

Taqwa

is the cause for every

Good



SHAYKH 'ABDUL-AZEEZ BIN 'ABDULLAH BIN BAAZ



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INTRODUCTION

INTRODUCTION

All praise is due to Allah, Lord of all that exists, and for the righteous individuals is the best of ends. May the *Salaah*, *Salaam*, and Blessings of Allah be upon His Servant and Messenger—the best from His Creation, and the trustworthy over His revelation—our master, our leader, our Prophet Muhammad, the son of Abdullah; and also upon his family, companions, and those following his way and adhering to his guidance until the Day of Resurrection.

To proceed:

Because of the intense need for *taqwaa* and its immense significance, and the fact that every one of us—every Muslim—is in desperate need of *taqwaa* and *istiqamah* (uprightness) upon that, I decided to write this brief essay. May Allah benefit the Muslims with it.

I say, whoever contemplates the frequent references to *taqwaa* in the Book of Allah and the *Sunnah* of His Messenger (Peace be upon him) will realize that *taqwaa* is the cause for every good in the worldly life (*Dunya*) as well as the Hereafter. So oh servant of Allah, whenever

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you recite the Book of your *Rabb* from its beginning to its end, you find that *taqwaa* is the head, the key, and the cause of every good in the *Dunya* and Hereafter. On the other hand, you suffer difficulties, trials, tests, and punishments because of carelessness or a violation of *taqwaa*, and neglecting or discarding a portion of it.

Taqwaa is the cause of happiness, hope, and alleviation of anxiety, as well as the strength and help in the *Dunya* and Hereafter. The following verses will illustrate these points:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴿٣﴾

“And whosoever fears Allah and keeps his duty to Him, He will make a way out for him, and He will provide him from (sources) he never could imagine.”

[Soorah at-Talaq 65:2-3]

Some of the *salaf* said: “This verse is the most comprehensive verse in the Book of Allah,” or they said, “It is among the most comprehensive of verses in the Book of Allah.” It has such status because all goodness in this world and the next springs from it. Allah has made for those who fear Him an escape from the difficulties of the *Dunya* as well as the Hereafter. And mankind is in severe, intense, dire need of safety from the afflictions of the *Dunya* and the

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Hereafter—especially those to be experienced on the Day of Judgment.

So those who fear Allah in this abode—Allah will relieve them from the troubles of the Day of Resurrection, and they will obtain happiness on this heavy and mighty day.

Whoever suffers any distress should fear Allah in all affairs until attaining solace and facility. Hence, *taqwaa* is the door to alleviation from the plight of hardships, the sorrows of poverty, the grief of oppression, the anxieties of sin and transgression, as well as the torment of shirk and disbelief.

Additionally, one must be on one's guard against sins and evil deeds in order to save oneself from their horrible consequences in the *Dunya* and the Hereafter. Sins come with punishments either pre-decreed or legal, such as capital punishment, reprehension, and retribution depending on the gravity of the sin.

Sins also have punishments in the Hereafter. They begin with the torment of the grave, and continue with the emergence from the graves and the Resurrection along with its agonies and hardships. The scales of some people will be lightened due to their negligence of *taqwaa*, whereas the scales of others will be tipped in their favor due to their maintaining it.

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People will be given their scrolls of deeds in their right hand if they were steadfast upon piety and in their left hand if they deviated from *taqwaa*. They will be guided into Jannah if they are upright upon *taqwaa* while others will be driven to the Hell-Fire if they forfeit piety, and there is no might nor power except that of Allah.

