

DEEN WAYPOINT

A Deen Waypoint Publication

- Virtues of Taqwa from the Quran
- Ahadith related to Taqwa
- Brief commentary
- Methods of adopting Taqwa
- Examples from the lives of the pious

Published by:

www.deenwaypoint.com

Any queries contact: admin@deenwaypoint.com

IMPORTANT MESSAGE TO THE READER

No Copyright ©

Open permission is granted for reprinting this document provided it is without any alterations. This document may be shared without any permission.

A humble request is directed to the readers to offer feedback and suggestions to improve the quality of this document.

Please remember the author and his family in your esteemed du'aas.

Author: Aadil Mangera

E-Mail: admin@deenwaypoint.com

Website: www.deenwaypoint.com

Year: 2023

Publication Number: 2

Edition: 1st Edition

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the most merciful, the all-merciful

A treatise on Taqwa and its virtues

Rays of protection

Published by:

www.deenwaypoint.com

TABLE OF CONTENTS

Introduction	5
Verses of Quran related to Taqwa	6
Hadith related to Taqwa	28
Methods of Adopting Taqwa from the light of the Quran and Sunnah	32
Examples from the lives of the pious	42
References	46
Other Publications	47

Introduction

All praise is due to Allah and Allah alone. We start in His name and seek His help and assistance. Salutations be upon our beloved Messenger ﷺ and his righteous companions.

The following document is a treatise on taqwa, its virtues and benefits, all taken from the Quran and Ahadith. A brief commentary is also provided, along with examples from the lives of the pious and God conscious. Added to that, methods in which we can attain the true essence of Taqwa.

The purpose of this document is to inspire the soul to inculcate *Taqwa*, and live a life of obedience to Almighty Allah. This will help us to be successful in this world and in the hereafter.

A beautiful definition of *Taqwa* has been mentioned by Ubay Ibn Kab [Allah bless him], when Umar [Allah bless him] asked him regarding what *Taqwa* is.

Ubay Ibn Kab [Allah bless him said] replied: 'Have you ever walked on a thorny path?'

Umar [Allah bless him] replied 'Yes'.

Ubay Ibn Kab [Allah bless him] said: 'So what did you do?' Umar [Allah bless him] replied: 'I rolled up [lower garment] and was careful'. Ubay ibn Kab [Allah bless him] said: '*That is Taqwa*'.

May Allah grant us Taqwa and grant us the ability to live a life of obedience. Amin.

All praise is due to Almighty Allah and peace and blessings be upon our beloved Messenger ﷺ, his noble family and esteemed companions.

Verses of Quran related to Taqwa

Gaining guidance through the Quran

ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۚ فِيهِ ۖ هُدًى لِّلْمُتَّقِينَ [البقرة ٢]

This Book has no doubt in it - a guide for those mindful of Allah [2:2]

By virtue of adopting *taqwa*, a person gains true guidance through the Quran. The Quran is a divine book of guidance for all, however only those that adopt *taqwa*, will truly take [guidance] from the Quran, this is why the 'Mutaqin' have been specified.

Imam Ibn Kathir [774 AH] mentions that the companions [Allah bless them all] regarding 'Guidance' would say: 'It is a Light [Nur] for the *Mutaqin*'. This is a metaphor for the light of guidance in the heart of the believer.

Becoming Successful in both worlds

أُو۟لَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰئِكَ هُمُ ٱلْمُفْلِحُونَ [البقرة ٥]

It is these who are guided by their Lord; and it is just these who are successful. [2:5]

Through *taqwa* a person will be successful in both worlds, he will attain paradise and be saved from the fire of hell. With regards to this world he will also be successful in all his affairs.

Taking lessons/advice from the Quran

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ [البقرة ٦٦]

Thus, We made it a deterrent for those around and (those who came) after them - and a lesson for the God-fearing. [2:66]

Those that adopt Taqwa take lessons from the Quran, and reflect on what befall the nations before due to their disobedience and transgression. Therefore, they are very careful and cautious of treading the path of those before them, who were involved in sin and disobedience.

Attaining great reward

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ [البقرة ١٠٣]

If only they were faithful and mindful 'of Allah', there would have been a better reward from Allah, if only they knew! [2:103]

Great reward is promised for those who are mindful of Allah, and fulfill all their affairs being conscious of Allah. The condition is having faith and being mindful of Allah.

True Piety

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِةِ ۗ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ﴾ [البقرة ١٠٣]

They ask you 'O Prophet' about the phases of the moon. Say, "They are a means for people to determine time and pilgrimage." Righteousness is not in entering your houses from the back doors. Rather, righteousness is to be mindful 'of Allah'. [2:189]

Before Islam, there was a superstitious practice for pilgrims to enter their homes through the back door upon returning from the pilgrimage. The verse suggests that being devoted to Allah wholeheartedly is more important than blindly following old traditions. True piety is the one who is mindful of Allah and not simply one who carries out abundant acts of worship.

Assistance of Allah

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ [البقرة ١٩٤]

[and] fear Allah, and be sure that Allah is with the God-fearing. [2:194]

Imam Ibn Kathir [Allah bless him] mentions in his masterpiece ‘Tafsir al-Quran al-Adhim’: ‘Allah commands his believing servants to obey and be mindful of him. Allah then proceeds by informing us that he will surely support and assist those that have taqwa, in this world and the next.’

