بسم الله الرحمن الرحيم
Imām
Muḥammad Ṣāliḥ al-‘Uthaymīn [d1421AH]

The BENEFITS of FEARING ALLĀH

being a translation of his 'Min Thamarātīt at-Tawwā'
“...and whosoever has taqwa (fear) of Allāh and keeps his duty to Him, He will make his matter easy for him”

Sūrah at-Ṭalāq (65): 4]
The Benefits of Fearing Allah

من ثمرات التقوى

by Imām Muḥammad Ṣāliḥ al-‘Uthaymīn

Translation by Abū Anīsa

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CONTENT

Publishers Note 10

BIOGRAPHY OF THE AUTHOR
Imām Muḥammad Ṣāliḥ al-‘Uthaymīn 12

INTRODUCTION
The Benefits of fearing Allāh 19

CHAPTER ONE
The Benefits which a believer can attain in this World due to fear of Allāh 25

The First benefit 25
The Second benefit 26
The Third benefit 26
The Fourth benefit 27
The Fifth benefit 29
The Sixth benefit 29
The Seventh benefit 30
CHAPTER TWO

The Benefits which a believer can attain in the Hereafter due to fear of Allāh

The First benefit
The Second benefit
The Third benefit
The Fourth benefit
The Fifth benefit
The Sixth benefit
The Seventh benefit
The Eighth benefit
The Ninth benefit 52
The Tenth benefit 53
The Eleventh benefit 54
The Twelfth benefit 54
The Thirteenth benefit 56
The Fourteenth benefit 56
The Fifteenth benefit 57
The Sixteenth benefit 57
The Seventeenth benefit 58
The Eighteenth benefit 58
The Nineteenth benefit 60
The Twentieth benefit 61
The Twenty First benefit 62
The Twenty Second benefit 62-64
Fearing Allāh is the shield for us and our families in this life, for whoever fears Allāh then he is protected. It is from amongst the best provisions for a believer, benefiting him in this world, easing his affairs for him, protecting him from Shaytān, causing him to enjoy high station in the world, as well as ease and good tidings at the time of death. Fearing Allāh is a treasure which each one of us should seek and complete for as the virtues, blessing and fruits attached to it are vast.

Indeed the advice which Allāh has given to His servants from the time of Ādam up until now, has been to have taqwā (fear) of Him.

The Pious Predecessors (salaf) did not stop giving mutual advice for having taqwā (fear) of Allāh in their sermons, their corresponding letters and their testaments after the Messenger of Allāh (ﷺ) passed away.

The author lists twenty four benefits which a believer can attain in this world due to having fear of Allāh.
And also twenty two benefits which a believer can attain in the Hereafter due to having fear of Allāh.

It has been compiled simply and concisely, with verses of the Qur’ān, sayings of the Prophet (ﷺ), and reports from the pious predecessors.

We ask Allāh the Mighty and Majestic to make us from His servants who have fear of Him and who are thankful. All praise is due to Allāh the Lord of the Worlds, and may the peace and blessings be upon our master Muḥammad (ﷺ), his family, his companions and all those who follow in his footsteps until the Last Day.

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BIOGRAPHY OF THE AUTHOR

His lineage:

He is Abū ‘Abdullāh, Muḥammad ibn Śālīḥ ibn Muḥammad ibn ʿUthaymīn al-Wuhaybī at-Tāmīmī.

His birth:

He was born in the town of ‘Unayzay on the 27th of the blessed month of Ramadḥān in the year 1347 H.

His early life:

He recited the Noble Qur’ān with his maternal grandfather ʿAbdur-Rahmān ibn Sulaymān Āl Dāmigh, rahimahullāh. He first memorised the entire Qur’ān, and then continued to seek knowledge. He learned writing, arithmetic and other disciplines. Also

two students of Shaykh 'Abdur-Rahmān as-Sa'di, *raḥimahullāh*, took up the task of teaching small children; one of them was Shaykh 'Alī as-Sālihi, and the other was Shaykh Muḥammad ibn 'Abdul-'Azīz *raḥimahullāh*, under whom Shaykh Ibn 'Uthaymīn studied the abridgement of *al-'Aqidahul-Wāsitiyyah* of Shaykh 'Abdur-Rahmān as-Sa'di, and *Minhājus-Sālihīn* in Fiqh, also by Shaykh 'Abdur-Rahmān and *al-Ajrūmiyya* and *al-Asfiyya*.

He studied Fiqh and the laws of inheritance with Shaykh 'Abdur-Rahmān ibn 'Alī ibn 'Awdān. With Shaykh 'Abdur-Rahmān ibn Nāsir as-Sa'di, who is considered his first Shaykh, since he remained with him for some time, he studied *tawḥid, tafsīr, ḥadīth, fiqh*, the principles of Fiqh [*usūlul-fiqh*], laws of inheritance, science of ḥadīth, Arabic Grammar [*nabw*] and morphology [*sarif*].

Indeed the noble Shaykh was highly regarded by Shaykh 'Abdur-Rahmān as-Sa'di, *raḥimahullāh*, and when Shaykh Muḥammad's father moved to Riyadh he initially expressed a desire that his son should do likewise. However Shaykh 'Abdur-Rahmān as-Sa'di, *raḥimahullāh*, wrote to him;

«This is not possible, rather we hope that Muḥammad will remain with us and benefit.»

Shaykh Muḥammad, *raḥimahullāh*, himself said;

«I was greatly influenced by him in his manner of teaching and presenting knowledge and making it understandable to the students by use of examples and explanations. I was also greatly influenced by his good manners. Indeed 'Abdur-Rahmān as-Sa'di, *raḥimahullāh*, had excellent manners and character along with great deal of knowledge and worship. He would joke pleas-
THE BENEFITS OF FEARING ALLĀH

antly with the young and laugh with the elders, and he was the most excellent person in manners that I have seen.»

He also studied under the eminent and noble Shaykh 'Abdul-'Azīz ibn Bāz rahimahullāh, who is considered his second Shaykh. He began studying under him studying Ṣaḥīḥ al-Bukhārī, some of the works of Shaykh-ul-Islām Ibn Taymiyyah and some of the books of fiqh. Shaykh Muhammed says; «I was influenced by Shaykh 'Abdul-'Azīz ibn Bāz, rahimahullāh, with regard to the great attention he gave hadith, and I was also influenced by his manners and the way in which he makes himself available to and puts himself at the service of the people.»

