

THE APPLICATION OF TAQWA
TO OUR DAILY LIFE

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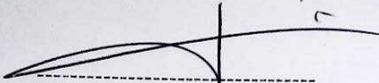


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APPROVAL PAGE

This is to certify that this project was carried out by Maryam.A. Ibrahim and Jummai Ibrahim under the supervisor of Mallam Abdullahi for the award of National Certificate of Education (N.C.E) in English/Islamic Studies.



MALLAM ABDULLHI
PROJECT SUPERVISOR

24th July 2003

DATE



MALLAM MOHAMED SHAKU
HEAD OF DEPARTMENT

24/07/03

DATE



DEDICATION

This project is dedicated to our parents, living and caring, may Allah (S.W.T) reward them both in this world and in the hereafter
Amen.

ACKNOWLEDGEMENT

In the name of Allah the beneficent, the most merciful, first and foremost, I thank Almighty Allah for sparing our life to see the

completion of our project.

Our special thanks goes to our Supervisor Mallam Abdullahi

whose useful advise suggestion and corrections helped in the

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other towards our academic achievement, May Allah (S.W.T.) reward

them abundantly Amen.

We wish to express our gratitude to our parents all for the

religious training the gave to us and also for their moral and financial

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CHAPTER ONE

THEORETICAL FRAME WORK

INTRODUCTION

This write up is embodiment on one of the vital and crucial aspect of Islamic development and sustenance of faiths in the heart which of course is of the king which governs the affairs of man, between him and his Lord and between his fellow human beings and also between him and the animal kind on this planet.

Every being is having in it, one single heart of which is the centre of all affairs if found with the necessary ingredients of spiritualism it will be good and the goodness manifest itself outwardly in all dealing with other beings and will exhibit good morals upon this the ordinaries of Allah will be fully observed and his prohibition will be shun and avoided. Such soul will receive Allah's blessing and acceptance here and in the hereafter Allah subhanahu wata alaysays:

"And he revealed to its facility of distinguishing between wrong and right" Quran Chapter 91:8

OBJECTIVES OF THE STUDY

The topic is question "the application of the concept to Tagwa to our daily life. It is importance topic which is gears toward realising, developing and sustaining the concept of consciousness of Allah in the life of a Muslim. Viewing the moral decadence social vices and

societal deviance from the commandment of Allah and all kinds of insecurity and society is passing through today, all in the name of material pursuit social election and political power, man has not only forgotten Allah (God) and has completely abandoned His way, but has debased and reduced himself to animal and animalist living after been given position higher than that of the angels.

Allah is forgotten totally in times of affluence and luxurious this opposes the concept of Tagwa in Islam.

Love is an important instrument and means to the attainment of pleasure, acceptance and comfort in this life and life hereafter. This pure and precious have of Allah is attained through Tagwa.

Among the strong and most crucial objective of this project is to educate an individual on how to effectively engrain in the life pattern of the believer beyond the four corners of mosque, Allah says:

“Truly, my prayer and my service of sacrifice my life and my death are (all) for Allah, the cherisher of the words (Quran 6:162).

STATEMENT OF THE PROBLEM

This aspect of project that deals with scrutinising and analysis of the fields or areas, the project will cover, but this time around it is put in form of question, this question is a matter of effectiveness, and genuineness. It most encompasses rather embrace aspect of research of

the topic of the project under question. In line with the above binding law, the question that covers this aspect of Tagwa are as follows:

1. What is Tagwa and its composition
2. What is the place of Tagwa and its importance in the religious of Allah
3. What are the factors connected with obstacle associated with the application of Tagwa in our daily life.
4. How can we apply Tagwa in all spheres of our life?
5. Has Tagwa any spiritual or otherwise benefits kin one's life?
6. Can Muslim live and enjoy life without having Tagwa?
7. Is there any simple and easy way of applying Tagwa?
8. Is lack of Tagwa in a society sink the society in the occasion of social an societal vices?

SIGNIFICANCE OF THE STUDY

This write up which covers all aspect of life in view to projecting God consciousness as a touch height and of course light in the darkness of the deceiving word.

Tagwa, serves as a strong reflecting of ones level effort put in self guiding and maintaining one's relationship with merciful Lord (Alla).

The significant of this study can be well appreciated and understood, when some quranic analysis are made as follows:

In the first Allah (subhanna wata Ala) says in suratul Bani israu
“We have honoured the sons of Adom: provided them with
transport on land and sea; given them substance things good and
pure, and conferred on them special favours above a great part of
our creation.

This honour and favour Allah as bestowed upon man to easy the
worship of Allah for him and live in abiding by the laws of the
creation, but when man based himself by indulging in the worldly
activities and material acquisition abounding Allah the crown of
honour will be removed.

Allah (S.W.T.) is saying:

“We have indeed created man in the best of moulds. Except
such as believes and do righteous deeds for they shall have a
reward unfailing (Quaran 95:4,5 &6)

The above verses explicit and categorically pointed that none
shall attend life properly energy strength ad all that is in their
possession to worship the pertinent fact at this juncture is that
worship and obedience of the divine laws of Allah will not be
accepted unless and until there is in it Tagwa Allah so that the goal
shall be only Allah.

SCOPE OF LIMITATION

For every work of write-up of this nature there is to it areas one put in mind to cover and a set limitation to the areas or writing and in addition stroke out unnecessary digression and deviation and helps one to keep up matching and trending on the straight path.

