."* [QUR'AAN 65:5]

They are not grieved by fright on [the Day of Resurrection], as Allaah the Exalted Says (what means): *"They will not be grieved by the greatest terror, and the angels will meet them. [saying]. 'This is your Day which you have been promised' -"* [QUR'AAN 21:103]

Then, Allaah the Exalted saves them from Hellfire, as He Says (what means): *"And there is none of you except he will come*



to it. This is upon your Lord an inevitability decreed. Then We will save those who feared Allaah and leave the wrongdoers within it, on their knees." [QUR'AAN 19:71-72]

Then, He the Exalted allows them to enter Paradise, through their Taqwaa, as He Says (what means):

- "A garden as wide as the heavens and earth, prepared for the righteous" [QUR'AAN 3:133]
- "That is Paradise, which We give as inheritance to those of Our servants who were fearing of Allaah." [QUR'AAN 19:63]
- "And Paradise will be brought near to the righteous, not far." [QUR'AAN 50:31]
- "Indeed, for the righteous is attainment" [QUR'AAN 78:31]
- "Indeed, the righteous will be among gardens and rivers" [QUR'AAN 54:54]

They will be driven to Paradise in groups as He the Exalted Says (what means): "But those who feared their Lord will be driven to Paradise in groups" [QUR'AAN 39:73]

The pious do not go to Paradise walking, but rather, are honored and exalted by riding there, as Allaah the Exalted Saiys (what means): "On the Day We will gather the righteous to the Most Merciful as a delegation" [QUR'AAN 19:85]



Therein, they gather with their beloved ones, as Allaah the Exalted Says (what means): *"Close friends, that Day, will be enemies to each other, except for the righteous"* [QUR'AAN 43:67]

They will be sitting on thrones, facing one another, as Allaah the Exalted Says (what means): *"Indeed, the righteous will be within gardens and springs. [Having been told], 'Enter it in peace, safe [and secure].' And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other."* [QUR'AAN 15:45-47]

They will attain whatever their souls desire, as Allaah the Exalted Says (what means): *"Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allaah reward the righteous -"* [QUR'AAN 16:31]

They will be in chambers that are built, and above those chambers are other chambers, as Allaah the Exalted Says (what means): *"But those who have feared their Lord - for them are chambers, above them chambers built high, beneath which rivers flow. [This is] the promise of Allaah . Allaah does not fail in [His] promise."* [QUR'AAN 39:20]

They move about in the shades and along the rivers of Paradise, as Allaah the Exalted Says (what means): *"Indeed, the righteous will be among shades and springs And fruits from whatever they desire. [Being told], 'Eat and drink in satisfaction for what you used to do.'" [QUR'AAN 77:41-43]*



They attain glory, highness, and honor in that abode, as Allaah the Exalted Says (what means): *"Beautified for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allaah are above them on the Day of Resurrection."* [QUR'AAN 2:212]

Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, was asked about the thing that enters most people into Paradise, and he responded: *"Fear of Allaah, and behaving well."*¹

Taqwaa is a means to having the sins of the pious person and others forgiven:

Ibn `Aashoor, may Allaah have mercy on him, said: "Taqwaa is a means to having the sins of the pious person forgiven, as well as others, because a part of Taqwaa is to abstain from joining the people of sin in their sins, and many of them would abandon their sins out of following the person's example, or out of shyness. Therefore, some sins would be cut off, and that is a type of forgiveness."²

Taqwaa is a means to being honored in the sight of Allaah the Exalted:

¹ Reported by At-Tirmithi (2004) and Ibn Hibbaan ruled it as being authentic

² *At-Tahreer wa At-Tanweer* (pg. 3403)



Allaah the Exalted Says (what means): *"Indeed, the most noble of you in the sight of Allaah is the most righteous of you."*

[QUR'AAN 49:13]

The love of Allaah, His angels, and people for the slave [that has Taqwaa]:

Allaah the Exalted Says (what means): *"But yes, whoever fulfills his commitment and fears Allaah - then indeed, Allaah loves those who fear Him."* [QUR'AAN 3:76] If Allaah the Exalted loves a person, He calls to Jibreel (Gabriel), may Allaah exalt his mention, to love the person, who calls for the residents of the heavens to love the person, and then to the residents of earth.