The people are also in need of good, lawful provision in this life as well as permanent happiness in the Hereafter—the most excellent and greatest of amenities bar none—and the only means to acquire these blessings is to embody *taqwaa*. As Allah, the Glorious and Majestic, said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا ﴾

“O you who believe! If you obey and fear Allah, He will grant you *Furqan* (a criterion [to judge between right and wrong]).” [Soorah Al-Anfal 8:29]

Scholars defined the *Furqan* as **“the light which distinguishes between truth and falsehood, guidance and error.”**

It is well known that diligence in seeking knowledge and understanding of the Religion is from the completeness of *taqwaa*. With this

WHAT IS TAQWAA AND WHAT ARE ITS FRUITS?

diligence, light and guidance are obtained, and they are the *Furqan* (criterion).

WHAT IS TAQWAA AND WHAT ARE ITS FRUITS?

Taqwaa is a comprehensive word that holds faith and righteous deeds at its core, as Allah, the Majestic and Most High, says:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ۝٨﴾

“Verily, those who believe (in Islamic Monotheism) and do righteous good deeds, for them are Gardens of delight (Paradise).” ¹

And the saying of Allah, the Glorious and Majestic:

﴿ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً

طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ۝١٧﴾

¹ Luqman (34:8)

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“Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism), verily to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall certainly pay them a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).”²

Based on the earlier verse, one can deduce that true faith in Allah, His Messenger, the traditions reported by all the Messengers, and righteous deeds—which result from that faith—are both the embodiment of *taqwaa*.

At times people encounter some difficulties in getting a hold of their needs. However, *taqwaa* is the key to this plight and the cause for its facilitation. Allah, the Glorious and Majestic, says:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴾

“And whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him.”³

² An-Nahl (16:97)

³ At-Talaq (65:4)

WHAT IS TAQWAA AND WHAT ARE ITS FRUITS?

The *salaf*—the companions and their followers—and the Messengers, sent to guide humanity, fulfilled this command of *taqwaa*, and it brought about an increase in goodness, happiness, victory, and guidance of the hearts and mankind to the straight path.

They assumed leadership of the world, left an excellent reputation, and secured consecutive victories because of their *taqwaa*, commitment to Allah's commands, support of the cause of His religion, and unity upon *tawheed* and obedience to Allah.

People are desperate for forgiveness of their sins, and the path to this is *taqwaa*. Allah, The Glorious and Majestic said:

﴿إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ

لَكُمْ﴾

“If you obey and fear Allah, He will grant you *Furqan* (a criterion [to judge between right and wrong]) or a *makhraj* (i.e. making a way for you to get out from every difficulty), and will expiate for you your sins, and forgive you.” ⁴

⁴ Al-Anfal (8:29)

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And the saying of Allah, the Glorious and Majestic:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴾

“And whosoever fears Allah and keeps his duty to Him, He will forgive his sins for him, and will enlarge his reward.”⁵

Among those rewards is obtaining a ticket to Paradise and way out of the hell-fire.



⁵ At-Talaq (65:5)

HOW CAN MUSLIMS ACHIEVE VICTORY
OVER THE ENEMIES OF ALLAH?

**HOW CAN MUSLIMS ACHIEVE
VICTORY OVER THE ENEMIES OF
ALLAH?**

- 1- Muslims are in need of victory over their enemies and safety from their plots, and there is no course toward achieving this except with *taqwaa*. Allah The Glorious and Majestic says:

﴿وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا

يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

“But if you remain patient and become *Al-muttaqun* (pious--ones with *taqwaa*), not the least harm will their cunning do to you. Surely, Allah surrounds all that they do.” ⁶

- 2- Muslims should maintain patience throughout their path of obeying Allah and fighting His enemies, and be steadfast to Allah. This will ultimately lead to the

⁶ ‘Ali Imran (3:120)

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Muslims' victory over their enemies. It is of great importance to prepare whatever is possible from all aspects. This includes physical training and exercise, training with weapons, financial preparation including agriculture and industry, as well as whatever means is required by *jihad* to suffice them from the enemies.