This also serves as a means of avoidance of ambiguity and confusion to the reader. Therefore, it's importance and al embarrassing topic. This project is intended to serves as eye openers to Muslims on the aspect of Tagwa viewing in the first place its definition and composition. It is also aim at high lightening some deterrent factors or rather obstacles associated with its application with the view of highlighting the possible ways and means of its application in all spheres of our life. Base on the various texts and tradition of the Holy Prophet Muhammed (S.W.T) I ask for Allah help and assistance in all affairs.

LITERATURE REVIEW

In writing this project I have contacted some selected written works of emend and erudite scholars; those that write expounded on Tagwa in Islam and the road's or ways leading to it.

The selected literatures are:

Tagwa (fear of God in Islam) by Idris Muhammed. Publish in Dhul.Hijjah 15, 1409 (A.H.) July tried with all the available

resources to set the ball rolling on the aspect of Tagwa and its constituencies in view of that I deemed it necessary to point out some important missing items in it.

In the first place the definition given supposes to be supported with clear verses from the Holy Quran. Possibly some traditions of the Holy Prophet Mohammed (S.A.W.) Obstacles associated with application of Tagwa in our daily life is not pointed out and explain in the book, so that the researchers will take precautions for the unforeseen problems associated with working with the concept of Tagwa.

In the book under review there is a clearly as to application of Tagwa in different spheres of life of individuals such as political, economical, social, moral and religion in relation with the contemporary society. This is a very important and of course vital aspect of Tagwa for easy digestion and entertainment. Necessary suggestions were supposed to be offered as regard to act of worships that worship that will increase Tagwa not only stopping at five pillars of Islam's, for the fact that if one stops only in five pillars of Islam it create great thought of law to go about with the rest aspect of Islam, but at least if little glimpses are given that serve as guidance.



In another related topic "Troop of Allah (Culture and behaviours) had written by Sheikli Screed Hawal. (Rabiuluhani) 400 A.D May 1989) that book is divided into two sections, the first section dealing with cultural aspect of Islam while the second aspect dealing with behavioural aspect, the book is aim at training one to be a pious and conscious Muslim ready to help Islam. The book "Troop at Allah, it is a well presentation book in this aspect of Islam (ie. Tagwa). Necessary explanation needed of one being aware of the concept of Tagwa in it different ramification of life in explained and detailed also application of it in all aspect of life in there in. And lastly the Holt Quran translated by Yusuf Ali with extra commentaries published by king falid publishing houses Saudi Arabic the one source of this writing, Al Quran the one translated into English Language and commented by the King Falid Holy Quaran printing complex Al.Madina under the auspices of the ministry of HOD and Endowment. Kingdom of Saudi Arabia Revised edited by the presidency of Islamic researches. TFTA CAL AND GUIDANCE. This translated work is more simple and understanding chain transaction of Yusuf Ali, for the simple reason that its simple and understanding the English is more cler and simpler than that of Yusuf Ali and its commentary in wider.

METHODOLOGY

The methods applied in this write-up or project to enable work moves on effectively and smoothly (Isha-Allah) are of three methods. The first methodology is of an unavoidable one of this type of work which deals with writing that is written method. I read from book and put the necessary information and put aside those that are not much pertinent to it. In some bases I apply observation method by observing the society, the life existing in it. Of its deviance from the part of Allah the last method is that personally resources where I contacted those who know better than I do. To enlighten me and explain some important and ambiguous point to me. That is the interview method.

CHAPTER TWO

DEFINITION AND CONCEPT OF TAGWA

This clear Islam, which aim at making man a responsible being, is demands to be practice by any human beings at individual and societal level. There is no doubt that this deen entail laws principles expected to be demonstrated and actualise by individual not necessary at society level, such as establishment of justice and hard punishment when Islam is demanding of us f individual level over range and over weight of society.

For better and understandable illustrations and explanations, let define the term “Tagwa” is an Arabic word which means preventing something from some thing, distance from self guarding one against thing or work or habit which the result may be bitter and disliked and feared.

While looking at it from jurisprudence angel, you will found out that “Tagwa” in the language of Quarn comprises consciousness and fear of Allah (God) in all affairs says in the quaran chapter 4:131.

“Indeed we counsel the people of the book before you and you too to be conscious (Taqwa) of Allah in your dealing”

The word “Taqwa” also stands for self restrain from evils he restrain of all organs of the body acts that are contrary to the tends

of Islam. While the third aspect of it is good character, behaviour and good conduct, which of course leads to piushes.

The concept Taqwa is such a concept that has many leading ways to its founding and establishment in the mind. A clear testimony to this fact is the statement of the why prophet Mohammed (S.A.W) Taqwa (God) fearing is here pointing at his chest therefore this Taqwa can not be realise except some certain actions and acts of Ibadat are well rooted in one these are through some known ways for Taqwa needs purity of mind or heart and works that give rise to soundness to the whole body, which in turn give rise to well founded Taqwa. Prophet Mohammed (A.A.W.) is quoted to have said that "certainly there is a flesh in the body of which if it is sound the whole body will be sound and if it is unsound the whole body will be unsound certainly it is the heart"

Therefore, way or road to God conscious is purity of the heart while purity of mind gives birth to purity or actions and work and at any given time work because purity here is increase impurity of mind.