Safety from the punishment of Allah

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ [البقرة ١٩٦]

And be mindful of Allah, and know that Allah is severe in punishment. [2:196]

Imam Ibn Kathir mentions under this verse: ‘[Be mindful of Allah] In what he has commanded you and what he has prohibited’. As for the one who acts against the commands of Allah and commits what Allah has reprimanded, then he should know that Allah is severe in punishment.

Best Provision

﴿ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَآتَوْنِي بِأُولَىٰ أَلْبَابٍ ﴾ [البقرة ١٩٧]

Take 'necessary' provisions 'for the journey'—surely the best provision is righteousness. [2:197]

Adopting Taqwa is a great provision for the hereafter. Imam Ibn Kathir comments on this verse: 'After Allah commands his servants to take provisions during a journey in this world, Allah then guides us to the provisions of the hereafter, which is adopting Taqwa and this is more beneficial.

Lofty Status

﴿ وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴾ [البقرة ٢١٢]

Those who are mindful 'of Allah' will rank above them on the Day of Judgment. And Allah provides for whoever He wills without limit. [2:212]

By means of Taqwa, a lofty status in the hereafter is promised for that individual. Imam Baghawi [516 AH] summarizes this verse with the following brief explanation: 'Indeed they [believers] will be in an elevated place in paradise, and they [those that mock the believers] will be in the lowest of positions'.

Increase in knowledge

﴿ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ [البقرة ٢٨٢]

Be mindful of Allah, for Allah 'is the One Who' teaches you. And Allah has 'perfect' knowledge of all things. [2:282]

Taqwa is a means of increase in knowledge. The famous commentator of the Quran, Imam Qurtubi [671 AH] comments on this verse: ‘A promise from Almighty Allah, that whosoever is mindful of him, he will teach him. Allah will place light in his heart, through which he understands whatever is placed in it. He will be able to distinguish [with this light] between right and wrong.’

Reward superior than the world and its desires

قُلْ أَوْفِيكُمْ بِخَيْرٍ مِّنْ ذَلِكُمْ ۗ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ [آل عمران ١٥]

Say, ‘O Prophet,’ “Shall I inform you of what is better than ‘all of’ this? Those mindful ‘of Allah’ [3:15]

Allah informs us that those who have Taqwa, will have a reward far superior to anything from this world. Imam Ibn Kathir states in his tafsir: ‘This [embellishments of the world] is the adornment and beauty of the world, which will perish and cease.’ In comparison to the hereafter which is never ending and its bounties are such that no eye has ever seen, no ear ever heard and no mind has ever thought of.

Everlasting gardens of rivers and the pleasure of Allah

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنْ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ
بِالْعِبَادِ [آل عمران ١٥]

Will have Gardens with their Lord under which rivers flow, to stay there forever, and pure spouses, along with Allah's pleasure." And Allah is All-Seeing of 'His' servants. [3:15]

Allah then proceeds by informing us of some of the bounties of the hereafter for those who have taqwa, and then the ultimate bounty - the pleasure of Allah.

Imam Ibn Kathir comments on this concept of the pleasure of Allah: 'His happiness will descend on them, and he will never get angry with them. This is why Allah states in another verse: 'And Allah's pleasure is above all'. [9:72] Meaning greater than what Allah has given them from all the everlasting bounties.

Imam Baghawi mentions a hadith in the context of the pleasure of Allah in his tafsir: ‘

Abu Sa'id al-Khudri reported that Allah's Apostle (ﷺ) said that Allah would say to the inmates of Paradise:

O, Dwellers of Paradise, and they would say in response: At thy service and pleasure, our Lord, the good is in Thy Hand. He (the Lord) would say: Are you well pleased now? They would say: Why should we not be pleased, O Lord, when Thou hast given us what Thou hast not given to any of Thy creatures? He would, however, say: May I not give you (something) even more excellent than that? And they would say: O Lord, what thing can be more excellent than this? And He would say: I shall cause My pleasure to alight upon you and I shall never be afterwards angry with you.' [Sahih Muslim 2829]

The love of Allah

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ [آل عمران ٧٦]

Absolutely! Those who honour their trusts and shun evil—surely Allah loves those who are mindful of Him. [3:76]

One of the excellent virtues of Taqwa is attaining the love of Allah, this is why Allah states 'Surely Allah loves those who are mindful of him'. Imam Ibn Jarir at-Tabari [310 AH] comments under this verse: 'Indeed Allah loves those that are mindful of him, fear his retribution, cautious of his punishment by abstaining from what he has prohibited them and fulfill what he has commanded them.

Protection from the enemy

وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا [آل عمران ١٢٠]

'Yet,' if you are patient and mindful of Allah, their schemes will not harm you in the least. [3:120]

The one who is mindful of Allah, will be protected from Allah from harm by the enemy. Imam Ibn Kathir states regarding this verse: 'Allah guides them [believers] to safety from the evil of the malicious and the plots of the sinners, by adopting patience and taqwa. Also having reliance on Allah who encompasses their enemies, there is no power and might except with Allah. For surely whatever Allah wishes, occurs and whatever he does not wish, will not occur. Whatever Allah decrees will occur and nothing else, so whoever relies on him, will suffice him.'

True Gratitude

فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ [آل عمران ١٢٣]

So be mindful of Allah, perhaps you will be grateful. [3:123]

True gratitude is not only by uttering words of gratification, rather it is a combination of words and actions, and this stems from being mindful of Allah. Once a person is mindful of Allah, he will fulfill his duties to Allah [and the people] and abstain from what is prohibited - and this is true gratitude.