His Precedence in Knowledge and his Work in the Field of Da‘wāh:

In the year 1371H he began teaching in the congregational masjid, and when the educational institutes were opened in Riyadh he joined them in the year 1372H. The Shaykh, rahimahullāh, says;

«I entered the educational institute in the second year and took up the studies upon the advice of Shaykh 'Alī as-Sāliḥī and having been given permission for that by Shaykh 'Abdur-Rahmān as-Sā'īdī, rahimahullāh. The institute at that time had two sections: a general section and a higher level. I joined the higher level and it was also the case that anyone who wanted to complete their studies more quickly could do so by studying the following years work in the holiday period, and then take the exams at the start of the following year. If he passed the exam he could then pass on the to the next year after that. So by this means I studied in a shorter
After two years he qualified and was given a teaching position in the educational institute of ‘Unayzah, whilst continuing his own studies in affiliation with the College of Shari‘ah, and continuing his studies under Shaykh ‘Abdur-Rahmān as-Sa‘dī, rāhímahullāh.

When the noble Shaykh ‘Abdur-Rahmān as-Sa‘dī, rāhímahullāh, died, Shaykh Muhammed was made Imām of the main congregational masjid of ‘Unayzah, and took up teaching in the national library of ‘Unayzah, in addition to teaching in the educational institute. He later moved to teaching in the College of Shari‘ah and the College of Usūl ud-Dīn [the Fundamentals and Principles of the Religion] in the Qasīm branch of Imām Muḥammad ibn Sa‘ūd Islamic University. He also was a member of the council of eminent scholars of the Kingdom of Saudi Arabia, and the Shaykh, rāhímahullāh, was very active in calling to Allāh, the Mighty and the Majestic, and in enlightening the callers in every place. He has made great efforts in this field.

It is also worthy of mention that the Noble Shaykh Muḥammad ibn Ibrāhīm, rāhímahullāh, offered him and encouraged him to take the position of judge. Indeed he even sent out the decision that he had been given the position as head of the Shari‘ah court in Ahsā, but he requested that he should be excused from taking the position. After a number of requests and personally speaking to him, the Shaykh, rāhímahullāh, granted him his wish not to take up the post.

His works:

He has written around forty different works, some larger books
and some treatises. These will, if Allāh wills, be combined in a single collection of his verdicts and treatises.

His Books on the Subject of ‘Aqidah:

Shaikh Muḥammad ibn Ṣāliḥ ibn ‘Uthaymīn has a vast number of valuable books, from which the people gain benefit, on the subjects of ‘Aqidah, Fiqh and its principles, admonition, advice and Da’wah, and a large portion of which are taught by the ministry of education of the Kingdom of Saudi Arabia.

We will mention here, the books that are related to ‘Aqidah:

1. Fath Rabb-il-Barrīyyah Bi-Talkhīs-il-Hamawīyyah:
   
   This is his first book that was ever printed. He completed it on the 8th of Dhul-Qa‘dah 1380H. It is printed within a collection of essays on ‘Aqidah by Maktabat-ul-Ma‘ārif of Riyād.

2. Nubadh fī Al-‘Aqidat-il-Islāmiyyah
   
   [A Brief article on the Islamic Creed]: In this book, the Shaikh explains the six pillars of Ḥaṣāb. It was assigned to the third year of secondary school in the educational institutes for the subject of Tawḥīd. It was printed in the collection mentioned previously of Maktabat-ul-Ma‘ārif of Riyād.

3. Al-Qawā’d-ul-Muhīṭ fī Sifātillāhi wa Asmā‘ih-il-Husnā
   
   [Ideal Principles concerning Allāh’s Attributes and His Beautiful Names]: It is one of the most magnificent works that Shaikh Al-‘Uthaymīn has written. We have provided a checking for it, as well as a commentary on the chains of narration, and it has been printed, all praise due to Allāh.

4. Sharḥ Lumāt-ul-‘Iiqād Al-Hādi Il Abl-us-Sunnah wal-Jamā‘ah
Biography of the Author

Sabil-ur-Rashād Li-Ibn Qudāmah

[An Explanation of Sufficiency in Creed - A Guide to the Straight Path - of Ibn Qudāmah]: It is this present book, and it was assigned to the first year of the secondary school level of the educational institutes for the subject of Tawḥīd.

5. ʿAqidah Ahl-us-Sunnah wal-Jamāʿah

[The Creed of Ahl-us-Sunnah wal-Jamāʿah]: He mentions in it a summarized yet comprehensive account of the Creed of Ahl-us-Sunnah wal-Jamāʿah. The Islamic University of Madīnah printed it.

6. Sharh Al-ʿAqidat-ul-Wāsitiyyah Li-Ibn Taimiyyah

[An Explanation of the Book Al-ʿAqidat-ul-Wāsitiyyah of Ibn Taimiyyah]: It was assigned to the second year of the secondary school level of the educational institutes for the subject of Tawḥīd. It is printed and in wide circulation.

7. Tafsir Ayat-ul-Kursi

[An Explanation of Ayat-ul-Kursi]: This tafsir consists of a magnificent topic on the Names and Attributes of Allāh discussed by the Shaikh. It is printed and in wide circulation.

In addition to this, there are all the fatāwā of the Shaikh regarding ʿAqidah which have been printed many times over and included in his books on Fatāwā in magazines and in journals.

Concerning the Shaykh:

It has been narrated by his prolific student, the Shaykh - Khālid ibn ʿAlī ibn Muḥammad al-Mushayqih [lecturer at the Faculties of both Shariʿah and Usūl ad-Dīn - Islamic University of Imām Muḥammad ibn Saʿūd, Qasīm]:

17
THE BENEFITS OF FEARING ALLĀH

«The Shaykh gave much importance to [the affairs of] his students. He was keen to assist in alleviating the difficulties which came their way during their path in seeking knowledge. In so doing, he allocated free accommodation for foreign students, supplying them with all necessary comforts from food, drink and other than these.»

It has been narrated by one of his students:

«Once, I visited Shaikh Muḥammad Ṣāliḥ Al-‘Uthaymīn in Makkah in his lodgings during the days of Ḥajj, and I found him with a needle in his hand sewing his thobe [traditional full-length shirt-type garment].»

It has been narrated:

«And he was the peak of simplicity and humility; He did not like sleeping on a bed, nor a comfortable mattress, rather he slept on the floor or a meagre mattress or straw mat which affected his side.»

His Death:

Shaikh Muḥammad Ṣāliḥ Al-‘Uthaymīn passed away on Wednesday, the 15th of Shawāl 1421H [January 10, 2001], when he was 74 years of age. May Allāh have mercy on him.
The benefits of fearing Allāh

All praise belongs to Allāh, Lord of the Worlds. Peace and Blessings of Allāh be upon Muḥammad (ﷺ), his family, his Companions and all those who follow him till the Last Day.

O believing brothers!

Indeed the advice which Allāh has given to His servants from the time of Ādam up until now, has been to have taqwā (fear) of Him. Glorified and Exalted be He.