Allah says:

Quran 33:70-71

"O ye who believe fear God, and (always) say word direct to the right"(Quran 33:70)

Also in (Quran 33:71) Allah says:

“That he may make you conduct whole and sound and forgive you your sins: he that obeys God and His Apostles has already attained the highest achievement” the above verses explicitly pointed out that, we must not only speak the but as far as we know it, but we must always try to hit the right point i.e. we must speak unnecessary and when we do speak we must not beat about the bush but go straight to that which is right indeed as well as inward. Then God will make our conduct right and cure any defects that there may be in our knowledge and character. With our endeavour directed straight to the goal. We shall be forgive our errors faults and sins of the past. This situation, the attainment of our real spiritual desire of ambition, as we are on the highway to nearness to God.

OBSTACLES ASSOCIATED WITH THE APPLICATION OF TAQWA

Obstacles a stumbling block that dates one from achieving or reaching a set goal or aim target. Moreover we are looking it from the aspect of application of Taqwa that is what are the preventing factors to it none application of Taqwa, in our contemporary society.

With the magnitude role its play to set individual and the society on the right path why is it that application of Taqwa always suffers at the hands of mush despite daily indulgence in act of worship.

The above mentioned posed question can be answered from too different but connected dimensions, which is university the

problems of Taqwa or none application of Taqwa can be either from individual problem and societal problems. At individual level there is none challenges attitude towards purification of the flesh in the body which is refers to as heart.

This is lacking lead's name applications of Taqwa in all aspect of Iofe. A clear testimony to this is the hadit of Rasulllahi (S.A.W) where he says:

“Fear Allah wherever you may be”

heart that is not sound cannot fear Allah by obeying Allah and following his injunctions and well avoid abomination. The same heart cannot be trust worthy as to even display it openly. Therefore here one is inwardly bankrupt as regards to Taqwa. Automatically will not be also god, because outward activities are manifestation of inward build up. While at the societal level there are strong forces that serve as antagonist to the implanted and planted Taqwa for individual of the society. The reprisal of this society that build her rules and regulation on man made laws; which pave ways for individual freedom to behave the way he or she feels is converted and suitable to the style of life he or she chooses to adopt

the same all give rises to societal vices economical vices, political mess abuse of justice and womanhood to mention but few.

CHAPTER THREE

TAQWA IN POLITICAL LIFE OF A MUSLIM

The whole life of a believer suppose to be manifestation of the divine rules and regulations contained in the Holy Quran, the political life of a Muslim not exclusive in full realisation of this aim forever breath of a Muslim should be a servant of the one who initiated it

The political life of a Muslim is such that explains the (saver eighty) supremacy and ever rill power over the believers pain of action statement of aims and ideals of life ludenly and openly individually and publicly.

Taqwa which names a believers life in the way Allah orccuned it, is indeed the things which of believers as he or she lacks this he will betray trust of Allah on time and even the trust the society in which he/she lives in many entrust upon him.

One who have chosen Allah as his Lord must not have any option in choice Allah and His messenger pass judgment on an affairs or matter. Therefore the judgement passed by Allah is thatwe should live at he individual and society levels within the Islamic political life frame work. That is to say a believer should not choose any system of life or have any ideology in conflicts with idea standard way of Allah ordained by himself for his servants. Allah owns the creations, therefore the power to design and drawn

standard laws and regulations solely lies with him any attempt to look for alternatively clearly, explains publicity, that one's Taqw is wanting and also generally speaking ones iman is incomplete for one is moving Allah from his position to another position and putting same systems or ideologies or some one in the position of Allah that is one is relegating Allah to the second position.

Allah(subhanalu wata Alah says) in Quran 33:36

"It is not fitting for a believer man or woman

when a matter has been decided by Allah and his

messenger to have any option about their decision

if any one disobeys Allah and his messenger, he is indeed on a

clearly wrong path.

We must not put our own wisdom in competition with Allah's wisdom. Allah's decrees is often known to us by the logic of facts.

We must accept it loyally and do the least we can to help in our own way to cay it our. We must make our will consonant to Allah will.

(This is comment on the above quoted verses by one utama)

Again in hadith Qudsi, Allah (S.A.W) says:

"Oh my servant you have likes and likes and to stand if you submit my will I will surface for you in your indeed (desires), if you (desirely)refuses to submit your desires to mine, I will put you in hardship and at the end is my will that will come to stand".

In the light of the aforementioned hadith is explicitly clear that Allah our creator and fashioner which has his own divine wills, rules, decrees, ordinances and of course laws which are always not in line with the will and wants of human beings for he thinks and views things from his human point of view which are inferior compared to that of Allah. Allah wants us to abandon our desires and lusts and embody his commandment for our betterment here and hereafter.

This point can be clearly seen from things or machines that accompany manufacturing. This company always claims full knowledge of the manufactured machine as such there use to be guiding laws of the use of machine, these rules use to be in form of manual. You read this and comply with the laid down regulations. The like of this can be appreciated when you look at the creation created by Allah you will conclude that their creator reserves the power to design for them standard way of life. Therefore, anybody who rejects or refuses to trend this life on the path laid down he is regarded to be ungrateful servant and he will suffer it out. In the same line any society that abandoned Quran and Sunnah will test her/his consequences.