Imam Ibn Jarir at-Tabari beautifully summarizes this verse: 'Be mindful of me, for indeed that is being grateful to my blessings'.

Assistance from the Angels

بَلَىٰ ۗ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ [آل عمران ١٢٥]

Most certainly, if you 'believers' are firm and mindful 'of Allah' and the enemy launches a sudden attack on you, Allah will reinforce you with five thousand angels designated 'for battle'. [3:125]

Allah supported the faithful believers during the expeditions of Badr and Uhud, with Angels due to them being patient and being mindful of Allah. Once a person adopts Taqwa, he will get assistance from Allah in his affairs.

Gardens as wide as the heavens and the earth

وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ [آل عمران ١٣٣]

A Paradise as vast as the heavens and the earth, prepared for those mindful of Allah. [3:133]

Allah has prepared a stunning paradise for those who adopt taqwa. Imam Alusi [1270 AH] comments regarding this: 'This verse refers to the *'mutaqin'* because it is to imply that they are specifically intended, and surely others other than them will also enter.'

Excellent Reward

لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ [آل عمران ١٧٢]

Those of them who did good and were mindful of Allah will have a great reward. [3:172]

وَإِنْ تُوْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ [آل عمران ١٧٩]

So believe in Allah and His messengers. And if you are faithful and mindful of Allah, you will receive a great reward. [3:179]

Those that adopt Taqwa, will be inheritors of an excellent reward. This reward will be Jannah, as mentioned in the tafsir of Ibn Abi Hatim [327 AH] and in the famous tafsir named 'Jalalayn'.

Firm Resolution

وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ [آل عمران ١٨٦]

If you observe patience and you are mindful of Allah, then this (observance) is among the matters of firm resolution. [3:186]

Patience and Taqwa are highly praiseworthy traits. Rather, they are signs that a person has true faith. Imam Baghawi interprets this verse with reference to Ata' by stating: '[patience and taqwa] is true faith.'

Some of the commentators of the Quran interpret this verse by implying that patience and taqwa are from the necessary matters. Imam Ibn Jawzi [597 AH] states: 'Allah has made it binding on his slaves, to make apparent who is guided.'

Forgiveness and Mercy

وَإِنْ تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا [النساء ١٢٨]

And if you do what is right and are mindful of Allah, surely Allah is All-Forgiving, Most Merciful. [4:128]

Adopting Taqwa is a means of forgiveness of sins and mercy from Allah. Imam al-Sa'di [1376 AH] states in his tafsir under this verse: 'Allah will forgive your deficiencies [minor sins] and shortcomings with regards to the obligatory actions', this is a virtue for the one who adopts taqwa in his affairs.

Acceptance of deeds

قَالَ إِنَّمَا يَنْتَقَبِلُ اللَّهُ مِنْ الْمُتَّقِينَ ٢٧

He said, "Allah only accepts from those that are mindful of Allah." [5:27]

By virtue of Taqwa, your deeds are accepted. Imam Ibn Kathir mentions a statement of Abu Darda [Allah bless him] under this verse: ‘That I have firm conviction, Allah accepts one Salah from me, is more beloved to me than the world and whatever is in it. Indeed Allah says: ‘Allah only accepts from those that are mindful of Allah.’”

Expiation of sins

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ ٱلنَّعِيمِ [المائدة ٦٥]

Had the People of the Book only been faithful and mindful ‘of Allah’, We would have certainly absolve them of their sins and admitted them into the Gardens of Bliss. [5:65]

Allah will expiate the sins of those that have taqwa. This verse is in reference to the people of the book, that if they believe in Muhammad [Allah bless him] as the final messenger and safeguard themselves from disbelief, Allah will forgive their previous sins and enter them in paradise. Although this verse is specifically addressing the people of the book, the believers that adopt Taqwa will also have their sins expiated as mentioned in other verses of the Quran and Ahadith.

Sign of ‘Perfect’ Faith

قَالَ اتَّقُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ [المائدة ١١٢]

Esa [Allah bless him] answered, “Fear Allah if you are ‘truly’ believers.”
[5:112]

Having Taqwa is a sign of faith, as taqwa is being mindful of Allah in all your affairs. Added to this, a person who adopts Taqwa, this indicates towards the perfection of his faith, as he fulfills what his lord has commanded and abstains from what he has prohibited.

Safety from sin

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ٦٨ وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَٰكِنْ ذِكْرِىٰ لَعَلَّهُمْ يَتَّقُونَ [الأنعام ٦٩]

And when you come across those who ridicule Our revelations, do not sit with them unless they engage in a different topic. Should Satan make you forget, then once you remember, do not `continue to` sit with the wrongdoing people. Those mindful `of Allah` will not be accountable for those `who ridicule it` whatsoever—their duty is to advise, so perhaps the ridiculers will abstain. [6:68-69]

In this verse, Allah Almighty states that a person will not be held accountable if a person ridicules the verses of the Quran, in their presence. This applies also to other sins as well, as mentioned by Imam ar-Razi [606 AH] in his tafsir.

