

من ثمرات التقوى

Imām

Muḥammad Ṣāliḥ al-‘Uthaymīn (d.1421AH)

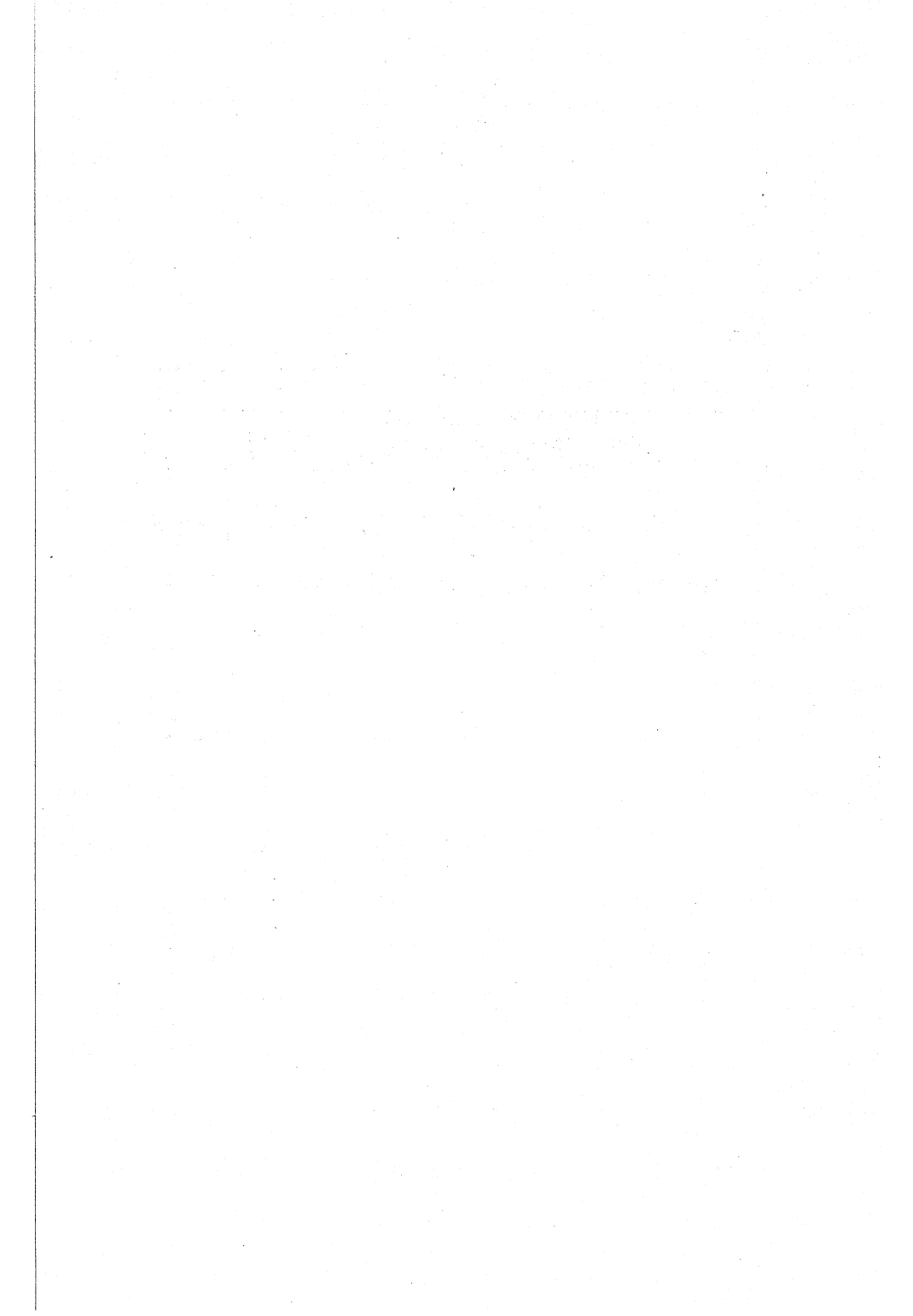
THE BENEFITS OF FEARING

ALLĀH



دار السنة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Imām

Muḥammad Ṣāliḥ al-‘Uthaymīn [d1421AH]

The BENEFITS of
FEARING ALLĀH

being a translation of his ‘*Min Thamarātī at-Taqwā*’



“...and whosoever has *taqwā* (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 Allāh

من ثمرات التقوى

by Imām Muḥammad Ṣāliḥ al-‘Uthaymīn

Translation by Abū Anīsa



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PUBLISHERS NOTE

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 *Shayṭān*, 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.