It is expected of a believer to be conscious of Allah having his obedient to any other constitution apart from Quran and Sunnah of Prophet Mohammed (S.A.W).

In this direction, believers should be conscious of their enemies and the enemy of Islam more especially the Yahurt and Nasarah(Jews and Christians) of the Western block., who day in day out accelerate to the effort and resources in seeing to deviation of the Muslim from the Quran and Sunnah by conceding and forming their own rules of life and ideology of democracy thereby imposing it upon the rest countries of the world.

This is materialise through agents in the different part of this global, the believers should not practice any way of lie, my ideology should not be imbibe by made up a good society, when believers are conscious of their Lord and appreciate what is given to them of look of guidance. They will enjoy their loving here and at the end Allah will admit them his blissful home of paradise.

Politically, God fearing men Allah says handles the affair of the world: in Quran 105 verses 106 that
Verily in this (Quran) is a messenger for people who would (truly) worship Allah”

Also in the lively Quran (24:55)

“Allah has promised to those among too who believe and work righteous deeds thatched will of surely, grant them in the land inheritance (of power”) as he granted it to those before them, that he will establish in authority their religion the one which he has

chosen for them and that he will change (their state) after the fear in which they lead), to one of security and peace "they will worship me alone and not associate anything with me, if any do reject fault after this, they are rebellion and wicked.

There are changes promised here to those who have fault and obey Allah's law.

1. That they will inherit power and authority in the land, not for any selfish purpose of their nor by way of favouritism but in order that they may maintain Allah's laws.
2. That the right religion which Allah has chosen for them will be openly established and will suppress all wrong and oppression.
3. That the righteous will live in peace and security. Instead of having to suffer prosecution or leave their hearts and homes for the causes of Allah, or practice the rules of their fault in secret.

Authority and power on land are given to conscious servants of Allah, in describing them Allah (S.W.T.) says

"It was we revealed the Tora (to noses) there in was guidance and light, by its standard have been judged the Jewsif any do fact to judge by what Allah has revealed they are unbelievers"

Quran 5:44 Allah says:

"Let the people of the gospel judge by what Allah has revealed therein if any do fact to judge by what Allah has revealed they are

those who rebel. To scripture sent the scripture on truth confirming them scripture and come before it, and guiding it in safety.....?

It is Allah's purpose to punish them and truly mist men are rebellious Quran 5:45,47,48 and 49. The judgement of Allah is the best for he is the best of all judges. Allah say in Quran 5:50

“Do they then seek after a judgement (of the day of) ignorance? But who for a people who fault is assured. Can give better judgement than Allah”

All the aforementioned verses and explanations and regulations are carried at building individual and society of being conscious of their Lord and provider. This is elucidated in Quran 6:153

“verily, this is my way leading straight, follow it, follow not (other) paths, they will scatter you about from his path. Thus do he command you that you may be righteous”

TAQWA IN ECONOMIC LIFE OF A MUSLIM

Economic life of Muslims crucial and vital to himself and to society in which he or she lives for it is the body of the society which uphold it and ensures its survival.

What is the Islamic point of view on a Muslim concluding his life in accordance with principles of teachings of Taqwa irrespective of his economically life in a simple term dealing with people on the Islamic principles of justice an equity in business transaction or

trafficking. No one does away with cheating in business transaction accept one whose is conscious of his creator and rising and standing before his Lord tomorrow one day of judgement).

The concept of Taqwa in economical life of a believer is summarized in the letter part of suratil bagraham where Allah says: ".....deal not injustice and the shall not be dealt will injustice verse 279.

The principle of establishment of justice has been clearly and intensively made clear by many verses of the Holy Quran and some traditions of prophet Mohammed (S.A.W) example of this is explain categorically by the message given to prophet Shua'ibu (A.S) this message to reconstruct his Unnah on fair dealing within themselves altered is "behold Shau'ib said to them. "will ye not fear Allah"? am to you a message worship of all trust "so fear Allah and obey me" Quran 26:1760179. The mission of prophet Shai'bu (A.S) is explained on the below verses of Holy Quran

"Give just measure and cause no loss to others by fraud and wigh with seals true and upright and

Withhold not justly due to men, nor do evil in the land. Writing mischief. And fear him who created you and (who created the generations before (you) " Quran 26:181-184

The people of Sheriah were a commercial people they were given to fraud injustice and wrongly mischief (by intermeddling will others). They are asked to fear Allah and follow his ways it is he who created their processor among mankind who never proposed by fraud and violent wrong during, but only justice and fair dealing in the modern age, were in many Muslim are acquiring and possessing wealth through unlawful means. Could servant among them are employing the public treasury through embezzlement and fraud exposing themselves to all kind of corruption.]

Many others seeking and gathering this wealth through unlawful and prohibited ways of using an interest has gained ground and occupies a central position in modern economic life and especially since interest is very life blind to the existing financial institutions a number of unconscious and unbody Muslims hail been inclined to interpret of un manner which is completely different from Quranic point of view, thereby doing away will the tradition of the holy prophets.

Owing to the fact that interest occupies this position in the modern economic life does not legalise it and make it forum excuse of taking riba. Illegality of it continues till don't alter the message of the seal of all Prophet but either a challenge before a God fearing and conscious better who knows that this life is just a means to the

end not the end of itself, and still fears the day he will stand before his Lord. Answering questions on the way he concluded his life on earth as the like gerent of Allah, and the way he manage the resources made available to him by Allah (S.W.T) and upon that the way the transact economically with people. Remember that interest is condemned and prohibited in straight terms.