Best of clothing

يَبْنَىٰ ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْءَاتِكُمْ وَرِيشًا ۗ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۗ ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ [الأعراف ٢٦]

O children of 'Ādam, We have sent down to you the dress that covers your shame and provides adornment. As for the dress of Taqwā (piety), that is the best. This is one of Allah's bounties, so perhaps you will be mindful. [7:26]

Similar to provisions, when Allah described Taqwa as the best of provisions, Allah also describes the best of clothing as Taqwa. As Taqwa leads a person to being successful in this life as well as the hereafter, hence it is described as the best. Regarding the words 'As for the dress of Taqwā (piety), that is the best', Imam Ibn Kathir mentions a few interpretations -

- It is a garment that the people of Taqwa will wear on the day of judgment.
- Belief [Iman]
- Good deeds
- Good character
- Fear [Being Mindful] of Allah
- A person fears Allah, hence he covers himself, therefore it is the best of clothing.

The aforementioned definitions all have a similar connotation and are related to one another.

No fear and grief

فَمَنْ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [الأعراف ٣٥]

Those who are mindful of Allah and correct themselves will have no fear, nor shall they grieve. [7:35]

Another virtue of Taqwa is that a person will not have any fear from the punishment of Allah in the hereafter. Also he will not have any grief, for anything that has passed. Imam Sa'adi mentions in his tafsir: 'When fear and grief are not present, then complete peace is achieved.'

Protection from the 'whispers' of the devil

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ [الأعراف ٢٠١]

Indeed, when Satan whispers to those mindful 'of Allah', they remember 'their Lord' then they start to see 'things' clearly. [7:201]

By virtue of Taqwa, the whispers of the devil do not affect him. Imam Ibn Kathir comments regarding the words '*they remember their lord*': 'they remember the punishment of Allah and his excellent reward [by being patient and abstaining from evil]. Thus, they seek protection in Allah'.

Differentiate between the truth and falsehood

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ [الأنفال ٢٩]

O believers! If you are mindful of Allah, He will grant you a standard 'to distinguish between right and wrong', absolve you of your sins, and forgive you. And Allah is the Lord of infinite bounty. [8:29]

In this verse, we learn that via Taqwa, a person is able to differentiate between right and wrong. Imam Alusi mentions: 'A guidance and light that Allah places in your heart with which you can differentiate between right and wrong.'

Guardians of the sacred Haram

إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٣٤

None has the right to guardianship except those mindful 'of Allah', but most of them do not know. [8:34]

One of the other virtues of Taqwa is that Allah described them as the guardians of the sacred haram [in Makkah]. Imam Baghawi comments under this verse: 'The pagans called themselves as the guardians of Masjid al-Haram, so Allah refuted them by saying 'None has the right to guardianship except those mindful of Allah''.

Honorable Foundations and Honorable Masjid

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ [التوبة ١٠٨]

Certainly, a mosque founded on righteousness from the first day is more worthy of your prayers. [9:108]

Allah mentions that a *Masjid* that is built for the pleasure of Allah is honorable in the sight of Allah, in comparison to a *Masjid* that is built for an alternative motive. Allah says in the following verse: *'Which is better: those who laid the foundation of their building on the fear and pleasure of Allah, or those who did so on the edge of a crumbling cliff that tumbled down with them into the Fire of Hell? And Allah does not guide the wrongdoers.'* [9:109]

Glad tidings in this world and the hereafter

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ ٦٤

For them is good news in this worldly life and the Hereafter. [10:64]

Those that live a life of 'taqwa' will have glad tidings in this world and in the hereafter. Regarding what the glad tidings are, Imam Ibn Jawzi [597 AH] summarizes the different interpretations. As for glad tidings in this world then they are 3 views:

- True Dreams
- Glad tidings of the Angels at the time of death
- The glad tidings mentioned in the Quran of reward and Jannah [see 2:25, 9:21 and 41:30]

As for glad tidings in the hereafter then they are 3 views:

- Jannah
- Pleasure of Allah
- At the time of being resurrected from the grave

Allah does not waste the deeds of the Mutaqin

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ٩٠

Surely, whoever is mindful of Allah and observes patience, Allah does not let the reward of such good people go to waste." [12:90]

Allah does not allow the good actions done by an individual to go to waste, and this is from the mercy, kindness and benevolence of Allah. Contrary, if a person does a sin and then repents, Allah will wipe it out. It is mentioned in a hadith:

Abu Dharr [Allah bless him] said:

"The Messenger of Allah said to me: 'Have Taqwa of Allah wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good behavior.'" [Tirmidhi:1987]

A greeting of peace from the noble Angels

كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ [٣١] الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ لَا يَقُولُونَ سَلَامٌ عَلَيْكُمْ أَدْخُلُوا الْجَنَّةَ
بِمَا كُنْتُمْ تَعْمَلُونَ [٣٢]

This is how Allah rewards the righteous— those whose souls the angels take while they are virtuous, saying 'to them', "Peace be upon you! Enter Paradise for what you used to do." [16:31-16:32]

One of the amazing virtues of adopting *Taqwa* is that at the time of departing from this world, the angels will give them glad tidings of paradise. Imam Ibn Kathir states: 'Allah will reward all those that believed in him, were

mindful of him and perfected his deeds. Also the angels will greet them and give them glad tidings of paradise.

Characteristic of the noble Messengers [Allah bless them all]

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ۝ ١٣

and (blessed him with) love from our own, and purity; and he was God-fearing,

One common quality amongst all the messengers [Allah bless them] is the quality and trait of *Taqwa*. This verse is regarding Yahyā [Allah bless him] and that he was from the *mutaqin*, just like all the messengers [Allah bless them]. Imam Abu Hayān [745 AH] mentions regarding Yahyā [Allah bless him]: ‘He never intended to commit a major or minor sin.’