The Mighty the Majestic says,

«And We have instructed those who were given the scripture before you and yourselves to have taqwā (fear)
THE BENEFITS OF FEARING ALLĀH

of Allāh. But if you disbelieve then to Allāh belongs whatever is in the Heavens and whatever is on the Earth. And ever is Allāh free of need and praiseworthy.» ¹,²

It is also the advice of the Messenger of Allāh (ﷺ) to his nation:

Abū Umāmah Suddī Ibn ʿUjlān al-Bāhili (radiy Allāhu ‘anhu) reports: I heard the Messenger of Allāh (ﷺ) giving a sermon in the farewell Hajj, saying,

«اقتوا ريكم، وصلوا خمسكم، وصوموا شهركم وأذوا زكاة أموالكم وأطيعوا أمراءكم، تدخلوا جنة ريكم»

«Fear your Lord, pray your five prayers, fast the month of Ramadhān, pay your zakāh, and obey your leaders, in doing so, you will enter your Lord’s Paradise.» ³

Whenever the Messenger of Allāh (ﷺ) sent a leader of a raiding party on a military expedition, he would advise him, to have a deep rooted taqwā (fear) of Allāh and he would also advise the rest of his military party likewise.

The Pious Predecessors (Salaf) did not stop giving mutual ad-

¹ Surah an-Nisā’ (4):131.

² Al-Ḥāfīẓ Ibn Kathīr said that «Allāh instructed you just as He instructed others before you to fear Him and no one else.» ‘Tafsīr Qurʾān al-ʿAzīm’ [1/ 504].

³ Reported by at-Tirmidhī
vice for having *taqwā* (fear) of Allāh in their sermons, their corresponding letters and their testaments after the Messenger of Allāh (ﷺ) passed away.

‘Umar Ibn al-Khattāb, (*radiyAllāhu ‘anhu*) wrote to his son ‘Abd Allāh ibn ‘Umar, ‘To proceed:

> أَمَامَ بَعْدَ . . . فَإِنَّيْ أُوصِيكَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ;
> فَإِنَّهُ: مَنْ أَقْتَهَ وَقَاهَ، وَمَنْ أَقْرَضَهُ جَزَاهُ، وَمَنْ شَكَّرَهُ زَادَهُ.

«Verily I advise you to have *taqwā* (fear) of Allāh the Mighty and Majestic, for whoever fears Him, Allāh will protect him, and whoever gives a loan to Him, Allāh will reward him, and whoever thanks Him, Allāh will increase him.»

‘Ali ibn Abī Talīb (*radiyAllāhu ‘anhu*), gave advice to a man, and he said:

> أُوصِيكَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ، الَّذِي لَا بَدَّلُ كَمِنَ لَقَاتِهِ، وَلَا مَنْتَهِي لَكَ دُونَهُ، وَهُوَ رَبُّ الْدُنْيَا وَالآخِرَةِ;

«I advise you to have *taqwā* (fear) of Allāh the Mighty, the Majestic. There is no escape in meeting Him and there is no other to meet you except Him when you reach the Hereafter, for verily Allāh owns this world and the Hereafter.»

One of the righteous, wrote to his believing brother, ‘I advise you with *taqwā* (fear) of Allāh who knows your secrets and sees your open actions, so remember Allāh at every time of the night and day, and fear Allāh according to His nearness, and the power He has over you. And know that He always sees you. And do not
THE BENEFITS OF FEARING ALLĀH

leave His Rule for another rule, nor His Dominion, for another dominion. So glorify Him, by fearing Him immensely.'

The meaning of taqwā is that the servant puts between himself and that which he fears, a guard that will protect him.⁴

The meaning of taqwā regarding Allāh’s servants is ‘That the servant puts between him and that which he fears, i.e. gaining the anger and the wrath of his Lord, a guard which will protect him.’

By obeying Him and abstaining from disobeying Him.

⁴ The word taqwā is a derivative of the word ‘ittaqa’, from the root word ‘waqā’, which means, ‘he protected himself from that which harms him.’ Essentially, this is what taqwā is - a protection from that which harms the self.

Hasan al-Baṣrī, (raḥīmaullāhī) said, ‘The ones who have taqwā protect themselves from what Allāh has prohibited and act upon what He has commanded. Taqwā remains with them until they forsake many halāl things fearing that they could be harām.’

Abū al-Dardā, (raḍīAllāhu ‘anhu) said, ‘The complete form of taqwā is to fear Allāh so much that one begins to fear Him from the potential sin, as a mustard seed and until one leaves what might be halāl in the fear that it could be harām based on the verse, So whoever does an atom’s amount of good, he will see it; and whoever does an atom’s amount of evil, he will see it.’ So do not prohibit any goodness and act upon goodness. Do not underestimate any evil and protect yourself from it.’

Abū Hurayrah, (raḍīAllāhu ‘anhu) was asked about taqwā so he asked the questioner whether he had trodden a thorn infested path. The man said he did. Abū Hurayrah asked him how he walked on it. The man said, ‘When I saw a thorn, I kept away from it because I might be pricked by it.’ Abū Hurayrah (raḍīAllāhu ‘anhu) said, ‘That is exactly what means (to take actions to avoid sins).’

Ibn Rajab, (raḥīmaullāhī) said, ‘The essence of taqwā is to make a shield (which guards) against Allāh’s anger and punishment. That shield is to obey His commandments and abstain from His prohibitions...’ Ḥāmīr ‘ul-‘Ulūm al-Ḥikām: [190/191].
Introduction

My noble brother, here are some sayings of our Pious Predecessors, in explaining the meaning of taqwā (fear) of Allāh:

‘Abd Allāh Ibn ‘Abbās, (radiy Allāhu ‘anhu) said,

«The ones who fear Allāh, they are the ones who are wary of Allāh and His Punishments.»

The tābi‘ī Ţalq ibn Ḥabīb ⁵ said:

«If an ordeal appears amongst you extinguish it with taqwā.»

When asked what is taqwā, he replied,

«Taqwā (piety) is that you act in obedience to Allāh, and hope in His mercy, upon a light from Him; and taqwā is leaving acts of disobedience to Allāh out of fear of Him, upon a light from Him.» ⁶

‘Abd Allāh Ibn Mas‘ūd, (radiy Allāhu ‘anhu) said: ‘Speaking about the statement of Allāh, the Most High,

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⁵ Ţalq ibn Ḥabīb was a famous tābi‘ī. He was known for his knowledge, piety and his recitation of the Qur’ān.

⁶ Related by Ibn Abī Shaybah in ‘Kitāb ul-Īmān’ [No.99] and it was declared Sahīb by Shaykh al-Albānī, (rahi maullah).
THE BENEFITS OF FEARING ALLAH

"O you who believe, have taqwā (fear) of Allah, as you should have of Him and do not die except as Muslims." 7

"An obey, then there is no forgetting, and you thank",

"Allah is meant to be obeyed, and not disobeyed; remembered at all times, and not forgotten; and to be thanked, and we are not to be ungrateful to Him."

So strive O my noble brother, in fearing, Allah, the Mighty and Majestic, for He, glory be to Him, is entitled to he feared, revered and Glorified in your heart.