Explanations in the bow verses of the Holy Quran

“ Those who cleavout usury will not stand except as stands are whom the Satan by his touch halt driven to madness that is because they say:

“Trade is like usury” but Allah halt permitted trade and forbidden usury those who after receiving admonition from their Lord desist shall be pardoned for the past, their case is for Allah (to judge),but those who repeat (the offence) are companions of the fire. They will abide. There in (former). Allah will deprive usury of all blessing. But will give increase for deed of charity, for he loveth not any ungrateful sinner. Those who believe and do deeds of righteousness, and establish regular prayer and give Zakat, will have their reward with their Lord, in them shall be no fear, nor shall they grave

O ye who believe: fear Allah and give up what remains of your demand for usury, if ye are indeed believers. If ye do it not take

which of war from Allah and his messenger, but if ye repent. Ye shall have your capital sums dealt not unjustly and he shall not be dealt with unjustly, if the debtor is in a difficulty, grant him time till it is easy for him to repay, but if ye remit it by way of charity that is best for you if ye set know.

“And fear the day when ye shall be brought back to Allah, then shall every soul be paid what it earned and mine shall be dealt with unjustly Quran 2:275:281 or the above quoted verses, we are ask to fear Allah and shun with any trade transaction that will involve interest or usury, and admonition come to us expounding the verses of Allah of his dislikeness and dissatisfy of the usury. We shall resolve by desisting far away from it and we shall give using land take capital sum or amount, but on the other hand, if we decided to follow our desire and abandoning the message to Allah. Allah’s is categorically informing us to take notice of war from him and his messenger. We can not wage war with even people who are more armed than us, talk0less of Allah the creator of earth and heaven and what are in between them. Realising the fact, that, the armies (Soldiers) of Allah are numerous.

And infinite and uncomprehending by human brain. For no doubt many people and Nations have giving to is war with Allah and his messenger, who are those? The are people who have being

indulging in ribn and inviting others to it. They should not deceive of the amount they've amiss, tht could be source of their suffering and destruction in this life, and automatically punishment in the hell-fire for there is no blessing in all what they've amosed or gathered, Quran 2:276 say:

“All will deprive usury (wealth gathered through it) of all blessing, but will give increase for deeds of charity (wealth acquired through hlala and spent in charity). For he loveth at the (claimed) developed nations that swim in this matter of interest are together, facing a lot of economical problems, which forces many of their young men of those nations indulging in other social and societal vices.

Therefore, any rule and regulation given by Allah is for the betterment of humanity and even animal kind, therefore, god fearing Muslims should not forward excuses for founding himself in this ages thereby engaging in it.

In the transaction of the Holy Prophet (S.A.W.) it is shown that the Holy Prophet (S.A.W) as cursed those who invite interest, those who sign taking interest and those who take it.

TAQWA IN SOCIAL LIFE OF A MUSLIM

Socialisation in the Western world is such being that lives by disregarding and abounding the way of life send down by Allah

through is noble and honoured Prophet Mohammed (S.A.W) thereby welcoming and embracing al the don't of Allah and sacrificing the dos of Allah in expense of their wishes, wings and caprices. These all fall the society victim of ills, diseases and paralysing the social atmosphere of the said society. While in this state they assure the position of those that are worst than animals, in thought doing and dealings for the fact that animals are created without common sense or reasoning faulty talks of even making use of it. While men is created with full sense or reasoning faulty and even given choice. If the decided to take to disbelief disobedience and long doing or end acts is to suffer for it. In Islam one is not regarded to be civilized and social, unless he is conscious of this creator.(Allah) and he lives the life of conscious believer who submit himself to Allah by abiding by the rules and regulations sent down by him. The important aspect of the social life of a believer is his socialisation with people that take place in the society he found himself thereby regaining the slogans of western world of

“When a Rome do as the Romans do”

that is to say when you are in society, behave the way the people of that society behaves without measuring what they are behaving with or evidence of that or the moral status of their behaviour, that is

done in the name of being the same or to look like the same and not to be different.

From other, at times it is done not to be call name "Local man" but civilized and understanding person.

The social etiquetter of Islam which is in consonants with the concept aim of Ibadan of and other aspects of life are wisely scattered in the Holy Quran, but the root of even can be seen in the Holy Quran 6:151 and 155.

Say "Come I will decrease Allah halt (really) prohibited you from "join not anything with him, be good to your parents kill not your children on a plea of want, we provide sustenance for you and for their come not near to indecent deeds, whether open or sacred, except by way of justice and law, thus doth he command you that ye may learn wisdom.

And come not near to the orphan's property except to improve it, until he attain the age full strength give measure and weight with (full) justice, no burden do we place on any soul, but that which it can bear whenever ye speak, speak justly, even if a near reactive is concerned and fulfil the covenant of Allah thus doth he command you that ye may remember verily. This is my way leading straight follow it. Follow not (other) path, they will scatter you about from his path, this doth he command you that ye may be righteous.