Honours the symbols of Allah

ذٰلِكَ وَمَنْ يُعِظْمُ شَعَائِرَ اللّٰهِ فَاِنَّهَا مِنْ تَقْوٰى الْقُلُوْبِ ۝ ٣٢

That is so. And whoever honours the symbols of Allah, it is certainly out of the piety of the heart. [22:32]

A person who adopts *Taqwa*, will ultimately lead him to honouring the symbols of Allah. Imam Ibn Jawzi pens regarding this verse: ‘*Taqwa* is attached to the heart because the reality of *Taqwa* is the *Taqwa* of the heart.’ *Taqwa* is an internal feature that resides in the heart.

Whatever you desire in paradise

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَسْئُولًا ۝١٦

There they will have whatever they wish for, forever. That is a promise 'to be sought after', binding on your Lord." [25:16]

Allah says regarding paradise, that he has promised for the *Mutaqin* - they will have whatever they wish. Imam Ibn Kathir states: 'From all the enjoyments such as food, drinks, clothes, homes, conveyances and other things. Also with that they will remain therein forever, never to perish. This is from the promise of Allah, which he has honored them and showed grace towards them.'

Safety from worldly punishment

وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ۝٥٣

And We delivered those who were faithful and were mindful 'of Allah'. [27:53]

By virtue of Taqwa a person is protected from worldly punishments. Imam Alusi mentions under this verse: 'The reason why the *mutaqin* have been specified is because they protect themselves from sinning and are constantly mindful of Allah.'

True Friendship

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ٦٧

Close friends will be enemies to one another on that Day, except the righteous.
[43:67]

True friendship is those people who assist each other in doing good, and they will be together in paradise. Imam Baghawi mentions: 'those people that love each other for the sake of Allah.' It is therefore very important we seek good company and surround ourselves with the *mutaqin*.

Honouring the Messenger of Allah [Allah bless him]

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى [الحجرات]:
[٣]

Indeed, those who lower their voices in the presence of Allah's Messenger are the ones whose hearts Allah has refined for righteousness. [49:3]

Those that have *Taqwa*, this will be a cause of honouring and revering The Messenger [Allah bless him]. Just like heat refines gold, likewise *Taqwa* refines the heart. Imam Razi mentions: 'Just like a person honours the symbols of Allah via *Taqwa*, similarly *Taqwa* is also a cause of honouring The messenger of Allah [Allah bless him].

Increase in sustenance and a way out

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا [٢] وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ [٣] [الطلاق: ٢-٣]

And whoever is mindful of Allah, He will make a way out for them, and provide for them from sources they could never imagine. [65:2-3]

A person who adopts Taqwa, Allah will provide sustenance for him and will grant him relief from his troubles. Imam Ibn Kathir states: 'Whoever is mindful of Allah in what he has commanded him [fulfills his obligations] and abstains from what is prohibited, Allah will alleviate his matters from him. [Added to that] Allah will provide him from such avenues that he thought was not possible. Ibn Abbas [Allah bless him] explains this verse by mentioning Allah will save him from all worries and distress in this world and in the hereafter.

Safety from the Fire of Hell

لَا يَصْلُهَا إِلَّا الْأَشْقَى [١٥] الَّذِي كَذَّبَ وَتَوَلَّى [١٦] وَسَيُجَنَّبُهَا الْأَتْقَى [١٧] [الليل ١٥-١٧]

None will enter it but the wretched one, who rejected (the truth) and turned away (from it). But the righteous will be spared from it. [92:15-92:17]

Allah will distance the *muttaqin* far away from the fire, and enter them into paradise. The *muttaqin* have been specified due to their lofty status by Allah. Imam Suyuti [911 AH] mentions a hadith under this verse in his *Tafsir 'Dur al-Manthoor'*:

Narrated Abu Huraira [Allah bless him]:

Allah's Messenger (ﷺ) said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger (ﷺ)! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." [Bukhari: 7280]

[Blank page]

Hadith related to Taqwa

God Fearing pious are closest to the Prophet

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ لَمَّا بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ خَرَجَ مَعَهُ يُوصِيهِ مُعَاذٌ رَاكِبٌ فَلَمَّا فَرَغَ قَالَ يَا مُعَاذُ إِنَّكَ عَسَى أَنْ لَا تَلْقَانِي بَعْدَ عَامِي هَذَا لَعَلَّكَ أَنْ تَمُرَّ بِمَسْجِدِي وَقَبْرِي فَبَكَى مُعَاذٌ حَسَعًا لِفِرَاقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ الْتَفَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ الْمَدِينَةِ فَقَالَ إِنَّ أَهْلَ بَيْتِي هَوْلَاءَ يَرَوْنَ أَنَّهُمْ أَوْلَى النَّاسِ بِي وَإِنَّ أَوْلَى النَّاسِ بِي الْمُتَّقُونَ مَنْ كَانُوا حَيْثُ كَانُوا اللَّهُمَّ إِنِّي لَا أُحِلُّ لَهُمْ فُسَادَ مَا أَصْلَحْتَ وَإِيْمُ اللَّهِ لِيَكْفُؤُونَ أُمَّتِي عَنْ دِينِهَا كَمَا يُكْفَأُ الْإِنَاءُ فِي الْبَطْحَاءِ