This point is elegantly briefed in the following verse:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

“And make ready against them all you can of power.”⁷

Victory will not be realized without patience throughout the entire process. Patience is one of the most significant branches of *taqwaa*; Allah coupled patience and *taqwaa* together in the following verse:

﴿وَإِنْ نَصَبُوا وَتَقَوُّوا﴾

“But if you observe patience and *taqwaa*.”⁸

⁷ Al-Anfaal (8:60)

⁸ ‘Ali Imran (3:120)

HOW CAN MUSLIMS ACHIEVE VICTORY OVER THE ENEMIES OF ALLAH?

Patience and endurance must be observed in the following matters:

- 1- Fighting the enemy.
- 2- Facing the enemy armies.
- 3- Physical power and provision of utilities for preparation.
- 4- Striving to manufacture high quality military equipment that either rivals those of the enemies or outclasses them if possible.

Patience must be coupled with *taqwaa*, and *taqwaa* takes the shape of performing Allah's obligations, abstaining from His prohibitions, observing the limits set by Him, displaying a spirit of humility before Him, and having firm belief that victory is only secured by Him. Victory does not come as a cause of the preparation of multitudes of troops and military equipment or any other cause; it's only guaranteed by Allah; the preparation is meant to give a feeling of tranquility and an auspicious sign of upcoming victory.

Allah says,

﴿ وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىًٰ وَنَظْمِينَ بِرِءِ قُلُوبِكُمْ ۖ وَمَا النَّصْرُ إِلَّا

مِنَ عِنْدِ اللَّهِ ۗ

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“Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah.”⁹

Allah says,

﴿ يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ نَّصَرُوْا اللّٰهَ يَنْصُرْكُمۡ وَيُنۢبِتۡ اَقْدَامَكُمۡ ۗ ﴾ (٧)

“O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.”¹⁰

Also,

﴿ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيۡنِهِمْ بِغَيْرِ حَقٍّ اِلَّا اَنْ يَقُوْلُوْا رَبَّنَا اللّٰهُ وَلَوْلَا دَفَعُ اللّٰهُ النَّاسَ بَعْضُهُمْۢ بِبَعْضٍ لَّفَلَدِمَتۡ صَوۡمِعُۙ وَيَسُۥٔ وَصَلَوٰتُۙ وَمَسٰجِدُ يُذَكَّرُ فِيهَا اَسْمُ اللّٰهِ كَثِيْرًا ۗ وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَنْصُرُهٗ ۗ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ۗ ﴾ (٤٠) الَّذِيْنَ اِنْ مَّكَّنَّهُمۡ فِي الْاَرْضِ اَقَامُوْا الصَّلٰوةَ وَءَاتَوْا الزَّكٰوةَ وَءَامَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ

“Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they)

⁹ Al-Anfal (8:10)

¹⁰ Muhammad (47:7)

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enjoin *Iqamat-as-Salât* (i.e. to perform the five compulsory congregational *Salât* [prayers] among the males in mosques), to pay the *Zakât* (i.e. charity) and they enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm has; they make the *Qur'ân* as the law of their country in all the spheres of life).¹¹

These deeds (i.e. establishing the prayer, enjoining good and forbidding evil) branch from *taqwaa*. One can now grasp the essential meaning conveyed by the verse,

﴿ وَإِنْ تَصَبَرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ﴾

“And if you maintain patience and *taqwaa*, their (i.e. the enemy) cunning won't harm you at all.”¹²

In short, victory, dignity, safety in this world and the next, relief from distress, forgiveness, and entrance into Paradise follow from one's observance of *taqwaa* to Allah, the Almighty. Allah referred to the residents of Paradise as pious (*al-muttaqun*—those with *taqwaa*):

¹¹ - Al-Hajj (22:40-41)

¹² - Al-Imran (3:120)

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﴿ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعَيُْونٍ ﴿١٥﴾ ﴾

“Verily, the pious will be in the midst of Gardens and springs,”¹³

and also,

﴿ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾ ﴾

“Verily, the pious will be in Gardens (Paradise), and Delight,”¹⁴

and,

﴿ إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾ ﴾

“Verily, for the pious and righteous persons are Gardens of delight (Paradise) with their Lord.”¹⁵

These verses emphatically declare that Allah prepares Paradise for the pious.