7 Surah Al-Imrān (3): 102.
CHAPTER ONE

The Benefits in this World

Here are some obvious benefits, which are the results of fearing Allāh, in this world.

The first benefit

Verily, fearing Allāh causes the general affairs of mankind, to become easy.

Allāh, the Most High, says,

وَمَنْ يَتَّقِيُّ اللَّهَ يَجْعَلْ لَهُ مَشَارِكَةٍ مِّنْ أَشِدْرَ أَيْدِيهِ

«...and whosoever has taqwā (fear) of Allāh and keeps his duty to Him, He will make his matter easy for him.» ⁸

⁸ Sūrah at-Ṭalāq (65): 4.
THE BENEFITS OF FEARING ALLAH

«...as for him, who gives (in charity) and keeps his duty to Allāh, and has taqwā (fear) of Him and believes in al-ḥusnā (a reward from Allāh), we will make smooth for him, the path of ease...»

The second benefit

Taqwā protects mankind from the harm of shayṭān.

Allāh, the Most High, says,

«Verily those who have taqwā (fear) of Allāh, when an evil thought comes to them from shayṭān, they remember (Allāh), and indeed they then see (aright).»

The third benefit

Indeed taqwā is also the cause for opening up the blessings from the heaven and the earth for them.

Allāh, the Most High, says,

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⁹ Sūrah Al-Layl (92):5 - 7

¹⁰ Sūrah al-A’rāf (7): 201.
«And, if the people of the towns, had believed and had taqwā, certainly We would have opened (bestowed) for them blessings from the heaven and the earth.»

The fourth benefit

Taqwā, causes the servant of Allāh to be successful in distinguishing the truth from the falsehood, and to have knowledge of each one of them.

Allāh, the Most High, says,

«O you who believe, if you have taqwā (fear) of Allāh, He will give you a Furgān (criterion to judge between right and wrong)...»


13 Al-Hāfīz Ibn Kathīr [d.777H], rahimahullah, said, “Abd Allāh Ibn ‘Abbās, as-Suddī, ‘Ikramah, ad-Dahhak, Qatādāh and Muqātil Ibn Ḥuyyān, all said about
The Benefits of Fearing Allāh

«O you who believe! Have taqwā (fear) of Allāh and believe in His Messenger; and He will bestow upon you a double portion of His Mercy and He will pro-

"Furqān" that it means that it is a way out (from difficulty)."

Mujāhid added, ‘A way out (from difficulty) both in this world and in the Hereafter.’

In a narration from ‘Abd Allāh Ibn ‘Abbās he said it means, ‘Salvation;’ and in another narration from him, ‘being helped’.

Muḥammad Ishāq said that it means: A criterion to judge between truth and falsehood. This explanation from Ibn Ishāq is the most general of what has preceded and it is a necessary consequence of it. Since whoever has taqwā of Allāh by obeying His commands and abandoning what He has prohibited will be given the ability to recognise truth from falsehood. This will be the cause for his salvation, his being helped; and the cause for his worldly affairs being made easier and his happiness on the Day of Judgement. It will be the cause for his sins to be him expiated by Allāh, and his being granted forgiveness and Allāh shielding him from the people. It will likewise be the cause of him being the recipient of a great reward from Allāh, as He the Most High says:

«O you who believe! Have taqwā (fear) of Allāh and believe in His Messenger; and He will bestow upon you a double portion of His Mercy and He will provide you with a light by which you will walk.»

The Benefits in this World

vide you with a light by which you will walk ...» ¹⁴

The fifth benefit

If a believer is in difficulty, indeed having taqwā, enables him to come out of it, and to attain provisions and ease from Allah, the likes of which he could never imagine.

Allah, the Most High, says,

«And whosoever fears Allah and keeps his duty to Him (has taqwā), He will make a way for him, to get out (from every difficulty). And He will provide him (sources) he could never imagine.» ¹⁵

The sixth benefit

Indeed taqwā is a means of attaining guardianship of Allah’s din. For verily, the guardians of Allah’s din (religion) are the ones who fear Him.

Allah, the Most High, says,


¹⁵ Sūrah at-Ṭalāq (65):2-3.
THE BENEFITS OF FEARING ALLĀH

«Its (true) guardians are not but the muttaqūn.» \(^{16,17}\)

وَإِنَّ الْكَفِيرِينَ بَعْضَهُم بَعْضٍ وَأَوَلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

«And Indeed the wrongdoers are friends and protectors of one another; but Allāh is the Friend and Protector of the muttaqūn (righteous and God fearing).» \(^{18}\)

The seventh benefit

Taqwā causes a believer not to be frightened by any harm caused by the disbelievers or by their plots.

Allāh, the Most High, states,

وَإِنَّكُمْ صَابِرُونَ وَتَتَمَثَّلُونَ لا يُصَابِرُكُمْ كَيْدَهُمْ شَيْئًا

إِنَّ اللَّهَ يَسَاءُ مَاتِمَ الْمُحيَطِ

«And if you are patient and have taqwā (fear) of Allāh, their plot will not harm you at all. Indeed Allāh is encompassing of what they do.» \(^{19}\)

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\(^{16}\) Sūrah al-Anfāl (8):34.

\(^{17}\) Muttaqūn literally: «those who have taqwā» i.e. who have piety, righteousness, fear and love of Allāh, and who take great care to avoid His displeasure.

\(^{18}\) Sūrah al-Jāthiyah (45):19

\(^{19}\) Sūrah Āl-İmrán (3):120.
The eighth benefit

It is also the reason, for which Allāh sends help from the heavens at the time of adversity, and meeting the enemies of Allāh.

Allāh, the Most High, says,

«And already had Allāh given you victory at the Battle of Badr while you were a weak little force. Then have taqwā of Allāh, so that you may be grateful. Remember when you (Muḥammad ﷺ) said to the believers, ‘Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you remain patient and have taqwā of Allāh and the enemy comes rushing at you in rage, your Lord will reinforce you with five thousand angels, having marks (of distinction). And Allāh made it not except as a glad tiding for you and to reassure your heart; And victory is not except from Allāh, the Exalted in Might, the
THE BENEFITS OF FEARING ALLĀH

Wise.’”

The descending of help becomes a glad tiding for the believer, an assurance for the hearts and an attainment of help from the Most Powerful, the Most Wise.

Allāh, the Most High, says,

«Allāh made it not, but as a message of good news for you, and as an assurance to your hearts. And there is no victory except from Allāh, the All Mighty, the All Wise.»

The ninth benefit

Taqwā causes a lack of enmity or grievance between the servants of Allāh.