Mu'adh ibn Jabal reported: When the Messenger of Allah, peace and blessings be upon him, dispatched him to Yemen, he went out with him to instruct Mu'adh as he was riding. When he finished, the Prophet said, **“O Mu'adh, perhaps you will not see me after this year, perhaps you will pass by my mosque and my grave.”** Mu'adh wept respectfully at the parting of the Messenger of Allah, then the Prophet turned to face Medina and he said, **“Verily, the people of this house of mine view themselves as the nearest to me, but the nearest of people to me are the Godfearing, whoever they are and wherever they are. O Allah, I have not made lawful for them the wickedness You have corrected! I swear by Allah, my nation will turn away from its religion just as a vessel is poured into a basin.”**

[Sahih Ibn Hibban]

Hadith on Taqwa: Most Noble of people

أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ أَبِي مَعْشَرٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ: حَدَّثَنَا يَحْيَى الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، مَنْ أَكْرَمُ النَّاسِ؟، قَالَ: «أَتْقَاهُمْ»، قَالُوا: لَسْنَا عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونَنِي؟ خَيْرُكُمْ خَيْرُكُمْ فِي الْإِسْلَامِ إِذَا فَهَمُوا».

Narrated Abu Huraira [Allah bless him]:

Some people asked the Prophet: "Who is the most honorable amongst the people?" He replied, "The most honorable among them is the one who is the most Allah-fearing." They said, "O Allah's Prophet! We do not ask about this." He said, "Then the most honorable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil." They said, "We do not ask about this." He said, "Then you want to ask me about the Arabs' descent?" They said, "Yes." He said, "Those who were best in the pre-Islamic period, are the best in Islam, if they comprehend (the religious knowledge). [3374: Sahih Bukhari]

Hadith on: The reality of this life

أَخْبَرَنَا ابْنُ قُتَيْبَةَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ مَوْهَبٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، -[٤٣٧]- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا».

Allah's Messenger (ﷺ) said, "If you knew that which I know you would laugh little and weep much." [Sahih al-Bukhari 6485]

The Great Test!

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "The life of the world is sweet and green. Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women. The first trial of Banu Israel was through women".

[Sahih Muslim:2742]

Fulfill your duties

عن أبي أمامة صدي بن عجلان الباهلي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يخطب في حجة الوداع فقال: اتقوا الله، وصلوا خمسكم، وصوموا شهركم، وأدوا زكاة أموالكم، وأطيعوا أمراءكم، تدخلوا جنة ربكم" ((رواه الترمذي، في آخر كتاب الصلاة وقال: حديث حسن صحيح)).

Abu Umamah (May Allah be pleased with him) said:

I heard Messenger of Allah (ﷺ) during the sermon of the Farewell Pilgrimage saying, "Be mindful of your duty to Allah; perform your five daily Salat, observe Saum during the month (of Ramadan), pay the Zakat on your properties and obey your leaders; (if you do so) you will enter the Jannah of your Rubb".

[Sunan Tirmidhi: 616]

[Blank Page]

Methods of Adopting Taqwa from the light of the Quran and Sunnah

Recite Quran

Without a doubt, the Quran even when recited without knowing its deep implications, has an impact on those who read it. A hadith recorded by Imam Bukhari [256 AH] and Imam Muslim [261 AH] describes an individual who recites Quran as a citron. The wording of the hadith is:

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأَثْرَجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ لَا رِيحَ لَهَا وَطَعْمُهَا حُلُومٌ مِثْلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مِثْلُ الرِّيحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مَرٌّ». مُتَّفَقٌ عَلَيْهِ. وَفِي رِوَايَةٍ: «الْمُؤْمِنُ الَّذِي يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالْأَثْرَجَةِ وَالْمُؤْمِنُ الَّذِي لَا يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالتَّمْرَةِ»

Abū Mūsa al-Ash'ari reported God's messenger as saying, "A believer who recites the Qur'ān is like a citron whose fragrance is sweet and whose taste is sweet, a believer who does not recite the Qur'ān is like a date which has no fragrance but has a sweet state, a hypocrite who does not recite the Qur'ān is like the colocynth which has no fragrance and has a better taste, and the hypocrite who recites the Qur'ān is like basil whose fragrance is sweet but whose taste is bitter." A version has, "A believer who recites the Qur'ān and acts according to it is like a citron, and a believer who does not recite the Qur'ān but acts according to it is like a date."

Understand the Quran

The next step is to understand the meanings of the Quran. Preferably will be to learn the Arabic language, as this will enable one to grasp the Quran directly, without a medium. Alternatively one can consult reliable translations and commentaries of the Quran, in the english language.

The meanings of the Quran impact its reader, due to its profound and powerful messages. For example the following powerful verse from Surah Baqarah:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٨١

Be mindful of the Day when you will 'all' be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged. [2:281]

Additionally, the following verse which recalls us to remember the countless favours of Allah:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ١٣

Then which of your Lord's favours will you 'humans and jinn' both deny? [55:13]

Make time for the remembrance of Allah [Dhikr]

Allocating daily some time for the remembrance of Allah, indeed has its benefits. Since the goal of dhikr is to remember Allah, doing so will instill piety in a person. Allah states:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ٤١

O believers! Always remember Allah often [33:41]

Perfect The Prayers

His prayers will also be a means of protection from sinful acts, as acknowledged in the Quran:

أَنْتَ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَالذِّكْرُ لِلَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ٤٥

Recite (O Prophet) what is revealed to you of the Book, and establish Salāh . Surely Salāh restrains one from shameful and evil acts. Indeed remembrance of Allah is the greatest of all things. Allah knows what you do. [29:45]