Measure, we gave Moses the book completing four favour) to those who would do right and explaining all things in details and a guide and a Mercy that they might believe in the meeting their Lord, and this is a book which we have revealed as a blessing so follow it and be righteous, that ye may receive mercy” in the above quoted verses, ranking of social responsibilities are stated and high lighted by Allah (S.W.T). Begging from strong believer in Allah without associating any into him and his worship, thereby defining the need for strong believer and fear of Allah in Islam socialised person. Parent are next to Allah in the verse this aspect of social responsibility which need to be undertaken by consciousness of Allah explained in suratil Israel that:

“They Lord halth decreed that ye worship none but him, and that ye be kind to parents, whether one or both of them a word of contempt, and say “my Lord bestow on them they mercy even as they cherished me in childhood.

Your Lord knoweth best what is in your hearts if ye do deeds of righteousness, verily it is must forgiving to those who turn to him again and again (in true patience)” (Quran 17:23-25).

In Quranic verse Allah (S.W.T) is stressing the importance and one social responsibility of the another Allah say in Suratil Luqman

“And we traucil upon trafil his wearing” The seat of Taqwa is being addressed well, that is to say that if the region turn increase one in good work and will serve as engineer of the parents. This is explained in Quran 17:2 where he said “Your Lord knoweth best what is in your heart.

If ye do deeds of righteousness.....”

Coming to verses of social etiquette in the Holy Quran, the third aspect apart form Allah and parents is “kill not your children on a plea to want, we provide sustenance for you and for them” this portion of Holy Quran, is explaining the social level and ills of rampant killing and aborting matured and un matured pregnancy abortion and un-wanted family planning that is aim at having few cater for them, for the social material and other aspect of life. As a result of this social vice that covers almost all the villages, towns and cities have fact that there are many ways a girl or a woman can do away with the conceived pregnancy by modern scientific and technological ways of devices acquired like taking contraceptive tablets etc. and at times they make us of condom for free engagement in sins this is simply explaining to us the devastating and demoralisation condition of women and of course showing us the social abuse of the status of a woman just as it was during the period of Jaluliyah. Other aspect of the verse under discussion is

“come not right to indecent deeds whether open or secret “that is to say don’t come near to shameful acts whether seen or unseen like, indecent talks indecent look indecent acts like moving or chasing women about etc. this degrade the social stahisco of the society. Therefore, individuals of the society are expected to be conscious of their creator (Allah) at the times and should not act upon their destructive desires and wishes, for that do not read well of a society concluding this social aspect of individual means we should be for away from shameful deeds of any kind coming to rest aspect of these verses

“Come not near to the orphans property except to improve it, until he attain the age of full strength, give measure and weight with (ful justice.....

this portion is dealing with two aspect we should not advour the wealth of orphans, and it should handle to them when they attain the age of puberty for they’ve gain necessary bodily and physical requirements of taking after what they are given or what is in their possession.

Coming to social transaction which take place between people of their economical life, that is trading, it should be base on fear of Allah so tat the measure shall be given in full justice. In the concluding first and second verse kit is said that, we should speak

the justly no matter the condition we found ourselves and no matter the kind of people who may be engage in the matter even though they are people or our parents justice and truth should prevail even though it is against them, truth should be said and fear should not be entertained for the fear of Allah is uppermost and it is punishment is one to be feared.

There is clearly stated that in our daily and transaction. Truth should prevail we should abandon the false and lies for it set people against themselves, thereby setting or plugging the entire society who state of choose and nn-trust and lacking of reliance among themselves. Finally, fulfilment of promise and covenant if one happen to make all our dealings, works, interactions, trading and the rest aspect of life individual, between him and the rest people and between and his Lord is based on promise and covenant, which of course is link with time this promise and covenant between him and is Lord is through the life span of an individual, while that of man with man is based upon definite time or duration. It may be now any time, what is demanded of a Muslim conscious of this meeting will Allah. Is to fulfil his promise and covenant with man when he makes are remembering that Allah also promise Alyannahs. When he does good works if he refers to fulfil his knowing that this also questionable in the sight of Allah.

Therefore if people fail to fulfil their promises and covenant between themselves, the whose business transaction work will record little or no successful both local strike, nature and international in conclusion. A socialise being in Islam is he who is conscience of Allah in all his social evils and vices that plugs the society into state animalistic life for doing cause man ills and disease to society.

CHAPTER FOUR

THE CONCEPT OF TAAQWA IN THE RELIGIOUS LIFE OF A MUSLIM.

In religious of Islam, which is a way of life it is of two divisions or branches ie theoretical aspect and practical aspect.

The theoretical aspect of Islam entails set of belief a believer is expected to believe in Allah which is the aspect of Imman (faith) faith is in fact the first important prerequisite for the development and nourishment of Taqwa for in the first place ones mind and heart must accept and recognise the existence and omnipotence, omni-science, omnipresence of Allah, the supreme Lord controller and owner of all things and everybody.

This can be clearly seen in kalimtu shahadh (phras of testimony) ie. la illa ila Allah Muhammadu rasulullahi.

Meaning : "there is no deity worthy of being worship

Except Allah and Muhammed is the messenger of Allah"

This testimony which is suppose to be deeply rooted in the mind and heart of any believer and to cause self revolution looking at the testimony you found that it is of how parts, the first part is declaration that Allah is the one. Who is worthy being worship and nothing is to be worship no any bodies rules and regulations msut be abide except that of Allah.