Allāh, the Most High, says,

«Help you, one another in al-bIRR and at-taquwā (virtue, righteousness and piety) but do not help one another

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21 Surah Al-Imrān (3):126
in sin and transgression.»\(^{22,23}\)

Allāh has stated in the story of Mary,

\begin{quote}
«Then We sent to her our angel (Gabriel), and he appeared before her in the form of a man in all respects. She said, 'Indeed - I seek refuge with the Most Merciful (Allāh) from you, (so leave me), if you do fear Allāh.'»\(^{24}\)
\end{quote}


\(^{23}\) Birr is the excellence, virtue and goodness present in something. This follows from the root and the derivation of this word in Arabic. Related to it is burr [wheat], which surpasses other grains in benefits and goodness. Also, a good man is described as barr (fulfilling his promise). Allāh described the angels as Bararab (pious and just) and the dwellers of Paradise as abrār (righteous). Birr, then comprises of all kinds of good and perfection expected in a human being. Opposite to it is ithm (sinning). An-Nuwās bin Si‘mān, (rāḍi Allāhu ‘anhu), reported that the Prophet (ﷺ) said; ‘Birr is good manners, and ithm is those (evil) thoughts that weave about in your chest and you fear that other people may know about them.’ Reported by Muslim

\(\text{Taqwā, on the other hand, is the means and way leading to }\)birr. The root of the word in Arabic means (protection). One practising it protects himself from the fire. Thus the relationship of birr and taqwā is similar to that of health (which is a purpose) and care for the body (which is a means).

The Benefits of Fearing Allāh

The tenth benefit

Indeed taqwā, causes a believer to honour the symbols of Allāh (the sacred places).

Allāh, the Most High, says,

(And whosoever honours the symbols of Allāh, then it is truly from the taqwā of the heart.)

The eleventh benefit

It is also a means by which a believer does good actions, and a cause for them to be accepted by Allāh. Likewise it is a forgiveness of sins.

Allāh, the Most High, says,

(O You who believe! Have taqwā (fear) of Allāh and always speak the truth. He will direct you to do righteous and correct actions and will forgive you your sins and whosoever obeys Allāh and His Messenger has indeed attained a great achievement.)

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25 Ṣūrah al-Ḥajj (22):32

26 Ṣūrah al-Ahzāb (33):70-71
The Benefits in this World

The twelfth benefit

Indeed taqwa causes a believer to lower his voice in front of the Messenger of Allāh (ﷺ) whether that was during his life time or after his death.

Allāh, the Most High, says,

«Indeed those who lower their voices in the presence of Allāh’s Messenger (ﷺ) they are the ones whose hearts, Allāh has tested for taqwa (piety), for them is forgiveness and a great reward.» 27

The scholars have said; It is disliked to raise one’s voice, by the Prophet’s grave just as it was disliked to raise one’s voice in front of him while he was alive. So just as he was respected while he was alive, he is to be respected while in his grave.

The thirteenth benefit

Indeed taqwa causes a believer to attain Allāh’s Love, and this love which Allāh bestows upon the believers is for this life and the Hereafter.

The Messenger of Allāh (ﷺ) said that Allāh said:

27 Surah al-Hujurat (49):5.
THE BENEFITS OF FEARING ALLĀH

«My servant does not draw close to Me with anything as he does by carrying out what I have made obligatory upon him. My servant continues to draw near to Me by performing optional deeds such that I love him. And when I love him, I am his hearing by which he hears, his sight by which he sees, his hand with which he strikes and his leg with which he walks. Were he to ask of Me, I would surely give him and were he to ask Me for refuge, I would surely grant it to him.»

Allāh, the Most High, says,

«Yes, whosoever fulfils his pledge and has taqwā (fear) of Allāh much, then indeed, Allāh loves those who are muttaqīn (righteous and God fearing).»

28 Reported by al-Bukhārī [Eng. Trans. 8/336 no. 509] and ibn Ḥibbān [no. 347]. Similar ahādīth have also been reported from ‘A’isha Umm al-Mu’minīn by Ahmad [6/256]; Abū Umānah by at-Ṭabarānī; ‘Alī ibn Abū Ṭalib by al-Iṣmāḥīlī, Musnad ‘Alī; Abd Allāh Ibn ‘Abbās by at-Ṭabarānī; Anas by at-Ṭabarānī; and Maymūnah by Abu Yalā.

29 Sūrah Āl-‘Imrān (3):76

36
The Benefits in this World

The fourteenth benefit

*Taqwā* causes a believer to attain knowledge, and it is the key to knowledge.

Allāh, the Most High, says,

وَأَنْفُكُوا

اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَيَكْتُبُ ۖ إِنَّهُ عَلِيمٌ خَيْرٌ

«So have *taqwā* of Allāh, and Allāh teaches you, and Allāh is the All-Knower of each and every thing.»


31. Allāh, the Most High says;

نَقُلْنَا إِلَيْهِ الْبَيِّنَاتِ إِنَّكُمْ تَعْلَمُونَ

اللَّهُ يَجْعَلُ لَكُمْ فِرَائِسًا وَيَكْبُرَ عَنْهُمْ سَيِّاءُكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

«O you who believe, if you have *taqwā* (fear) of Allāh, He will give you a *Furqān* (criterion to judge between right and wrong)...» [Surah al-Anfal (8) : 29]

Allāh, the Most High says;

يَا بَنِي يَبْرَءُونَ أَنْفُكُوا ۖ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَيَجْعَلُ لَكُمْ كَانَتَانِ يَوْمَ الْقِيَامَةِ رَجُمًا

نوَمَا نُصَنَّعُونَهُ عَلَيْكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ غُفُورٌ رَحِيمٌ

«O you who believe! Have *taqwā* (fear) of Allāh and believe
The fifteenth benefit

*Taqwā* causes a believer to become strong. A person who has *taqwā* will be protected from deviation, and straying from the Right Path, after Allāh has bestowed the guidance upon him.

Allāh, the Most High, says,

«And verily, this is My Straight Path, so follow it, and follow not other paths, for they will separate you away from His Path. This He has instructed for you, that you may become *al-muttaqīn*» 32

The sixteenth benefit

Indeed *taqwā* causes a believer to attain Allāh’s Mercy and this Mercy is for this life and the Hereafter.

Allāh, the Most High, says,

in His Messenger; and He will bestow upon you a double portion of His Mercy and He will provide you with a light by which you will walk ...» [Surah al-Hadid (57) : 28]

32 *Surah al-An‘ām* (6):153
The Benefits in this World

وَرَحْمَتِي
وَسَيِّعَتْ كُلُّ شَيْءٍ وَقُسْمًا فَسَحَّطِبْهَا الَّذِينَ يُفْقَهُونَ وَيَقْطُونَ
الْمُسَكَّرَةَ وَاللَّيْلَةَ الَّذِينَ هُمْ يَتَأَبَّنُونَ

«And My Mercy embraces all things, that (mercy) I shall ordain for those who are the muttaqûn, and give zâkût; and those who believe in our Signs.»