Observe Siyam

Observing fasts other than the obligatory is also a very good method of adopting *Taqwa*. This method is proven from the Quran. Allah states:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ ١٨٣

O believers! Fasting is prescribed for you—as it was for those before you—so perhaps you will become mindful of Allah. [2:183]

Seek Good Company

Another method proved from the Quran and Sunnah is to keep good company. Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ۝ ١١٩

O believers! Be mindful of Allah and be with the truthful. [9:119]

A hadith further elucidates this with a insightful parable:

عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ الْمَسْكِ وَنَافِخِ الْكَبِيرِ فَحَامِلُ الْمَسْكِ إِذَا أُقْحِرَ يَحْذِيكَ وَإِذَا أُتْبِتَ مِنْهُ وَإِذَا أُقْحِرَ يَحْذِيكَ وَإِذَا أُتْبِتَ مِنْهُ وَإِذَا أُقْحِرَ يَحْذِيكَ وَإِذَا أُتْبِتَ مِنْهُ وَإِذَا أُقْحِرَ يَحْذِيكَ وَإِذَا أُتْبِتَ مِنْهُ وَإِذَا أُقْحِرَ يَحْذِيكَ وَإِذَا أُتْبِتَ مِنْهُ وَإِذَا أُقْحِرَ يَحْذِيكَ وَإِذَا أُتْبِتَ مِنْهُ وَإِذَا أُقْحِرَ يَحْذِيكَ

Abu Musa reported: The Prophet, peace and blessings be upon him, said, “**Verily, the parable of good company and a bad company is only that of a seller of musk and a blacksmith. The seller of musk will give you some perfume, you will buy some, or you will notice a good smell. As for the blacksmith, he will burn your clothes or you will notice a bad smell.**” [Source: Ṣaḥīḥ al-Bukhārī 5534, Ṣaḥīḥ Muslim 2628]

Sit in gatherings of knowledge

Related to the previous method, sitting in gatherings of knowledge surely has its virtues. A hadith declares:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, **“No people gather to remember Allah Almighty but that the angels surround them, cover them with mercy, send tranquility upon them, and mention them to Allah among those near to Him.”** [Source: Şaḥīḥ Muslim 2700]

Undoubtedly, those around us have some influence on us. Being in the circles of knowledge where the Angels descend, the words of Allah and his beloved Messenger [Allah bless him] are recited, surely has an excellent effect.

Read Islamic literature

وَقُلْ رَبِّ زِدْنِي عِلْمًا ۝ ١١٤

And pray, “My Lord! Increase me in knowledge.” [20:114]

Reading has many benefits, and everyone should dedicate some portion of time to reading. Through reading one’s knowledge will increase and this will become a means of him drawing closer to Allah. Hence, increasing his Taqwa and being conscious of Allah.

A hadith in this regard states:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said: **Seeking knowledge is an obligation upon every Muslim.**

Source: Sunan Ibn Mājah 224, Grade: [Sahih](#)

Be Grateful

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ

And 'remember' when your Lord proclaimed, 'If you are grateful, I will certainly give you more. [14:7]

Being grateful is also an efficient way of remembering Allah. As a person is grateful for the blessings of Allah, this will lead his heart to remember Allah at many occasions.

The highest form of gratitude is a person's actions in accordance with the pleasure of Allah, and this is the purpose of *Taqwa*.

Form an Intention

Forming an Intention is the beginning of change. Once a genuine Intention of reform is formed, a person will be more cautious of his actions and statements. The famous hadith of intention should always be kept in mind:

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ"

I heard the Messenger of Allah (ﷺ) say: "Actions are (judged) by motives (niyyah), so each man will have what he intended. Thus, he whose migration (hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated." [Bukhari & Muslim]

Invoke Allah Alone

Making Dua to Allah helps to establish a connection with Allah. Once a person makes a habit of invoking Allah for his needs, this will help to build his relationship with Allah. This will lead to him being more conscious of Allah, in his day to day life. The following Dua is very beneficial:

اللهم إني أسئلك الهدى والتقى والعفاف والغنى

[Sahih Muslim]

Ascribe all achievements to Allah

The prohibition of pride is crystal clear from the Quran and Ahadith. A Hadith recorded by Imam Tirmidhi indicates to its severity:

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبَرٍ وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيْمَانٍ "

Abdullah [Allah bless him] narrated that the Messenger of Allah [Allah bless him] said:

"Whoever has a mustard seed's weight of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a mustard seed's weight of faith in his heart, shall not be admitted into the Fire."

[Tirmidhi: [61] 1998]

Although there is nothing wrong with feeling satisfied with one's achievements, one should still ascribe these achievements to the grace of Allah. The Prophet Shu'aib [Allah bless him] words regarding this are recorded in the Quran:

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۗ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ٨٨

My success comes only through Allah. In Him I trust and to Him I turn.

[11:88]

So every effort to remove pride from the heart should be made, as this will damage a person's faith, therefore will affect his *Taqwa*.

Remember Death

Death. There is something that we will all go through. Allah allow us to leave this world, in a state in which he is happy with us. It has been described in the hadith as the destroyer of pleasures:

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِجَمَاعَةٍ يَضْحَكُونَ وَيَلْعَبُونَ فَقَالَ
أَكْثِرُوا ذِكْرَ هَادِمِ اللَّذَاتِ يَعْنِي الْمَوْتَ

Anas reported: The Messenger of Allah, peace and blessings be upon him, passed by a group who were laughing and playing. The Prophet said, "Remember often the destroyer of pleasures: death."