13 - Al-Dhariyaat (51:15)

14 - At-Tur (52:17)

15 - Al-Qalam (68:34)

AFFLICTIONS

Muslim brothers and sisters, to attain goodness and be saved from evil, you should embrace *taqwaa*. This doesn't mean that you won't be tested with afflictions; afflictions actually come with *taqwaa*. The Messengers—the best of mankind—were afflicted to display their patience and gratitude as an ideal example for people to follow. Afflictions test the reality of one's patience, gratitude, and steadfastness upon the religion of Allah, the Majestic.

Allah says,

﴿ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴾ ٢٠٠ وَلَقَدْ

فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ كَفَرُوا وَلْيَعْلَمَنَّ الَّذِينَ كَفَرُوا



“Do people think that they will be left alone because they say: "We believe," without being tested? And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah

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knows all that before putting them to test).”¹⁶

Afflictions and trials are integral and essential as illustrated. Allah also says,

﴿وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ وَنَبْلُوا أَعْبَارَكُمْ﴾



“And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and *As-Sabirun* (the patient ones), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).”¹⁷

And,

﴿وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾

“We shall make a trial of you with evil and with good.”¹⁸

And,

﴿وَيَبْلُوهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾

¹⁶ - Al-'Ankaabut (29:2-3)

¹⁷ Muhammad (47:31)

¹⁸ Al-'Anbiyaa (21:35)

AFFLICTIONS

“We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allah's Obedience).”¹⁹

One can conclude from the previous verses that affliction is a necessary test. The Messengers, who are the best of mankind, were tested with confronting the enemies of Allah. Nuh, Hood, Salih, and leading them our Prophet Muhammad (Peace be upon him)—the Seal of Prophets, the leader of the pious, the best *mujāhid*, and the Messenger of the Lord of the Universe—were all put to trial in confronting their people.

The Prophet Muhammad (Peace be upon him) suffered in Makkah and al-Madinah, and sustained dangerous injuries during battles. Nevertheless, he maintained an impregnable patience until Allah ultimately granted him total triumph over his enemies and opponents. This victory was crowned by the conquest of Makkah and many tribes embracing Islam. Eventually, after Allah completed His favor upon him and his nation and perfected the religion for them, Allah took his soul up to the heavens with Him, the Majestic. But this was after a long journey of trials, afflictions, and patience.

The experience of the Prophet Muhammad (Peace be upon him) refutes whoever alleges that one's *taqwaa* stands between one and afflictions. The opposite is the reality. One should expect

¹⁹ Al-'Araaf (7:168)

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trials at any time, and whoever maintains patience shall reap the best of rewards, as Allah says:

﴿ فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴾ (٤٩)

“So be patient, for surely, the (good) end is for the pious.” ²⁰

And,

﴿ وَالْعَاقِبَةُ لِلتَّقْوَى ﴾ (١٣٢)

“And the good end (i.e. Paradise) is for the *Muttaqûn*.” ²¹

This tells us that the pious attain a good end as long as they commit to patience, await Allah's reward, have sincerity, stand against the enemies of Allah, and resist their own souls.

Allah says,

﴿ وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾

﴿ ٦١ ﴾

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's religion - Islamic

²⁰ Hood (11:49)

²¹ Taha (20:132)

Monotheism). And verily, Allah is with the *Muhsinûn* (good doers).”²²

It has become crystal clear now that one should embrace and commit to *taqwaa* regardless of any trial that may come during the journey, and no matter how hurtful the harm or the mockery from the enemies of Allah or from sinners and unchaste people. One must put all of this behind one's back and follow the example of the Messengers (Peace be upon them all) and their followers upon goodness. They were harmed, mocked, and ridiculed, but they shielded themselves with patience; therefore, they rightfully earned the best of rewards in this life and in the one yet to come. So follow their lead and have patience.