The seventeenth benefit

Taqwâ causes the believer to attain Allâh’s company, and this is of two types:

(i) The first is general for all of His servants, where Allâh accompanies them by His Hearing, Seeing and Knowledge for verily, Allâh, the Most High, is the All-Hearer, Seer, and Knower of all His servants condition.

Allâh, the Most High, says,

وَهُوَ مَعَكَ أَيُّهَا الْمُؤْمِنُ مَا كَنَّا مَالِكِ الْعَالَمِينَ بِصِيَارَةً

«And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do»

Allâh, the Most High, says,

33 Sûrah al-A‘râf (7):156.

THE BENEFITS OF FEARING ALLĀH

«Have you not seen that Allāh knows whatsoever is in the heavens and the Earth! There is no secret counsel of three, but He is their fourth (with his knowledge, while He Himself is over the throne, above the seventh heaven) nor of five, but He is their sixth not of less then that or more, but He is with them wheresoever they may be...» 35

(ii) As for the second type, it is a specific type of accompanying which includes Allāh’s help, support and aid.

As Allāh, the Most High stated,

لاَسَىَّ رَئَيَتُ بِغَزْوِيَّ اللّاهُ مَعَناَ

«Be not sad (or afraid), surely Allāh is with us.» 36

Allāh, the Most High, says,

فَأَلَّا تَفَرَّقَا إِنِّي مَعَكُمَا مَعَ اسْمِعَ وَأَرَىَ

«He (Allāh) said Fear not Verily I am with you both 


36 Surah al-Tawbah (9):40.
The Benefits in this World

(Musā and Hārūn), Hearing and Seeing.» 37

There is no doubt that this specific type of accompanying is for those who fear Allāh.

Allāh, the Most High, says,

٤٣٣٤

«Truly, Allāh is with those, who have taqwā (fear) of Him, and those who are the doers of good.» 38

٤٣٣٥

«And know that indeed Allāh is with those who fear him (muttaqīn).» 39

The eighteenth benefit

Indeed they will have a good outcome on the Day of Judgement due to their taqwā of Allāh.

Allāh, the Most High, says,

٤٣٣٤

«And the good end (Paradise) is for the God-fearing (muttaqūn).» 40

37 Sūrah Tā Hā (20):46.

38 Sūrah an-Nahl (16):128.

39 Sūrah at-Tawbah (9):36.

40 Sūrah Tā Hā (20):132.
THE BENEFITS OF FEARING ALLAH

«And verily, for the God-fearing (muttaqün) is a good final return.» 41

«So be patient. Surely the good end is for the God-fearing (muttaqün).» 42

The nineteenth benefit

Indeed it causes the believer to have glad tidings in this life, either by it being a righteous dream or by the love and praise, which the people have for him.

Allah, the Most High, says,

«...those who believed and used to fear Allah, for them are glad tidings, in this life of the present world, and in the Hereafter...» 43

41 Sūrah Sād (38):49.

42 Sūrah Hūd (11) : 49

43 Sūrah Yūnus (10) : 63-64.
Imām Ahmad reported, from Abū al-Dardā’ (raḍī Allāhu ‘anhu) that the Prophet (ﷺ) said with regards to Allāh’s statement,

لهم مَّبَشَرُونَ

«For them are Glad tidings.»

«That it is the true good dream (that conveys glad tidings) which the Muslim will see, or he will be seen in it by someone else.» ⁴⁴

Abū ‘Umar al-Ghafarī (raḍī Allāhu ‘anhu), reported that he asked the Messenger of Allāh (ﷺ), ‘O Messenger of Allāh (ﷺ)! What about the man who does deeds which the people praise and commend him for?’ The Prophet (ﷺ) replied:

وتلك عاجل بشرى المؤمن

«That is the good news this life for the believer.» ⁴⁵

The twentieth benefit

Taqwā prevents a woman from speaking softly, thus stopping a man who has a sickness in his heart (i.e. an evil desire for adultery).

Allāh, the Most High, says,

⁴⁴ Reported by Muslim in his Sahih

⁴⁵ Reported by Muslim in his Sahih
THE BENEFITS OF FEARING ALLĀH

«O Wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), than be not soft in speech, lest he, in whose heart is a disease, should be moved with desire, but speak in an honourable manner».  

The twenty first benefit

Indeed, it prevents injustice in matters of wealth (e.g. a will, testament etc).

Allāh, the Most High, says,

«It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners, this is a duty upon the muttaqūn (the pious).»  

46 Surah al-Ahzāb (33):32.

The twenty second benefit

It causes the believer to give the divorced woman her prescribed compensation.

Allāh, the Most High, says;

وَالَّمُطَلَّقَةِ مَنْ عَنَّى بِالصَّحَابَةِ فَحَقُّ أَلْيَامَهُمُ الْحَمْساَةُ

«And for the divorced women, maintenance (should be provided) on a reasonable (scale), this is a duty on the muttaqūn (the pious).»  

The twenty third benefit

Indeed it causes a believer not to lose good rewards, which he has gained, for this life or the Hereafter.

Allāh, the Most High, says - after He had bestowed His blessings upon Yūsuf (alayhis-salām), by uniting him with his family:

إِنَّهُ مَنْ يَنْبِئُ وَيَصْبِرُ فَأُرْكَزَ أَلَٰهَةُ لاَ يُضِيعُ أَجْرَ

الْمُهَيْسِينِ

«Verily, he who fears, Allāh with obedience to Him, and is patient, then surely, Allāh makes not the rewards of the good-doers to be lost.»  


49 Surah Yūsuf (12):90.
The twenty fourth benefit

Indeed it causes a believer to gain guidance.

Allāh, the Most High, says,

«Alif Lām Mim. This is the Book about which there is no doubt, a guidance to those who are the muttaqūn. Who believe in the unseen, establish prayer, and spend out of what We have provided for them.» 50

«Those are upon (right) guidance from their Lord, and it is those who are successful.» 51

50 Surah at-Baqarah (2):1-3.

51 Surah al-Baqarah (2):5.
CHAPTER TWO

The Benefits in the Hereafter

Here are some obvious benefits, which are the results of fearing Allāh, in the Hereafter.

The first benefit

Indeed it causes a believer to become noble in the sight of Allāh.

Allāh, the Most High, says,

«Verily, the most honourable of you in the sight of Allāh is that (believer) who has taqwā.»

\[ Sūrah \text{ al-Ḥujurāt (49):13.}\]
The second benefit

It causes a believer to become successful.

Allāh, the Most High, says,

وَنَصِيبُ الَّذِينَ آمَنُوا وَصَبَحُوا فِي سَبْحَانَهُ وَهُمْ وَسْلُونُ

«And whosoever obeys Allāh and His Messenger fears Allāh and keeps his duty (to Him), such are the successful.»

The third benefit

Indeed it causes a believer to be saved from the Punishment of Allāh, the Most High, on the Day of Judgement.