Ibn `Umar, may Allaah be pleased with him, said: "Whoever fears their Lord and keeps the ties of their wombs will have their lives and wealth increased, and their family will love them."¹ Also, **Zaid ibn Aslam, may Allaah be pleased with him, said:** "It is said that whoever has Taqwaa will be loved by Allaah, even if they dislike doing so."²

Allaah the Exalted gives aid, victory, and rectifies the state of those who have Taqwaa:

¹ Reported by Al-Bukhaari in *Al-Adab Al-Mufrad* (58) and Al-Albaani ruled it as being acceptable

² *Hilyat Al-Awliyaa'* (3/222)



Allaah the Exalted Says (what means): *"And fear Allaah and know that Allaah is with those who fear Him."* [QUR'AAN 2:194] 'With,' here means that Allaah will give victory, help, and rectification. He the Exalted gave it to the prophets who had Taqwaa, as He the Exalted Said to Moosa (Moses), may Allaah exalt his mention, and Haaroon (Aaron), may Allaah exalt his mention, (what means): *"[Allaah] said: "Fear not. Indeed, I am with you both; I hear and I see."* [QUR'AAN 20:46]

A person said to Yoonus ibn `Ubaid, may Allaah have mercy on him, "Advise me." He said: "I advise you to fear Allaah and to do good, because Allaah is with those who fear Him and who are doers of good."¹

Further, the final result is always for those who have Taqwaa, as Allaah the Exalted Says (what means): *"Indeed, the earth belongs to Allaah . He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."* [QUR'AAN 7:128]

Taqwaa is a means to having one's actions blessed:

Laith ibn Abu Sulaim, may Allaah have mercy on him, wrote to Sulaimaan ibn Tarkhaan, may Allaah have mercy on him, said: "Peace be on you. I praise Allaah, the One besides Whom there is no deity worthy of worship, the Ever-High, the Great, and I

¹ Jaami' Al-'Uloom wa Al-Hikam (pg. 161)



bear witness that Muhammad is His slave and Messenger. To proceed: I advise you to fear Allaah, because the one who fears Allaah will have their actions, no matter how many or how little, benefit them. May Allaah, through His mercy, make you and I among those who have Taqwaa.”¹

Glad tidings:

Allaah the Exalted Says (what means): *"Unquestionably, [for] the allies of Allaah there will be no fear concerning them, nor will they grieve those who believed and were fearing Allaah for them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allaah. That is what is the great attainment."* [QUR'AAN 10:62-64]

Taqwaa is a means to attaining guidance of the Qur'aan:

Allaah Says (what means): *"This is the Book about which there is no doubt, a guidance for those conscious of Allaah -"* [QUR'AAN 2:2]

Of the greatest things a pious person receives is beneficial knowledge:

Allaah the Exalted Says (what means): *"And fear Allaah . And Allaah teaches you. And Allaah is Knowing of all things."* [QUR'AAN 2:282]

¹ *Tham Ad-Dunya* (419)



Sin is a cause for lack of knowledge and memory, forgetfulness, and lack of enthusiasm when it comes to learning; it drives a soul away from knowledge.

Insight is of the greatest things a pious person is given:

The one who has Taqwaa also has insight and a criterion that they use to differentiate between the truth and falsehood. They have a light from their Lord which illuminates their path, causing them to avoid evil, hope for good, and attain divine help. Allaah the Exalted Says (what means): *"O you who have believed, if you fear Allaah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allaah is the possessor of great bounty."* [QUR'AAN 8:29]

Taqwaa is the way out of every hardship, and the source of sustenance from places the pious person never expected:

That is because Allaah the Exalted promised that, and Allaah's promise is never broken. Allaah the Exalted Says (what means): *"And whoever fears Allaah - He will make for him a way out And will provide for him from where he does not expect."* [QUR'AAN 65:2-3]

A businessman said that he used to manufacture some instruments and that he had come across bribery in many instances of buying and selling. When he came to know that it is forbidden and a grave sin, he had Taqwaa and abstained from those transactions out of fear of Allaah.



It is said that after a short while, he was asked for a large consignment of instruments without any bribery. So we see that Allaah the Exalted had predestined in his favor, succeeded him with what was better, and hastened the fulfillment of His promise, because the man was sincere in his Taqwaa of Allaah the Exalted.