²² Al-'Ankaabut (29:69)

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IS THERE A CLEAR-CUT DEFINITION FOR TAQWAA?

Besides the previous illustration of some aspects of *taqwaa*, scholars have various statements regarding its definitions:

- 1- It is reported that 'Umar ibn 'Abd al-'Aziz, the Leader of the Believers (may Allah be pleased and have mercy upon him), said, "The essence of *taqwaa* is not just standing for night prayer, fasting, or a mixture of both; but rather observing Allah's obligations and abstaining from His prohibitions; and whoever exceeds this has been bestowed with an abundance of goodness."

He is referring to the person who has energy to perform, beyond the obligatory rituals, voluntary prayers and stays away from the disliked and equivocal matters.

- 2- The famous *tābi'ī* (successor of the companions), Talq ibn Habib (may Allah have mercy on him), said, "*Taqwaa* is obeying Allah consistently with the Sunnah [i.e. the light revealed by Allah], awaiting Allah's reward, and abstaining from sinning as the Sunnah ordained fearing Allah's punishment."

IS THERE A CLEAR-CUT DEFINITION FOR
TAQWAA?

- 3- Others said, "*Taqwaa* is obedience to Allah and His Messenger."
- 4- Still others said, "*Taqwaa* is to shield yourself against Allah's wrath and punishment by observing the obligated duties and abstaining from the prohibitions."

All of these definitions fall within the scope of *taqwaa*. The essential core of *taqwaa* is observing the religion of Islam in general: to have faith and perform righteous deeds. *Taqwaa* is the straight path. It is submission and surrender to Allah [Glory be to Him] in the form of complying with His commands and abstaining from His prohibitions out of pure sincerity and well-versed faith in Allah and His Messenger that drives the believer to perform good deeds, distance him from evil and observe the limits set by Allah.

Allah made *taqwaa* the foundation of His religion because it provides whoever embraces it with a shelter against Allah's punishment and wrath. Allah has named His religion "Islam" because one who adopts it surrenders one's will to Allah's will and complies with His commands.

Allah says,

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

TAQWAA IS THE CAUSE FOR EVERY GOOD

“Truly, the religion with Allah is Islam.”²³

A true Muslim is one who submits to Allah's command and keeps great distance between oneself and Allah's prohibitions, and observes the limits set by Allah. This Muslim is one who follows the lead of Allah, and whatever joy, love, and comfort one experiences is a result of compliance with the commands of Allah. This is how the term “Muslim” came to be.



²³ - Al-Imran (3:19)

THE RELIGION OF ISLAM IS NAMED AFTER
"IBADAH (WORSHIP AND SERVITUDE)":

**THE RELIGION OF ISLAM IS NAMED
AFTER "IBADAH (WORSHIP AND
SERVITUDE)":**

Allah named the religion after worship as in His
statement:

﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ ﴾

"O mankind! Worship your Lord (Allah)."

24

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**"And I (Allah) created not the jinn and
mankind except that they should
worship Me (Alone)."** 25

The servants of Allah perform the obligations
and abstain from the prohibitions ordained by
their Lord out of humility and submission to
Him; and out of a decisive admission that they
are servants to Allah who is their Lord and
whose power is limitless. He is the one who has
a full account of their affairs and He is its

24 - Al-Baqarah (2:21)

25 - Al-Dhariyat (51:56)

TAQWAA IS THE CAUSE FOR EVERY GOOD

Disposer. Therefore, Allah named His religion after worship or servitude.

Our obedience to Allah is categorized under the term “*Ibadah*” because we obey Allah out of humility and surrender to Him alone. A servant is one who is subdued to one’s Lord who created one, and it is He Who disposes their affairs.