That is to say anything you are doing in you are to do in this world must be the one assigned to you by Almighty Allah. He conscious must always be in our mind the second part Mohammed is the messenger of Allah. To reach Allah and to worship him, we must follows and copy the life pattern of the messenger of Allah Mohammed (S.A.W).

Therefore, to reach consciousness, fear, of Allah and plety, one must initiate and copy the example life of Mohammed (S.A.W) the leader of all the people who engage in good works in one of the this tradition is quoted to said that "fear Allah wherever you may be" he is the first to practicalities this for evil whole is a living Quran sincere declaration and testimony is a driving first behind sound and life that is conscious of Allah.

Therefore resisting to all that is not in consonant with revealed injunction of Allah, and embracing and persisting in that which he is command without no reservation and condition for submission this can be clearly seen in the life history of the frost generation of believer of their Ummah.

This Imman serves as foundation of the acceptance of all acts and the bed and of course faman of Taqwa in Islam while coming to the practical of Islam we have same aspects of pillars of Islam or rather the remaining four pillar of Islam that is slat(progswan)

(fasting), zakat (poor due) and hajj (pilgrimage to holy land)there are some aspect of Islam that are practical but we are limiting our selves to the four pillars, but it must be made clear at this junction that they are all called IBADAT (ie act of worship) this the aim of our creation Allah (S.W.T) his saying in suratu Dhrya verse 56 " I have only created junns and men that they may serve me" we are how going to look at those four that they may view to looking at the position and important of Taqwa in these practical of Islam.

1. SALAT PRAYER

prayer is the next to iman (faith) in shariah it means an act, that is begin with tabar and in it there are actions like bowing, standing prostration sitting and often greatness of Allah and it is terminated with salam.

This must be special communion between servants an his Lord (Allah) even without been told. Even without been told you will get to know yes their serve to increase relation, like and conscious of servant with this creator for its importance it said five time dalef so as not for a believer to loose sight of this position as servant of Allah and the position Allah his Lord.

Much remembrance of Allah is gain through it which services as should against evils and vices of any kind. If it is perform well, the aims of saying it achieving that is "..... And establish

regular prayer for prayer restrains from shameful and evil deeds, the next things is to be build up with good acts deed" and behaviour and that is meant in simply term by the fear of Allah in conscious of Allah, for it is when you are conscious that you abandon al evil acs and increase in remembrance of Allah that is to ay that the aim of salat is Taqwa.

2. SANN (FASTING)

Fasting is two segment ludden and open (internal and external). When one engage in fasting well by observing it rules and regulations, the fear Allah will be planted in his heart and like concern for poor and other unprivileged ones. The position, and importance to Taqwa in sawn is clearly stated in Quran 2:183

"O ye who believe fasting is presented to you as it was prescribed to those before you that you may (learn)

self restraint"

Therefore any one who observed fasting well will have Taqwa (self-restraint) from evil and shameful acts.

3 ZAKAT (POOR DUE)

This literally means "purification " is aim and geared toward purifying and individual and their property.

Allah is saying in the Holy Qiran that:

“Receive from wealth charity to purify and clean them from call faith).

If the poor ones are given their due from their wealth or property, the poor ones will also enjoy their life and none can give it out sincerely and as directed by in the Holy Quran and explained by the Holy prophet (S.A.W) except those who conscious Allah and fear the meeting of their Lord.

4. HAJJ (PIGRIMAGE)

This is in fact the fifth pillar of Islam which is compulsory in life for those Allah times as possible. The acts of pilgrimage is more of practical than theory therefore it needs patience and God fearing in undertaking. Allah says in suratil Bargaali.

“look for provision but the provision if Taqwa is best in this verses clearly states that hajj involve some activities which one will engage in therefore the best provision of Taqwa. Therefore the position and importance of Taqwa in Ibadat can not be over-emphasised for it is the aim of al Ibadat in Islam.

CHAPTER FIVE

SUMMARY AND CONCLUSION

After we might have looked into concept to Taqwa to our political economical, social and moral a religion life or a Muslim. It come into mind that there is need for necessary steps of actions or work and righteous deeds associated with the people that posses this Taqwa is explain and made clear for the simple fact that we may try to identify ourselves with these work. The good of mutagen are expounded in the Holy Quran we have too places of explanation of these acts in surtli Bagarah two place in suratil Ali Iman while a place in suratil anbiya. Let us set our eyes and minds and our reasoning features on the portions of the Holy Quran brief, we have great hope of becoming among them (Insha-Allah)

1. "A.L.M. This is the Book in it is guidance are without doubt to those who fear Allah who believe on the unseen are stead fast in prayer and spend out of what we have provided for them and who believe in the revelation sent to them, and sent before they are on (true guidance) from their Lord and it is these who will prosper"

Quran 2:1-5) Surtil Bagarah.

2. "It is not righteousness that ye turn face toward east or west, but it is righteousness to believe in Allah, and the last may God the Angels. And the book and the messengers to spend of your

substance, not of live for him, for your kin, for orphan, for the needy, for the way fare for those who ask, and for the reason of slaves, be steadfast in prayer and give Zakat to fulfil the contract which ye have made, and to be from and patience in pain (or suffering) and adversity and throughout all periods of panic such are the people of truth the and fearing" (suratil Bagarah verse 177).

3. "Say shall I gave you glad nothing of things for better then those?