Allāh, the Most High, says,

وَإِنْ فَتَحَ الَّذِينَ آمَنُوا وَهُمْ نَزِيِّقُوا وَنَذَّرُونَ الْظَّالِمِينَ

«There is not one of you, but will pass over it (Hell). This is with your Lord, a decree which must be accomplished. Then He shall save those who used to fear Allāh and were dutiful to Him. And we shall leave the wrong doers therein (humbled) to their knees (in

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The Benefits in the Hereafter

Hell).» ³

«And the God-fearing (muttaqūn), will be removed from it (Hell).» ⁴

The fourth benefit

Indeed it causes a believer's good deeds to be accepted

Allāh, the Most High, says,

«Verily, Allāh accepts only from those who are the muttaqūn (the pious and god-fearing).» ⁵

The fifth benefit

It causes a believer to inherit Paradise.

Allāh, the Most High, says,

«Such is the Paradise which we shall give as an inheritance, to those of our slaves who have been the muttaqūn


⁵ Sūrah al-Mā'idah (5):27
The sixth benefit

Indeed, it causes a believer to have lofty rooms (in Paradise) one above the other.

Allāh, the Most High, says,

«But those who fear Allāh and keep their duty to their Lord, for them are built lofty rooms one above another, under which rivers flow. (This is) the Promise of Allāh, and Allāh does not fail in His promise.»

There is a hadith that says;

«Indeed in Paradise, there are rooms whose front can be seen from their back and whose back call be seen, from their front (meaning they will be transparent).»

Then a bedouin asked; «To whom does it belong to O Messenger of Allāh (ﷺ)

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The Benefits in the Hereafter

He (ﷺ) said to him; «He who has pleasant speech, feeds the needy, and prays the night prayer, while the people are sleeping.»

The seventh benefit

Indeed it causes the believers to have a high status above the disbelievers on the Day of Judgement, and that they will dwell in the highest part of Paradise.

Allâh, the Most High, says,

«Beautiful is the life of this world, for those who disbelieve, and they mock at those who believe. But those who obey Allâh’s orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His bounty, blessings) to whom He wills without a limit.»

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8 Reported by Sunan at-Tirmidhi.

9 Sûrah al-Baqarah (2):212.
THE BENEFITS OF FEARING ALLĀH

The eighth benefit

Indeed, it causes them to enter Paradise, and that is because Paradise has been prepared for those, who have taqwā.

Allāh, the Most High, says,

وَسَأَيْعُوْلُهُمْ إِلَى مَصْفُوحٍ مِن رَيْحَةِ زَوْمٍ وَجَنَّةٍ عَرْضُهَا

«And be quick for forgiveness from your Lord, and for Paradise, that is as wide as the heavens and the Earth, prepared for the muttaqūn.»

وَلَوْ أَنَّ أُهْلَ الْقِرَآنِ آمَنُواْ وَأَفْصَلُواْ لَأَلْصَفَعُوْلُهُمْ

«And if only the People of the Scripture had believed (in Muḥammad (ﷺ) and warded off evil and had become al-muttaqūn), We would have indeed blotted out their sins and admitted them to the gardens of Paradise.»

The ninth benefit

It causes remission of bad actions and forgiveness for the mistakes a believer might commit.

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10 Surah Al-‘Imrān (3):133.

Allāh, the Most High, says,

«And Whosoever fears Allāh and keeps his duty to Him. He will remit his sins from him, and will enlarge his reward.» 12

وَلَوْ أنَّ أَهْلَ الْكِتَابَ امْتَنُّواْ أَنْفُسَهُمْ وَلَنْ يُكَفِّرُواْ عَنْهُمْ سَيِّئَاتَهُمْ

«And if only the People of the Scripture had believed (in Muḥammad (ﷺ) and warded off evil and had become al-muttaqūn), We would have indeed blotted out their sins and admitted them to the gardens of Paradise.» 13

The tenth benefit

Indeed it causes the believer to have what his heart desires, and what is pleasing to his eyes.

Allāh, the Most High, says,

جَنَّتُ عَدَّةٍ نَزَّلَتْ عَلَيْهَا خَلْوَةً مِنْ خَيْرٍ لِّلْآمِرِينَ بِالْإِحسَانِ

«And paradise (gardens of eternity), which they will enter, under which rivers flow, they will have

12 Surah at-Ṭalāq (65):5.

13 Surah al-Mā'idah (5):65
THE BENEFITS OF FEARING ALLAH

Therein all that they wish, thus Allah rewards the "muttaqun."  

The eleventh benefit

Indeed, it causes the believer not to fear nor grieve, and neither shall any evil touch them on the Day of Judgement.

Allah, the Most High, says,

يَمْكَرُتُهُمْ لَا يَمْسِكُهُمْ السُّوءَ وَلَا هُمْ يَخَرَّونَ

«And Allah, will deliver those who are the muttaqun, to their places of success, evil shall touch them not, nor shall they grieve.»

آَلَآ أَرِإِتُ أُوُلَيْكَنِهِ اللَّهُ لَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَخَرَّونَ

«No doubt! Verily, the awliyā (friends) of Allah, no fear shall come upon them, nor shall they grieve.»

The twelfth benefit

They will be gathered on the Day of Judgement, wafdan [like a delegate presented before a king of honour] and the meaning of wafdan, is that they will come towards Allah, the Most High, rid-

14 Surah an-Nahl (16):31

15 Surah az-Zumar (39):6 1.

16 Surah Yunus (10):62-63.
Allāh, the Most High, says,

«The day We shall gather the muttaqūn unto the Most Beneficent, like a (wafid) delegate (presented before a King of Honour).»

Ibn Kathīr said quoting a hadīth;

From Nuʿmān ibn Saʿīd, he said: «We were sitting with ‘Alī, (radiyAllāhu ‘anhu), when ‘Alī recited this verse,

«The day We shall gather the muttaqūn unto the Most Beneficent, like a (wafid) delegate (presented before a King of Honour).»

He said, «No, by Allāh, they will not he gathered upon their legs. The delegates will not be gathered upon their legs, but upon a she camel, the likes of which the crea-

17 Sūrah Maryam (19):85.
tion has never seen before, its saddles will be made from gold, they will ride upon it until they knock at the gates of Paradise.»

The thirteenth benefit

Paradise will be bought, near to them, because they have taqwa.

Allah the Most High, says,

وَأَلْقَّ بِالجَمِيعِ مَعَ السَّمَاءِ الْمِنْفَقَينَ

«And Paradise will be brought near to the muttaqin.» 18

The fourteenth benefit

Indeed, it causes the believer, not to be on the same level, as the fujjar (wicked, evil criminals) or the kuffar (disbelievers).