Publishers Note

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 foot steps until the Last Day



Dār as-Sunnah Publishers

BIOGRAPHY OF THE AUTHOR¹

His lineage:

He is Abū ‘Abdullāh, Muḥammad ibn Šāliḥ ibn Muḥammad ibn ‘Uthaymīn al-Wuhaybī at-Tamīmī.

His birth:

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

His early life:

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

¹ Taken from the english translation of *Sharḥ Thalāthatul-Usūl* [Explanation of the three Fundamental Principles of Islām] published by al-Hidaayah Publishing and Distributions 1997. Also refer to the Shaikh’s book, *Sharḥ Lum’at-il-‘Itiqād* [pg. 13-15], and Ibn ‘Uthaymīn, *al-Imām az-Zābid* [P.163 - 573]

two students of Shaykh ‘Abdur-Raḥmān as-Sa‘dī, *raḥimabullāb*, took up the task of teaching small children; one of them was Shaykh ‘Alī as-Sālihī, and the other was Shaykh Muḥammad ibn ‘Abdul-‘Azīz *raḥimabullāb*, under whom Shaykh Ibn ‘Uthaymīn studied the abridgement of *al-‘Aqīdahul-Wāsiṭiyyah* of Shaykh ‘Abdur-Raḥmān as-Sa‘dī, and *Minḥajus-Sālikīn* in Fiqh, also by Shaykh ‘Abdur-Raḥmān and *al-Ajrūmiyyah* and *al-Alfiyyah*.

He studied fiqh and the laws of inheritance with Shaykh ‘Abdur-Raḥmān ibn ‘Alī ibn ‘Awdān. With Shaykh ‘Abdur-Raḥmān ibn Nāsir as-Sa‘dī, who is considered his first Shaykh, since he remained with him for some time, he studied *tawḥīd*, *tafsīr*, *ḥadīth*, *fiqh*, the principles of *fiqh* [*usūlul-fiqh*], laws of inheritance, science of *ḥadīth*, Arabic Grammer [*naḥw*] and morphology [*sarf*].

Indeed the noble Shaykh was highly regarded by Shaykh ‘Abdur-Raḥmān as-Sa‘dī, *raḥimabullāb*, and when Shaykh Muḥammed’s father moved to Riyadh he initially expressed a desire that his son should do likewise. However Shaykh ‘Abdur-Raḥmān as-Sa‘dī, *raḥimabullāb*, wrote to him;

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

Shaykh Muḥammed, *raḥimabullāb*, 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-Raḥmān as-Sa‘dī, *raḥimabullāb*, had excellent manners and character along with great deal of knowledge and worship. He would joke pleas-

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 *rahimabullāh*, 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, *rahimabullāh*, with regard to the great attention he gave *ḥadīth*, 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, *rahimabullāh*, says;

«I entered the educational institute in the second year and took up the studies upon the advice of Shaykh ‘Alī as-Sālihī and having been given permission for that by Shaykh ‘Abdur-Raḥmān as-Sa‘dī, *rahimabullāh*. 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 to the next year after that. So by this means I studied in a shorter

time period.»

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 Sharī'ah, and continuing his studies under Shaykh 'Abdur-Raḥmān as-Sa'dī, *raḥimahullāh*.