Remembering death makes a person more cautious of his actions and statements, hence he will be more mindful of Allah.

Methods of adopting Taqwa

- Recite Quran
- Understand the Quran
- Make Dhikr
- Offer the prayers perfectly
- Fast
- Good company
- Sit in gatherings of knowledge
- Read Islamic Literature
- Be Grateful
- Form an intention
- Make Dua
- Ascribe all achievements to Allah
- Remember Death

[Blank page]

Examples from the lives of the pious

Taken from Siyar Al'lam An Nubala by Imam Dhahabi [748 AH]

وَبَلَّغْنَا عَنِ الْإِمَامِ الشَّافِعِيِّ أَلْفَاظٌ قَدْ لَا تَنْبُتُ وَلَكِنَّهَا حِكْمٌ فَمِنْهَا:

Some words have reached us from Imam Shafi [204 AH] [Allah bless him] which are not authentically established, although they contain many wisdoms and benefits. From amongst them are:

مَنْ لَمْ تُعِزَّهُ التَّقْوَى فَلَا عِزَّ لَهُ.

'The one who is not given honour through Taqwa then there is no honour for him.'

وَقِيلَ لَهُ: مَا لَكَ تَكْتَبُ مِنَ إِمْسَاكِ الْعَصَا وَلَسْتَ بِضَعِيفٍ؟ قَالَ: لِأَذْكَرَ أَنِّي مُسَافِرٌ.

It was said to him: 'Why do you hold firm to the stick, although you are not weak?' He replied:

'So that I remember that I am a traveler in this world.'

وَقَالَ: الْخَيْرُ فِي خَمْسَةٍ: غِنَى النَّفْسِ، وَكَفُّ الْأَذَى وَكَسْبُ الْحَلَالِ وَالتَّقْوَى وَالتَّوَكُّلُ بِاللَّهِ.

'Goodness is in five things: Contentment of the soul, restrain from harm, earning a lawful livelihood, Taqwa and reliance on Allah.'

أَنْفَعُ الدَّخَائِرِ التَّقْوَى وَأَضْرُّهَا الْعُدْوَانُ.

'The most beneficial of treasures is Taqwa, and the most harmful is hostility.'

It is narrated from Abdullah Ibn Mubarak [Allah bless him] that he said: 'If a person fears/abstains [from committing a sin/staying away from that which is prohibited] from a 100 matters, however he doesn't fear or abstain from one matter, he can not be from the *Mutaqin*.

It is also narrated from him that he said: 'The love of the world is found in the heart, and the sins is the covering [of the heart], so how can goodness reach towards it!

Fudhail Ibn Iyadh [Allah bless him] was a highway robber between Abiward and Sarkas, and the cause of his turning back to Allah is as follows: He fell in love with a slave women, so whilst he was climbing the wall towards her, he heard someone reciting the verse:

﴿ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ۝ ١٦ ﴾

Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allah and for the truth that has descended (through revelation)? [57:16]

Thereafter he heard this verse he said: 'Indeed O' My lord, now the time has come.' He thus set off towards the blessed land of Makkah. He then supplicated to Allah saying 'I turn towards you in repentance, and I make my repentance in the vicinity of the holy sanctuary [Kabah].

Once a passerby said to Mu'afa [Allah bless him]: 'How extreme is the cold today! Thereafter, Mu'afa [Allah bless him] turned towards him and said: Did you warm up today [take measures such as wearing

extra clothes]? If you had been silent then this would have been better for you.'

Imam Dhahabi says: 'This statement is permissible, however the pious predecessors used to dislike speaking without necessity. The scholars have differed on permissible statements, do the angels record it, or do they not record except those statements which deserve reward, or those statements which deserve sins?

The correct view is that the angels record everything due to the general meaning of the verse:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝ ١٨

Not a single word is uttered by one but there is a watcher near him, ready (to record). [50:18]

[Blank Page]

References

- فوائد التقوى من القرآن الكريم - الشيخ العثيمين
- تفسير ابن كثير — ابن كثير (٧٧٤ هـ)
- (تفسير البغوي — البغوي (٥١٦ هـ)
- تفسير القرطبي — القرطبي (٦٧١ هـ)
- (تفسير الطبري — ابن جرير الطبري (٣١٠ هـ)
- (تفسير الألوسي — الألوسي (١٢٧٠ هـ)
- (تفسير ابن أبي حاتم — ابن أبي حاتم الرازي (٣٢٧ هـ)
- (تفسير الجلالين — المحلّي والسيوطي (٨٦٤، ٩١١ هـ)
- (تفسير السعدي — السعدي (١٣٧٦ هـ)
- (تفسير السعدي — السعدي (١٣٧٦ هـ)
- (تفسير ابن الجوزي — ابن الجوزي (٥٩٧ هـ)
- (البحر المحيط لأبي حيان — أبو حيان (٧٤٥ هـ)
- (الدر المنثور — جلال الدين السيوطي (٩١١ هـ)
- صحيح البخاري
- صحيح مسلم
- جامع الترمذي
- (ابن حبان (ت ٣٥٤)
- سير أعلام النبلاء

Other Publications

- An Introduction to Surah Fatiha. This booklet is approximately 30 pages and contains many information around Surah Fatiha, such as its [other] names, place of recreation, virtues, overview, lessons and guidances and other related information. Available to download for free at: www.deenwaypoint.com/publications
- 10 Golden Guidelines in 10 Pages for students of knowledge [**Coming Soon, Insha-Allah**]