

Taqwa Allah

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Introduction

"And those who feared their Lord will be led to the Garden in crowds until behold, they arrive there...." "And no soul knows what joy has been kept hidden for them."

(Quran 39-73 & Quran 32:17)

{O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing}

[Quran 22: 1].

Taqwa is accepting all the Commands of Allah and His Prophet p.b.u.h., behaving according to them, fearing Allah in secret as well as in public, at night time as well as during the day, in darkness as well as in the light. Since Allah knows what is apparent and what is hidden. Taqwa is purifying oneself from all bad acts. Taqwa is a state of the heart felt by the heart rather than pronounced by the tongue. Taqwa is accepting all the Commands of Allah and His Prophet, behaving according to them, fearing Allah in secret as well as in public, at night time as well as during the day, in darkness as well as in the light.

Since Allah knows what is apparent and what is hidden.

It is also reported that Umar Ibn al-Khattab asked Ubay Ibn Kaab about Taqwa (piety). The latter said: Have you walked through a thorny path? Umar answered: "Yes, indeed". Ubay then asked him: "What did you do?" Umar replied: "I tucked up (my garment) and did my best (to avoid thorns)". Thereupon Ubay said: "That is Taqwa".

Imam Ibn Rajab said: "Taqwa means that a person should make a fence between himself and that which is harmful. Taqwa (fear) of Allah means that a person should make a fence between himself and between Allah's Punishment, anger and displeasure by doing all that He has ordered and abstaining from all that He has forbidden".

[Jami al-uloom wa al-Hikam].

Ibn Rajab said: "The complete Taqwa is practicing obligations, avoiding prohibitions and doubts. Doing desirable acts and avoiding undesirable acts is also from Taqwa.

“Ibn Masoud while explaining the verses:

{O you who believe! Fear Allah as He should be feared}.
[Quran 3: 102].

Said: "He (Allah) should be obeyed, should not be disobeyed; He should be always mentioned and should not be forgotten and He should be thanked and ingratitude should not be shown to Him. Imam Hasan Basare said: "Muttaqie (the pious) is the one who abstains from the prohibitions and practices only the good acts". Ali bin Abu Talib said: "Taqwa means fearing Allah, practicing according to the Qur'an and Hadith, being content with little, and preparing for the Day of Judgement". " #1373

Muhammad p.b.u.h. said:

"Be careful and follow Allah's Commands perseveringly, wherever you be whenever you commit a sin follow it up with a good act which wipes off the sin. Deal with people kindly and with good contact".

Commandment to have Taqwa

“Allah Commands us the Taqwa (righteousness, piety) in many verses of Qur'an.

Allah Says (interpretation of meaning):

{O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm (as Muslims) with complete submission to Allâh.}

[Quran 3: 102].

And He also says:

{O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing} [Quran 22: 1].

The Prophet (peace and blessing on Him) also recommended Taqwa in many Ahadith. He said:

"Be careful and follow Allah's Commands perseveringly, wherever you be whenever you commit a sin follow it up with a good act which wipes off the sin. Deal with people kindly and with good contact".
[www.islamweb.net #1373]

In fact, we as mankind were created to fulfill a great mission that of: worshipping Allah.

Allah Says (interpretation of meaning):

{And I (Allâh) created not the Jinns and humans except they should worship Me (Alone).}

[Quran 51:56]. The person has then to free himself from the servitude to any but Allah. He should also know that his lifetime is short and that the pleasures of prohibitions come to an end while their sins stay written in ones individual account. So, the person should perform all duties and do as much Nawfil (supererogatory acts) as he can.

Allah Says in the Hadith Qudsi reported by al-Bukhari :

"And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him" .

Dear Reader, choose a good company and avoid bad people as the person usually follows the religion of his/her friends. Feeling sorry and deep sorrow for the sins you have committed previously and working to not do them again is the first step to success . Please remember to be very careful to choose only good company that has morals and upstanding character while avoiding bad people as the person usually follows the religion of his/her friends. Feel sorry and deep sorrow for the sins you committed previously. Try to make yourself conscious of the enormity of the sin, as compared to the Greatness of the One you have disobeyed instead of looking at the smallness of you sin.

Highest Degree of Taqwa

The Highest degree of Taqwa is doing desirable acts beside obligations and avoiding undesirable acts along with forbidden ones out of love for Allah and desire to please Him in all things and desire not to offend or displease Him in any way.

Taqwa is purifying oneself from all bad acts; here are some ways one can attain taqwa by the will of Allah.

Al-Taqwa is the best provision to a human being on his way to the Hereafter. Allah Says (interpretation of meaning):

{...And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). ...}

[Quran 2:197].

The main characteristics of pious persons (Muthaqqiees) are that they do not set up partners with Allah and do not want to show their acts of worship to people. Because the supreme object of Muthaqqie people is to be sincere to Allah Alone in all their activities. They desire only Allah's pleasure. The other characteristic of pious persons (Muthaqqiees) is that they hasten to ask forgiveness of Allah whenever a sin occurs, as Allah Says about them (interpretation of meaning):

{And obey Allâh and the Messenger (Muhammad SAW) that you may obtain mercy. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).}

[Quran 3: 132, 136].