When the noble Shaykh 'Abdur-Raḥmān as-Sa'dī, *raḥimahullāh*, 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 *Sharī'ah* and the College of *Usūl ud-Dīn* [the Fundamentals and Principles of the Religion] in the Qasīm branch of Imām Muḥammad ibn Sa'ud Islamic University. He also was a member of the council of eminent scholars of the Kingdom of Saudi Arabia, and the Shaykh, *raḥimahullāh*, 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, *raḥimahullāh*, 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 Sharī'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, *raḥimahullāh*, 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 'Aqīdah:

Shaikh Muḥammad ibn Šālih ibn 'Uthaymīn has a vast number of valuable books, from which the people gain benefit, on the subjects of *'Aqīdah*, *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 *'Aqīdah*:

1. *Fath Rabb-il-Barrīyyah Bi-Talkḥīs-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 *'Aqīdah* by Maktabat-ul-Ma'ārif of Riyād.

2. *Nubadb fi Al-'Aqīdat-il-Islāmiyyah*

[A Brief article on the Islaamic Creed]: In this book, the Shaikh explains the six pillars of Īmān. 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'id-ul-Mutblā fi 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 Lum'at-ul-'Itiqād Al-Hādī Il Abl-us-Sunnah wal-Jamā'ah*

Sabīl-ur-Rashād Li-Ibn Qudāmāh

[An Explanation of Sufficiency in Creed - A Guide to the Straight Path - of Ibn Qudāmāh]: 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 Tawhīd.

5. *'Aqīdah Abl-us-Sunnah wal-Jamā'ah*

[The Creed of *Abl-us-Sunnah wal-Jamā'ah*]: He mentions in it a summarized yet comprehensive account of the Creed of *Abl-us-Sunnah wal-Jamā'ah*. The Islamic University of Madīnah printed it.

6. *Sharḥ Al-'Aqīdat-ul-Wāsiṭiyyah Li-Ibn Taimiyyah*

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

7. *Tafsīr Ayat-ul-Kursī*

[An Explanation of *Ayat-ul-Kursī*]: This *tafsīr* 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 *'Aqīdah* 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 - Khālīd ibn 'Alī ibn Muḥammad al-Mushayqīh [lecturer at the Faculties of both Shari'ah and *Usūl ad-Dīn* - Islamic University of Imām Muḥammad ibn Sa'ūd, Qasīm]:

«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-ʿUthaymīn 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-ʿUthaymīn 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.

INTRODUCTION

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,

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ
مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٧﴾

«And We have instructed those who were given the scripture before you and yourselves to have *taqwā* (fear)

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 ‘Ujlān al-Bāhili (*radīy Allāhu ‘anhu*) reports: I heard the Messenger of Allāh (ﷺ) giving a sermon in the farewell Ḥajj, saying,

«اتقوا ربكم، وصلوا خمسكم، وصوموا شهركم
وأدوا زكاة أموالكم، وأطيعوا أمراءكم؛ تدخلوا جنة
ربكم»

«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 *Sūrah an-Nisā’* (4):131.

² Al-Ḥāfiẓ Ibn Kathīr said that «Allāh instructed you just as He instructed others before you to fear Him and no one else.» *Tafsīr Qur’ān al-‘Azīm* [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, (*radīy Allāhu ‘anhu*) wrote to his son ‘Abd Allāh ibn ‘Umar, “To proceed:

«أما بعد . . . فإني أوصيك بتقوى الله عز وجل؛
فإنه: مَنْ اتَّقَاهُ وَقَاهُ، وَمَنْ أَقْرَضَهُ جَزَاهُ، وَمَنْ شَكَرَهُ
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.»

‘Alī ibn Abī Talīb (*radīy Allāhu ‘anhu*), gave advice to a man, and he said:

«أوصيك بتقوى الله عز وجل، الذي لا بد لك من
لِقَائِهِ، وَلَا مَتَّهِي لَكَ دُونَهُ، وَهُوَ يَمْلِكُ الدُّنْيَا وَالْآخِرَةَ»

«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

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 ‘*waqa*’, which means, ‘he protected himself from that which harms him.’ Essentially, this is what *taqwā* is - a protection from that which harms the self.

Ḥasan al Basrī, (*raḥimaullāh*) 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 *ḥalāl* things fearing that they could be *ḥarām*.’

Abū al-Dardā, (*raḍiy>Allāhu ‘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 *ḥalāl* in the fear that it could be *ḥarām* 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, (*raḍiy>Allāhu ‘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 (*raḍiy>Allāhu ‘anhu*) said, ‘That is exactly what means (to take actions to avoid sins).’