For the righteous are garden's in nearness to their Lord with rivers flowing beneath there is their eternal home with spouses purified and the good pleasure of Allah for In Allah's sight are (all) his servants.

Namely), those who say "our Lord we have indeed believed, forgive us, then, or sins, and save us from the agony of the life, those who show patience, (firmness an self control) who worship devity who spend (on the way of Allah); and who pry for forgiveness in the early hours of the morning" (surahi Ali Iman verse 15-17)

4. "Be quick in the race for forgiveness form your Lords and for a garden whose width is that of the whole) of the heavens and of the earth, prepared for the righteous.

Those who spend (freely) whether in property or in adversity, who restrain again and pardon (all) men for Allah live those who do good.

And those who having done an act of indecency or wronged their own souls. Remember Allah and ask for forgiveness for the sins and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done.

For such, the reward is forgiveness from their Lord and gardens with rivers flowing under neat and external dwelling. How excellent a recompense for those who worked and strive' (Suratili Ali Iman 133-136)

5. "In the part we granted to Moses and Aaron the criticism (for judgement) and a height and a message for those who would do right. Those who fear their Lord in their most secret thought and who hold the hour of judgement, in close (surahil Ambiya 48:49)

these are three portions of the Holy Quran that categorically expired the behavioural aspects of God fearing and righteous are and their qualities as well. Let us take number one which is suratil bagarah as an example so as digest clerk their son, fro practical application of it in our spheres of life.

1. Suratili Bagarah:1-5

Here friction is laid for who is a mutage he is one who posses five strong founded qualities they are:

- a. Belief in the unseen
- b. Establishment of prayer
- c. Spending in the course of Allah
- d. Following the reading of Holy Quran
- e. Belief in the prevails sacred retelead scripture

a. **Belief:-** In the unseen which of course defined in number quickly expended of a God fearing person in here defined in one of the tradition of the holy Prophet Muhammed (S.A.W) in the hadith of Jabir when he was asked of Iman, said "is to belief in Allah his angels, his revealed books, his messengers, the day of judgement in Qadr khir or share"

B. Establishment of prayer.

A mutagen is found establishing this obligatory prayer at their appointed times upholding well its guiding principles, he always makes sure that is prayer culplete with humility and high degree of ihsan (worshiping as if he is seeing Allah and if he doe not see him, he sees him).

C. Speaking in the causes of Allah

A multiple is full aware himself and what he posses in nothing but property and gift of Allah, therefore hesitate not is spending in

the rightful causes of uplifting the ward of Allah. For strong believe he has of the hidden or unseen reward of Alyanna pre-pared for those who patiently part with their wealth.

D. Following the teachings of the Holy Quran. This can be best illustrated by a verse in the Holy Quran in (Quran 4:65)

“But no by they Lord they can have no (reat) faith until they make there judge in all disputes between them, and find their souls no resistance against they decision. But accept there with the fullest conviction.

E. Belief in the previous sacred or divine revealed scriptures this is also best illustrate in surati Bagarah verse 285 “the messenger believe in what hath been revealed to him from this Lord as do men of faith, each one (of them) believe in Allah, his Angel his book of messengers “we make no distinction (they say) between one and another of his messengers” and they say “we hear and we obey (we seek) thy forgiveness, our Lord and there is the end of all journeys” This makes the end of brief explanation of the first quoted verse from Bagarah.

CONCLUSION

The forgoing explanation on Taqwa, its theoretical practical aspects per demonstration in daily life of a Muslim as far well as possible and feasible way of its acquisition is a clear testimony to the crucial and pre position of Taqwa as a back-bone or rather wheel in which society solely depend for purity, and security in its, political economical, socially, moral and religion life.

Any society whose citizens are sharp or lack of Taqwa, the life or living in such will be miserable, dangerous, and destructive for hey will witness a lot of political crises, and armenly which will claim lives and properties because it is ungodly. Economic life will witness cheat and unjust at all ramifications.

Socially, the bastard children will rise to the position of authority with un-Godly views killing and abortion will be the order of the day, as it is today, women will claim and fight for their liberation and behaves in all forms that men behaves. Bear parlous and prostitutes homes will be the fashion of the day, especially wit the circle of the youth, in all the name of socialisation

Morally, parents will be termed as just a mere figure and picture, but ill right will be dried and abandoned by their children. For the simple reason that parent themselves don't fear Allah, to bring up ill children by Islamic hadith of Prophet Mohammed (S.A.W.)

Religiously religion will be termed as an individual and private issue, Quran and surmah will be terms as just mere references, for academic excellent and material pursuit through studying Islamic studies without caring to abide by its teaching. This type of society term religion, of Islamic an primate and out dead way life must be replace with modern idea/eyes of western philosophers and psychologist other it is local and unwanted so scientists others said technological and achievement is the pride of today. However, if you view the life of man is also to fly in the air like birds to swims I the ocean like fishes and was asks to subject many natural phenomenal to his use, but man is still faced with a brief problem and lacking nice living on earth why? For the simple reason that to the second position and many be don't at all recognise the supremacy and sour sight of the majesty Lord Allah therefore man as fail to conduct his life in accordance with divine injections meant to guide and lead him to live a peaceful and purposeful life in the work as a he like Janet of Allah may guide us to the right faith Amen. Thanks and praise be to the creator Allah (S.W.T).

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