Taqwaa is not for certain things and suspended from others; it is not for some prohibitions and suspended from others. The person who tries to hasten Allaah's promise and says that it is too slow must look at themselves first, and see if they have realized true Taqwaa. There is no doubt that someone who does some actions and not others, and abstains from some prohibitions but engages in others, has not truly attained Taqwaa, and that they do not deserve Allaah's promise to be realized in their situation.

Matters will be made easy:

Allaah the Exalted Says (what means): *"And whoever fears Allaah - He will make for him of his matter ease."* [QUR'AAN 65:4]

The pious person is granted blessings from the heavens and earth:

When something is blessed, its amount is multiplied many times. Allaah the Exalted Says (what means): *"And if only the people of the cities had believed and feared Allaah, We would have opened upon them blessings from the heaven and*



the earth" [QUR'AAN 7:96] This means that He the Exalted made vast His goodness and made it easily accessible for them, due to their Taqwaa.

Likewise, if Taqwaa is not prevalent, mischief spreads on earth. Allaah the Exalted Says (what means): "*Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].*" [QUR'AAN 30:41] Therefore, pollution, sicknesses, and diseases are all the punishment for lack of Taqwaa.

A woman from the desert understood this, and advised her son who was travelling, saying: "I advise you to fear Allaah, because a little amount of Taqwaa is more beneficial than using your intellect a great deal."¹

Protection and preservation:

Man always has an enemy who is envious and plotting against him. Allaah the Exalted Says (what means): "*And if you are patient and fear Allaah, their plot will not harm you at all.*"

[QUR'AAN 3:120] Through Taqwaa, the harm of the wicked and the plots of the sinners are driven away from the pious person.

`Aa'ishah, may Allaah be pleased with her, wrote to Mu`aawiyah, may Allaah be pleased with him, saying: "I advise you to fear Allaah, for if you fear Allaah, He will protect you

¹ *Sifat As-Safwah* (4/393)



from the people. If you fear the people, they will not benefit you with Allaah in the least. Therefore, it is incumbent on you to have fear of Allaah.”¹

Life presents people with many difficulties and innumerable harmful incidents, however, through Taqwaa, a person earns protection and preservation from their Lord, the Exalted.

Al-Agharr Abu Maalik, may Allaah have mercy upon him, said: “When Abu Bakr wanted to appoint `Umar as his successor, he called for him, and when he came, said to him: ‘I am calling you to something strenuous and tiring for the one who was given it as a successor, therefore, fear Allaah, O `Umar, by obeying Him, and obey Him by fearing Him, because the one with Taqwaa is safe and preserved.’”²

`Umar ibn Al-Khattaab, may Allaah be pleased with him, wrote to his son, `Abdullaah, saying: “As to what follows, I advise you to fear Allaah, for whoever fears Allaah, Allaah will protect them, whoever gives Him a loan, He repays it, and whoever thanks Him, He increases them. Make Taqwaa before your eyes and what polishes your heart.”³

When `Abdul-Malik ibn Marwaan, may Allaah have mercy on him, was about to die, he gathered his children, and said: “I advise you to fear Allaah, because it is a protection that is everlasting, and a preventative shield. It is the most fortified cave and the best of adornments.”⁴

¹ *Musannaf Ibn Abu Shaibah* (35717)

² *Al-Mu`jam Al-Kabeer* by At-Tabaraani (37)

³ *Jaami` Al-`Uloom wa Al-Hikam* (pg. 161)

⁴ *Taareekh Dimashq* (63/171)



Allaah the Exalted protects family, wealth, and interests after the pious person dies:

Allaah the Exalted Said (what means): *"And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allaah and speak words of appropriate justice."* [QUR'AAN 4:9] Allaah the Exalted advised fathers who are fearful for their weak children to have Taqwaa in all of their affairs, so that He the Exalted preserves their children, and they receive Help through divine care.