Ibn Rajab, (*raḥimaullāh*) 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...’ *Jāmi’ ul-‘Ulūm al-Ḥikām*: [190/191].

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

‘Abd Allāh Ibn ‘Abbās, (*radīy Allāhu ‘anhu*) said,

«المتقون: الذين يحذرون من الله وعقوبته»

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

The *tābi‘ī* Ṭalq ibn Ḥabīb⁵ said:

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

When asked what is *taqwā*, he replied,

«التقوى: أن تعمل بطاعة

الله، على نور من الله، ترجو ثواب الله، وأن تترك

معصية الله، على نور من الله، تخاف عقاب الله»

«*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, (*radīy Allāhu ‘anhu*) said: ‘Speaking about the statement of Allāh, the Most High,

⁵ Ṭalq 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 *Ṣaḥīḥ* by Shaykh al-Albānī, (*rahīmaullāh*).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ
مُسْلِمُونَ ﴿١٠٢﴾

«O you who believe, have *taqwā* (fear) of Allāh, as you should have of Him and do not die except as Muslims.»⁷

«أَنْ يُطَاعَ فَلَا يُعْصَى، وَيُذَكَّرُ فَلَا يُنْسَى، وَأَنْ يُشْكَرَ
فَلَا يُكْفَرُ»

«Allāh 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, Allāh, the Mighty and Majestic, for He, glory be to Him, is entitled to be feared, revered and Glorified in your heart.

⁷ *Sūrah Āl-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 يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

«...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-Talāq* (65): 4.

﴿٦﴾ وَصَدَقَ بِالْحَسَنِيِّ ﴿٥﴾ وَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٤﴾

﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ فَسَنِيئَةٌ لِلْيُسْرَىٰ

«...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...»⁹

The second benefit

Taqwā protects mankind from the harm of *shayṭān*.

Allāh, the Most High, says,

إِن
الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا
﴿٢٠١﴾ فَإِذَا هُمْ مُبْصِرُونَ

«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).»¹⁰

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,

⁹ *Sūrah Al-Layl* (92):5 - 7

¹⁰ *Sūrah al-A'raf* (7): 201.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَقُوا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ
مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا

يَكْفِبُونَ ﴿١٦﴾

«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...»¹¹

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,

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا
اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ
لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٦﴾

«O you who believe, if you have *taqwā* (fear) of Allāh, He will give you a *Furqān* (criterion to judge between right and wrong)...»^{12,13}

¹¹ *Sūrah al-Aʿrāf* (7): 96.

¹² *Sūrah al-Anfāl* (8):29.

¹³ AI-Hāfiẓ Ibn Kathīr [d.777H], *raḥimahullāh*, said, “Abd Allāh Ibn ‘Abbās, as-Suddī, ‘Ikramah, ad-Dahhak, Qatādāh and Muqātil Ibn Ḥuḡyān, all said about

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
 وَعَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفَايَيْنَ مِّن رَّحْمَتِهِ وَيَجْعَلْ لَكُمْ
 نُورًا تَمْشُونَ بِهِ وَيَعْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨١﴾

«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-

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'*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:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
 وَعَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفَايَيْنَ مِّن رَّحْمَتِهِ وَيَجْعَلْ لَكُمْ
 نُورًا تَمْشُونَ بِهِ وَيَعْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨١﴾

«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.»

Qur'an (57): 281, *Tafsir Qur'an al-'Azim* [2/301-302] of ibn Kathir.

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 Allāh, the likes of which he could never imagine.

Allāh, the Most High, says,

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ
مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ

«And whosoever fears Allāh 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 Allāh's *dīn*. For verily, the guardians of Allāh's *dīn* (religion) are the ones who fear Him.

Allāh, the Most High, says,

إِن أَوْلِيَآؤُهُ إِلَّا الْمُنْفِقُونَ

¹⁴ *Sūrah al-Ḥadīd* (57):28.

¹⁵ *Sūrah at-Talāq* (65):2-3.