The pious people always give alms and spend their money for good. They restrain their anger, pardon all people, do good and show kindness for men, always seek forgiveness from Allah and avoid knowingly doing wrong acts. If they happen to commit a sin they feel guilty and make sincere repentance. In addition they observe the rights of people and do not do injustice to them.

How to increase Taqwa

Al-Taqwa (to do what Allah orders and to avoid what Allah prohibits) can be increased through the following:

1 - To observe Allah's Commandment in private as well as in public.

2 - To watch over prayer, obligatory and optional. The Prophet (Sallallahu Alaihi wa Sallam) said that Allah, The Great and al-Mighty has said: "... The most beloved things with which my servant comes closer to Me, are the religious duties which I have imposed upon him. My servant keeps on coming closer to Me through Nawafil (optional deeds) until I love him. When I love him, I will become his hearing with which he hears, his sight with which he sees, his hand with which he grips; and if he asks, Me (for any thing), I would grant it to him; if he seeks refuge with Me, I will give him refuge".

[Reported by Imams Bukhari and Muslim]

3 - To associate with the righteous and to avoid the vicious.

4 - To seek refuge with Allah and to supplicate Him, since He does not disappoint anybody.

5 - To recite the Qur'an perpetually and to remember Him often.

Khushu

As for al-Khushu' (submission while praying), if one performs Salah without al-Khushu', then prayer becomes just meaningless movements. We state that al-Khushu' constitutes the spirit of Salah. So, a Muslim has to do his best to perform Salah with al-Khushu'. Al-Khushu' can be gained through: Seeking Allah's help to gain al-Khushu', praying Allah to grant him this good quality, reciting more and more of Qur'an and doing one's best to comprehend Qur'an and forms of Zikr. Allah, The Great and al-Mighty praises those who perform Salah with al-Khushu':

"Successful indeed are the believers. Those who offer their Salât (prayers) with all solemnity and full submissiveness."

[Quran 23:1-2]

Also, one has to know that performing Salah with al-Khushu' helps one avoid misdeeds and abominable actions. One who loses al-Khushu', finds no way to taste the sweetness of talking to Allah while praying. It is a bad deed of a worshipper to think about worldly matters while he/she is prayer saying: "You alone we worship, and You alone we seek for help".

Ibn Qayyim al-Jaoziyah mentioned in his book 'Madarij al-Salikeen' ten points that produce Allah's Love in a person's heart. Also, such points and causes result in Allah's Love for him/her. We briefly state these points and causes as follows:

- A) To read, understand and consider the Qur'an carefully.
- B) To keep on coming closer to Allah by performing Nawafil (optional good deeds). Such an action will help one to be lifted to the rank of being Allah's beloved after one loves His Lord.
- C) To mention Allah at all states and in all occasions. The more you mention Allah, the more beloved you will be.
- D) To prefer what Allah likes to what one likes as long as one's liking is not a form of whim and desire.
- E) To think about Allah's Names and Attributes, since whoever becomes aware of His Names and Attributes will certainly love Him.
- F) To think of Allah's innumerable blessings and favors, hidden and apparent.
- G) To show subordination, submission and surrender to Allah, The Great and Almighty.
- H) To perform optional prayers at midnight and read Qur'an and to end such actions with repentance and seeking forgiveness.

I) To associate with the righteous and religious and to get benefit from their good words.

J) To avoid every misdeed and sin that may come between a slave and His Lord, Allah.

As for acquiring the Messenger's Love (Sallallahu Alaihi wa Sallam), know that there are two matters that bring forth such a love:

A) To consider carefully the Qur'anic verses that describe and praise the Prophet's (Sallallahu Alaihi wa Sallam) character such as: {And verily, you (O Muhammad SAW) are on an exalted standard of character.}

[Quran 68:4].

B) To read and regard the Prophet's (Sallallahu Alaihi wa Sallam) biography, good features and stories attentively." www.islamweb.net #2811

Ihsaan

Muhammad p.b.u.h. said,

"Pray and consider that as your last prayer in this world and as if you see your lord, as if you do not see Him He truly seeing you."

Reported by Ibn Majah and Tabrani.

This is a proof that Allah truly sees us, so we have to feel as if we see Him (in our prayers) and we should pray feeling that He is watching us, in this way a person feels more reverent.

Al-Nawawi said when interpreting the Hadith of Muslim:

"Al-Ihsan is to worship Allah as if you see Him." This is absolute eloquence, because if we suppose that a person stands in worship while considering that he is addressing Allah, this makes him stand in submission, reverence, and concentration in order to perform the prayer at his best. In addition to this, people should know that they will not see their Lord on this life, as it is reported in a Hadith."

Indeed you will not see your lord until you die", reported by Ahmed.

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