Through Taqwaa, a person earns honor and awe among creation:

Yahyaa ibn Mu`aath, may Allaah have mercy on him, said: "Whoever wants to be honored and exalted in this life and the next, let them have Taqwaa."¹

Allaah the Exalted will replace what the pious person abandoned with what is better:

Abu Qataadah, may Allaah be pleased with him, and Abu Ad-Dahmaa' both said that they used to travel often towards the Ka`bah. They said: "We approached a person from the desert who said: 'Allaah's Messenger, sallallaahu `alayhi wa sallam, took me by my hand, and was teaching me from what Allaah

¹ Sifat As-Safwah (4/97)



the Exalted taught him. He said to me: *'You will never abandon something out of fear of Allaah the Exalted except that He will give you something better.'*"¹

Taqwaa is a substitute for everything:

When `Umar ibn `Abdul-`Azeez was made the leader, he delivered a sermon, wherein he praised and glorified Allaah, then said: "I advise you to fear Allaah, because fear of Allaah is a substitute for everything, and nothing substitutes fear of Allaah."² Therefore, Taqwaa can replace and substitute anything, but if lost, cannot be replaced by anything.

A student of knowledge wrote to Suwaar ibn `Abdullaah when he became a judge, saying: "I implore you to fear Allaah, O Suwaar, the One who made Taqwaa a replacement for everything that is lost in this life, and did not make anything in this life a replacement for Taqwaa. Taqwaa is the firm knot of every sensible person; they go to it for relief, and use it for guidance."³

Taqwaa is a means to tranquility of the heart:

As-Suyooti, may Allaah have mercy on him, said: "Taqwaa increases sustenance and tranquility of the heart."⁴

¹ Reported by Imaam Ahmad (20215) and Al-Haithami said that its narrators are those utilized in the *Saheeh* collections (11/207)

² *Sifat As-Safwah* (2/114) and *Taareekh Dimashq* (45/357)

³ *Al-Qanaa`ah wa Al-`Afaaf* (pg. 133)

⁴ *Sharh Sunan Ibn Maajah* (pg. 311)



Conclusion

Taqwaa of Allaah is the best thing that a person can attain in this life, because it is a means to every goodness and success, and a means to happiness in both worlds. Taqwaa is something that a person can never fully attain, so, be keen on preserving Taqwaa, and to fear Allaah in all matters, at every moment, and every hour. Fear Allaah even if you are a stranger among people. You must fear Allaah before you leave this life and those you love.

Busying oneself in attaining Taqwaa, in doing what Allaah ordered, and in abstaining from what Allaah the Exalted prohibited is what causes a person to prosper in this life, in reality. Otherwise, everything in this life is just a distraction and idle play. This life is cursed, and everything in it is cursed, except remembrance of Allaah and whatever revolves around it. So, we ask Allaah the Exalted to rid us of its evil, to make us among those who busy themselves with fearing Him, and to give our souls its due share of Taqwaa, because He is the Best that purifies souls.

Al-A`shaa, may Allaah have mercy upon him, said: "Fear Allaah in your present and future matters, in private, and in public, because whoever fears Allaah, Allaah forgives their sins and gives them a great reward. Whoever fears Allaah has won a great victory. Fear of Allaah protects a person from His wrath, punishment, and anger. Fear of Allaah causes the faces to become bright, the Lord to become pleased, and raises one's ranks."



We ask Allaah to allow us to die while acting on the statement of Taqwaa, to revive us on it, and to make us the best of its people.

Test your understanding

Here are two levels of questions about the topic; there are direct questions, meaning, the first level questions, and questions that need some research and reflection, which are the second level questions.

Level one questions:

1. How did Ibn Taimiyyah, may Allaah have mercy on him, define Taqwaa?
2. What is the ruling of Taqwaa, and what is the evidence for that ruling?
3. Taqwaa is mentioned in the Qur'aan in connection with various issues, what are they?
4. What are the levels of Taqwaa?
5. Those who have Taqwaa have specific attributes and characteristics, what are they?
6. What should the slave do to be among those who have Taqwaa?
7. Mention the fruits and benefits of Taqwaa, both in this life and the next.



8. Mention instances wherein one must have Taqwaa.

Level two questions:

- 1. Is there a connection between knowledge and Taqwaa? Explain.**
- 2. The Soofis claim that they are the allies of Allaah. How are they to be refuted?**
- 3. Realization of Taqwaa is one of the ways of calling to Allaah the Exalted. Mention some stories that prove so.**
- 4. How could Taqwaa be a means to having the sins of the one who has Taqwaa as well as others forgiven?**
- 5. Mention two books that talk about Taqwaa.**
- 6. How could modesty be a means to attaining Taqwaa?**