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

وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ 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,

وَإِنْ نَصَبُوا وَتَفَقَّهُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا
 إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

«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

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-Jāthiyath* (45):19

¹⁹ *Sūrah Al-Imrān* (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,

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ
 أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٦٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ
 أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ لَكُمْ رَبُّكُمْ بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ
 مُنزَلِينَ ﴿١٦٤﴾ بَلَىٰ إِنْ نَصَبُوا وَتَّقُوا وَيَأْتُواكُم مِّن فَوْرِهِمْ
 هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ
 ﴿١٦٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِيقَ قُلُوبِكُمْ بِهِ وَمَا
 النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٦٦﴾

«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

Wise.»²⁰

The descending of help becomes a glad tidings 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,

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾

«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.»²¹

The ninth benefit

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

Allāh, the Most High, says,

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

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

²⁰ *Sūrah Āl-Imrān* (3):123-126.

²¹ *Sūrah Āl-Imrān* (3):126

in sin and transgression.»^{22, 23}

Allāh has stated in the story of Mary,

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنَّي
أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾

«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

²² *Sūrah al-Mā'idah* (5):2.

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 *Bararah* (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, (*radīy 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

Taqwā, on the other hand, is the means and way leading to *birr*. The root of the word in Arabic means (rotection). 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).

²⁴ *Sūrah al-Maryam* (19):17-18.

The tenth benefit

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

Allāh, the Most High, says,

ذَٰلِكَ وَمَنْ يُعْظِمِ شَعْرَةَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

«And whosoever honours the symbols of Allāh, then it is truly from the *taqwā* of the heart.»²⁵

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,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧١﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧٢﴾

«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.»²⁶

²⁵ *Sūrah al-Hajj* (22):32

²⁶ *Sūrah al-Abzāb* (33):70-71

The twelfth benefit

Indeed *taqwā* 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,

إِنَّ الَّذِينَ
يَغْضُونَ أَسْوَأَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ
قُلُوبَهُمْ لِلنَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٢٧﴾

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

The scholars have said; It is disliked to raise ones voice, by the Prophet's grave just as it was disliked to raise ones 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 *taqwā* 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 *Sūrah al-Hajurāt* (49):5.

«ما تقرب إليَّ عبدي بشيء أفضل مما افترضته عليه، ولا يزال عبدي يتقرب إليَّ بالنوافل حتى أحبه، فإذا أحببته؛ كنتُ سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، ولئن سألني؛ لأعطينه، ولئن استعاذ بي؛ لأعيذنه»

«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.»²⁸

Allāh, the Most High, says,

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

«Yes, whosoever fulfils his pledge and has *taqwā* (fear) of Allāh much, then indeed, Allāh loves those who are *muttaqīn* (righteous and God fearing).»²⁹

²⁸ Reported by al-Bukhārī [Eng. Trans. 8/336 no. 509] and ibn Hibbān [no. 347]. Similar *aḥādīth* have also been reported from ‘A’isha Umm al-Mu’minīn by Aḥmad [6/256]; Abū Umāmah by at-Ṭabarānī; ‘Alī ibn Abū Ṭālib by al-Ismaḥīlī, *Musnad ‘Alī*; ‘Abd Allāh Ibn ‘Abbās by at-Ṭabarānī; Anas by at-Ṭabarānī; and Maymūnah by Abu Yalā.

²⁹ *Sūrah Āl-‘Imrān* (3):76

The fourteenth benefit

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

Allāh, the Most High, says,

وَاتَّقُوا
اللَّهُ وَيَعْلَمُكُمْ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٠﴾

«So have *taqwā* of Allāh, and Allāh teaches you, and Allāh is the All-Knower of each and every thing.»^{30, 31}

³⁰ *Sūrah al-Baqarah* (2): 282

³¹ Allāh, the Most High says;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا
اللَّهُ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ
لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٥٨﴾

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

Allāh, the Most High says;

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَأْمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ
نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٥﴾

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

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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,

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَنفَرَّ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ
تَتَّقُونَ

«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-muttaqūn*.»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,

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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 ...» [Sūrah al-Hadīd (57) : 28]