THE RELIGION OF ISLAM IS ALSO NAMED
AFTER EMAAN (FAITH):

THE RELIGION OF ISLAM IS ALSO NAMED AFTER *EMAAN (FAITH)*:

It is named as such because the person worships Allah out of faith in Allah and in His Messengers as explained in the authentic hadith:

The Messenger of Allah (Peace be upon him) said,

الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً ، فَأَفْضَلُهَا قَوْلُ
لَا إِلَهَ إِلَّا اللَّهُ وَ أَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَ
الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

“Faith has over seventy branches, the most excellent of which is the testimony that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path, and modesty is a branch of faith.” ²⁶

The Prophet (Peace be upon him) expounds in this hadith that the entire religion is faith, the

²⁶ - Recorded by Al-Bukhari and Muslim; this wording is Muslim's.

TAQWAA IS THE CAUSE FOR EVERY GOOD

most excellent of which is the testimony that there is no God but Allah; this tells us that the religion in its entirety, as Allah ordained, is faith.

Allah says,

﴿ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ ﴾

“Allah has promised the believers, men and women, gardens under which rivers flow to dwell therein forever.” 27

One is described as a believer because one believes in Allah and in the last Day, observes one's assigned duties in obedience, and abandons prohibitions out of a firm belief in Allah and conforming to (the fact) that He is the One Who commands and forbids. The believer worships Him knowing this pleases Him, awaiting His reward, and knowing, beyond doubt, that He is the believer's Lord and He will not abandon the believer. For all these reasons, the believer worships Him and adhere to His commands and struggles against personal desires for His sake.

27 - Al-Tawbah (9:72)

THE RELIGION OF ISLAM IS NAMED AFTER
"AL-BIRR (GOODNESS)"

THE RELIGION OF ISLAM IS NAMED AFTER "AL-BIRR (GOODNESS)"

It is named as such because all of its aspects bear integral goodness. Moreover, it is named after guidance (*Huda*) because the moral and action code of whoever embodies it will be refined to the best. Allah sent His Messenger to perfect the finest of actions and the best of deeds.

The Messenger of Allah (Peace be upon him) said,

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"I was sent to perfect good character."

Unays, the brother of Abu Dharr, said, "I heard the Messenger (Peace be upon him) promoting the perfection of character."

Allah says,

﴿وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ﴾

**"There has surely come to them the
Guidance from their Lord!"** ²⁸

²⁸ - Al-Najm (53:23)

TAQWAA IS THE CAUSE FOR EVERY GOOD

Allah said regarding those upon Islam,

﴿أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ﴾

“They are on (true) guidance from their Lord.” 29

He also described them saying,

﴿وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾ (157)

“They who are the guided.” 30

By now, you are able to grasp the meanings of Islam, *Emaan*, *Taqwaa*, *Huda* (guidance), *al-Birr*, and worship. You'll also conclude that the religion of Islam encompasses all aspects of goodness. The person who strictly follows it, commits to it, fulfills its rights, and struggles against his own desires, is indisputably pious. This person is promised Paradise and dignity, relief from distress, facilitation of affairs, forgiveness and expiation of sins, victory and support from Allah, and security against the plots of the enemies of Allah.

The one who fulfills the rights of Allah and those of His servants has earned the titles pious,

29 - Al-Baqarah (2:5)

30 - Al-Baqarah (2:157)

THE RELIGION OF ISLAM IS NAMED AFTER
"AL-BIRR (GOODNESS)"

believer, paragon, prosperous, and truly guided Muslim.

I ask Allah to grant us and all the believers *taqwaa*, to guide us to what He loves and what pleases him, and to include us among His righteous believers and His successful party. I ask Him to bestow upon us uprightness in our speech and deeds, to proclaim it, and to have patience throughout. He is, indeed, the Most Benevolent.

And all praise is due to Allah, the Lord of the universe, and may Allah's peace and blessings be upon our Prophet Muhammad, his family, his companions, and his followers upon goodness until the Day of Judgment.