Allah, the Most High, says,

أَمِّنَّ الْمُنْبَدِينَ لِلْمُجَاهِدِينَ عَلَى الْأَرْضِ أَمِّنَّ الْمُنْبَدِينَ لِلْمُسْتَفَارِينَ

«Shall we treat those who believe and do righteous good deeds, as those who associate partners in worship with Allah, and commit crimes on earth? Or shall we treat the muttaqin as the fujjar (wicked, evil criminals)?» 19

18 Surah as-Su‘ar (26):90.

The Benefits in the Hereafter

The fifteenth benefit

Every type of companionship or friendship, which was for other than Allāh will be transformed on the Day of Judgement into enmity, except for the companionship of those who had taqwā.

Allāh, the Most High, says,

الأخلاقيَّةُ الموتِ

الأخذُ لهم في عُدْوَانٍ إلاّ الَّذِينَ يَتَّقونَ

«Friends, that day, will be foes, one to another except the muttaqūn.» 20

The sixteenth benefit

They will be in a place of security, among gardens and fountains.

Allāh, the Most High, says;

إِلَّا الَّذِينَ أَمَينُ في جَنَّتِ وَطَرِيْرٍ

يَبْسُونَ فِي مَسْتَهِبٍ وَيَسَّرُونَ

ذَٰلِكَ وَرَٰحَتُهُمْ بِحُورٍ عَلَى

قَلْبِهِمَا حَيَاتُهُمْ لا بُدُّ وَفَوْرٍ فِيهَا الْمُرْتِبَةُ

إِلَّا الْمُسَيَّكَةُ الْأَوَّلَةُ وَوَقَتُهُمْ عِنْدَ اللَّهِ

«Verily, the muttaqūn will be in a place of security (Paradise) among gardens and springs, dressed in fine silk and (also) in thick silk, facing each other, so (it will be),

20 Sūrah at-Zukhruf (43):67
and we will marry them to female fair ones with wide lovely eyes (būrīn‘īn) they will call therein for every kind of peace and security. They will never taste death therein, except the first death [of this world], and He will save them from the torment of the blazing fire.» 21

The seventeenth benefit

Indeed, they will have a seat of truth (i.e., Paradise), near (Malik al-Muqtadir) the All-Able, the One Who has Absolute Power, the King, Allāh, the Most High.

Allāh, the Most High, says,

«In a seat of truth (i.e., Paradise) near the al-Muqtadir King (Allāh, the Majestic, the Most High).» 22

The eighteenth benefit

Taqwā is the cause for having different rivers in Paradise one of sweet water, the other being of milk, of which the taste never changes, and yet another being a river of wine, delicious to those who drink it.

Allāh, the Most High, says,

21 Sūrah ad-Dukhān (44):5 1-56.

22 Sūrah al-Qamar (54):55
The description of Paradise, which the muttaqūn, have been promised is that, in it are the rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine, delicious to those who drink it, and rivers of clarified honey therein for them is every kind of fruit, and forgiveness from their Lord.»

There is a hadīth in Sahīḥ al-Bukhārī, in which the Prophet (ﷺ) said:

«Who you ask Allāh, the Most High, then ask Him for al-Firdous, for verily, it is in the middle of Paradise, and it is the highest level of paradise, from where the rivers flow, and above it is the Throne of the Most Merciful (Allāh).»
The Benefits of Fearing Allah

The nineteenth benefit

Taqwā causes the believer to have the ability to travel under the shades of the trees of Paradise, and to have comfort from its shade.

Allāh, the Most High, says,

إِنَّهُمْ فِي ظُلْمَاتٍ وَرِيحٍ فَوَقُوكَ مَخَالِفَينَ كَلَّوَأَ وَأَشْرَأُوا أَهْيَاتُهُا

«Verily, the muttaqīn shall be amidst shades and springs, and fruits, such as they desire. Eat and drink in satisfaction for what you used to do.»

24

‘Anas bin Mālik, (radiy Allāhu ‘anhu), said, the Messenger of Allāh (ص) said;

إِنَّ فِي الْجَنَّةِ شَجَرَةٌ يَسِيرُ الْرَّاكِبُ فِي ظَلَّلَهَا مَنْ طَعَمَهَا لَا يُقْطَعُهَا»

«Indeed in Paradise, is tree, wherein the rider will travel under its shade for a hundred years and still not pass beyond it.»

25

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24 Sūrah al-Mursalāt (77):41-43

25 Reported by Ṣaḥīḥ al-Bukhārī
The Benefits in the Hereafter

The twentieth benefit

For the muttaqūn, on the Day of Judgement will be glad tidings; the greatest terror (on the Day of Judgement) will not grieve them, and the angels will meet them.

Allāh, the Most High, says,

اللَّهُمَّ أَنْزِلْ لَهُمُ الرَّحْمَةَ وَلَا أَنْزِلْ عَلَيْهِمْ عَذَابَ ­ ﴿۱٣﴾

«No Doubt! Verily the Awliyā (friends) of Allāh, no fear shall come upon them, nor shall they grieve, those who believed in Allāh, and used to fear Him much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world, and in the Hereafter.» 26

Ibn Kathīr said; «As for the glad tidings in the Hereafter, it is what Allāh, the Most High say;

لا يَعْزِزُوْهُمُ الْقُرْرَةَ الْأَكْبَرَ وَلَيْلَةَ هُمْ يُسْتَمَعُونَ

«The greatest terror (on the Day of Judgment) will not grieve them, and the angels will meet them (with the greeting): This is your day, which you were

26 Surah Yūnus (10):62-64.
The twenty first benefit

Verily, the *muttaqūn*, will have a better home in the Hereafter.

Allāh, the Most High, says,

وَلَدِرَاءَ الْآخِرَةِ خُيْرٌ لَّهُمۡ دَارٌ السَّمِيقٌ

«And the home of the Hereafter will be better, and excellent indeed will be the home of the *muttaqūn*».

The twenty second benefit

Verily, the *muttaqūn*, will have their rewards, and their good actions multiplied, as Allāh, the Most High, said,

بِكَانِيَةِ الْذِّينَ اقْتَمَلُوا التَّقْوَىٰ اللَّهِ
وَآمَنُوا بِرَسُولِهِ فَبِكَانِيَةِ مَا كَسَبُوهُمۡ مِنْ رِحَاعٍ وَجَعَلَ لَّهُمۡ نُورًا تَمْشَى بِهِ وَيُغْفِرُ لَهُمۡ وَاللَّهُ غَفُورٌ رَحِيمٌ

«O you who believe! Have *taqwā* of Allāh and believe in His Messenger; and He will bestow upon you a double portion of His Mercy and He will provide you with a light by which you will walk.»

27 *Sūrah al-Anbiyā‘* (2):103


So we ask Allāh the Mighty and Majestic to make us from His servants who have taqwā and who are thankful. All praise is due to Allāh the Lord of the Worlds; and May all peace and blessings be upon our Prophet Muḥammad upon his family and all his Companions.