³² Sūrah al-An'ām (6):153

وَرَحْمَتِي
وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ
الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٧٦﴾

«And My Mercy embraces all things, that (mercy) I shall ordain for those who are the *muttaqūn*, and give *zakāt*; and those who believe in our Signs.»³³

The seventeenth benefit

Taqwā causes the believer to attain Allāh's company, and this is of two types:

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

Allāh, the Most High, says,

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٤﴾

«And He is with you (by His Knowledge) wheresoever you may be. And Allāh is the All-Seer of what you do»³⁴

Allāh, the Most High, says,

³³ *Sūrah al-A'rāf* (7):156.

³⁴ *Sūrah al-Hadīd* (57):4.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكْتُوْنَ
 مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
 وَلَا آدَنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمُ
 بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾

«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,

لَا تَحْزَنْ إِنَّا بِكَ اللَّهُ مَعَنَا

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

Allāh, the Most High, says,

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَرَىٰ

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

³⁵ *Sūrah al-Mujādilah* (58):7.

³⁶ *Sūrah at-Tawbah* (9):40.

(Mūsā 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,

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٧٨﴾

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

وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٧٩﴾

«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 Judgment due to their *taqwā* of Allāh.

Allāh, the Most High, says,

وَالْعَاقِبَةُ لِلتَّقْوَىٰ

«And the good end (Paradise) is for the God-fearing (*muttaqoon*).»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.

وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾

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

فَأَصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

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

Allāh, the Most High, says,

الْآيَاتِ أُولِيَاءِ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
 ﴿١٦﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٧﴾ لَهُمُ الْبُشْرَى
 فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ
 ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٤﴾

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

⁴¹ *Sūrah Šād* (38):49.

⁴² *Sūrah Hūd* (11) : 49

⁴³ *Sūrah Yūnus* (10) : 63-64.

Imām Ahmad reported, from Abū al-Dardā' (*radīy Allāhu 'anhu*) that the Prophet (ﷺ) said with regards to Allāh's statement,

لَهُمُ الْبُشْرَى

«For them are Glad tidings..»

«الرؤيا الصالحة يراها المسلم أو ترى له»

«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-Ghafārī (*radīy 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:

«تلك 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 *Ṣaḥīḥ*

⁴⁵ Reported by Muslim in his *Ṣaḥīḥ*

يٰۤاَيُّهَا النِّسَاءُ
 لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِن تَتَّقِينَ فَلَا تَخْضَعْنَ بِالْقَوْلِ
 فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣١﴾

«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». ⁴⁶

The twenty first benefit

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

Allāh, the Most High, says,

كُتِبَ عَلَيْكُمُ
 إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ
 وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

«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)». ⁴⁷

⁴⁶ *Sūrah al-Aḥzāb* (33):32.

⁴⁷ *Sūrah al-Baqarah* (2):180.

The twenty second benefit

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

Allāh, the Most High, says;

وَالْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤٨﴾

«And for the divorced women, maintenance (should be provided) on a reasonable (scale), this is a duty on the *muttaqūn* (the pious).»⁴⁸

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 يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ

الْمُحْسِنِينَ ﴿٩٠﴾

«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

⁴⁸ *Sūrah al-Baqarah* (2):241.

⁴⁹ *Sūrah Yūsuf* (12):90.

The twenty fourth benefit

Indeed it causes a believer to gain guidance.

Allāh, the Most High, says,

الَّذِينَ لَا يَرْجُونَ فَخْرًا
 لِلْمُنْفِقِينَ الَّذِينَ يُوْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
 وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

«*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

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ
 هُمُ الْمُفْلِحُونَ

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

⁵⁰ *Sūrah at-Baqarah* (2):1-3.

⁵¹ *Sūrah 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,

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ

«Verily, the most honourable of you in the sight of Allāh is that (believer) who has *taqwā*.»¹

¹ *Sūrah al-Hujurāt* (49):13.

The second benefit

It causes a believer to become successful.

Allāh, the Most High, says,

وَمَنْ
يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ

«And whosoever obeys Allāh and His Messenger fears Allāh and keeps his duty (to Him), such are the successful.»²

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 مِنْكُمْ إِذْ آوَأْتُمْهَا كَانَتْ عَلَىٰ رِجْلِكَ
حَتَّمَامَقْضِيًّا ﴿٧١﴾ ثُمَّ نَجَّيَ الَّذِينَ اتَّقَوْا وَنَذَرَ الظَّالِمِينَ
فِيهَا حَتِيًّا ﴿٧٢﴾

«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

² *Sūrah an-Nūr* (24):52.

Hell).»³

وَسُجِّنُهَا الْأَنْفَى ﴿١٧﴾

«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,

إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿١٧﴾

«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,

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ لَاءِصَلْنَهَا إِلَّا الْأَشْقَى ﴿١٥﴾

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

³ *Sūrah Maryam* (19):71-72.

⁴ *Sūrah al-Layl* (92):17.

⁵ *Sūrah al-Mā'idah* (5):27

(the pious and God-Fearing).»⁶

The sixth benefit

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

Allāh, the Most High, says,

لَكِنَّ الَّذِينَ اتَّقَوْا لَهُمْ لُحُومٌ مِّنْ فَوْقِهَا عُرْفٌ مِّمَّنِيَّةٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِعَادَ ﴿٦٠﴾

«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.»⁷

There is a *ḥadīth* that says;

«إن في الجنة لغرفاً يرى بطونها من ظهورها،
وظهورها من بطونها»

«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)

⁶ *Sūrah Maryam* (19):63.

⁷ *Sūrah az-Zumar* (39):20.

«لَمَن أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَصَلَّى
بِاللَّيْلِ وَالنَّاسَ نِيَامًا»

He (ﷺ) said to him; «He who has pleasant speech, feeds the needy, and prays the night prayer, while the people are sleeping.»⁸

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.

Allāh, the Most High, says,

زُيِّنَ لِلَّذِينَ
كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسَخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ
اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

«Beautiful is the life of this world, for those who disbelieve, and they mock at those who believe. But those who obey Allāh's orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allāh gives (of His bounty, blessings) to whom He wills without a limit.»⁹

⁸ Reported by Sunan at-Tirmidhī.

⁹ *Sūrah al-Baqarah* (2):212.

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,

❖ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

«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*.»¹⁰

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ
سَيِّئَاتِهِمْ وَلَآدْخُلَتْهُمْ جَنَّاتُ النَّعِيمِ ﴿١٥﴾

«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.»¹¹

The ninth benefit

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

¹⁰ *Sūrah Āl-ʿImrān* (3):133.

¹¹ *Sūrah al-Māʾidah* (5):65.

Allāh, the Most High, says,

وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنَّا سَيِّئَاتِهِ ۖ وَيُعْظِمْ لَهُ أَجْرًا ﴿٥﴾

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

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ

سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاَهُمْ جَنَّاتِ النَّعِيمِ ﴿١٥﴾

«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,

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا

مَا يَشَاءُونَ ۚ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٢١﴾

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

¹² *Sūrah at-Ṭalāq* (65):5.

¹³ *Sūrah al-Mā'idab* (5):65

therein all that they wish, thus Allāh rewards the *muttaqūn*...»¹⁴

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.

Allāh, the Most High, says,

وَيَجِيءُ اللَّهُ الَّذِينَ اتَّقَوْا
بِمَقَارِبِهِمْ لَا يَمْسُهُمْ الشُّوْءُ وَلَا هُمْ يَحْزَنُونَ ﴿١١﴾

«And Allāh, will deliver those who are the *muttaqūn*, to their places of success, evil shall touch them not, nor shall they grieve.»¹⁵

الْآيَاتِ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

«No doubt! Verily, the *awliyā* (friends) of Allāh, no fear shall come upon them, nor shall they grieve.»¹⁶

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 Allāh, the Most High, rid-

¹⁴ *Sūrah an-Nahl* (16):31

¹⁵ *Sūrah az-Zumar* (39):6 1.

¹⁶ *Sūrah Yūnus* (10):62-63.

ing.

Allāh, the Most High, says,

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾

«The day We shall gather the *muttaqūn* unto the Most Beneficent, like a (*wafd*) delegate (presented before a King of Honour).»¹⁷

Ibn Kathīr said quoting a *ḥadīth*;

عن النعمان بن سعيد؛ قال: «كنا جلوساً عند علي رضي الله عنه، فقرأ هذه الآية:

From Nu'mān ibn Sa'īd, he said: «We were sitting with 'Alī, (*radīy Allāhu 'anhu*), when 'Alī recited this verse,

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾

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

قال: لا والله؛ ما على أرجلهم يُحشرون، ولا يُحشر الوفد على أرجلهم، ولكن بنوق لم ير الخلائق مثلها، عليها رحائل من ذهب، فيركبون عليها حتى يضربوا أبواب الجنة.»

He said, «No, by Allāh, they will not be 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 *taqwā*.

Allāh the Most High, says,

وَأُزْلِفَتُ الْجَنَّةُ لِلْمُتَّقِينَ ﴿١٨﴾

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

The fourteenth benefit

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

Allāh, the Most High, says,

أَمْ يَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

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

¹⁸ *Sūrah ash-Shu'arā* (26):90.

¹⁹ *Sūrah Sād* (38):28.

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,

الأخلاء يومئذ
بعضهم لبعض عدو إلا المتقين ﴿١٧﴾

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

The sixteenth benefit

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

Allāh, the Most High, says;

﴿٥٠﴾ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾ فِي جَنَّاتٍ وَعُيُونٍ
﴿٥٢﴾ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾
كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ
فَنَكِهَةٍ أَمِينٍ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ
إِلَّا الْمَوْتَ الْأُولَىٰ ۗ وَوَقَّعْنَا لَهُمُ عَذَابَ الْجَحِيمِ ﴿٥٦﴾

«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 az-Zukhruf* (43):67

and we will marry them to female fair ones with wide lovely eyes (*hūrīn*) 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,

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾

«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

مَثَلُ الْجَنَّةِ
الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ
يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى
وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ
وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

«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.»²³

There is a *ḥadīth* in *Ṣaḥīḥ* al-Bukhārī, in which the Prophet (ﷺ) said;

«إِذَا سَأَلْتُمْ اللَّهَ تَعَالَى؛ فَاسْأَلُوهُ الْفِرْدَوْسَ؛ فَإِنَّهُ
أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَمِنْهُ تَفْجُرُ أَنْهَارُ الْجَنَّةِ،
وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

«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).»

²³ *Sūrah Muḥammad* (47):15.

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,

إِنَّ الْمُتَّقِينَ فِي
ظِلِّ وَعُيُونٍ ﴿٤١﴾ وَفَوَاكِهِ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾

«Verily, the *muttaqūn* 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, (*radīy Allāhu ‘anhu*), said, the Messenger of Allāh (ﷺ) said;

«إن في الجنة شجرة يسير الراكب في ظلها مئة عام لا يقطمها.»

«Indeed in Paradise, is tree, wherein the rider will travel under its shade for a hundred -years and still not pass beyond it.»²⁵

²⁴ *Sūrah al-Mursalāt* (77):41-43

²⁵ Reported by Ṣaḥīḥ al-Bukhārī

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,

الْآيَاتِ أُولِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
﴿الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾ ﴿٦٦﴾ لَهُمُ الْبُشْرَى
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٧﴾

«No Doubt! Verily the *Anliya* (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;

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ
الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ

«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 *Sūrah Yūnus* (10):62-64.

promised.»²⁷

The twenty first benefit

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

Allāh, the Most High, says,

وَلَدَارَ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارَ الْمُتَّقِينَ

«And the home of the Hereafter will be better, and excellent indeed will be the home of the *muttaqūn*.»²⁸

The twenty second benefit

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَأٰمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَلْ لَكُمْ
نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٧٨﴾

«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.»²⁹

²⁷ *Sūrah al-Anbiyā'* (21):103

²⁸ *Sūrah an-Nahl* (16):30.

²⁹ *Sūrah al-Hadid* (57):28.

The Benefits in the Hereafter

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.