

INFUSING **ĪMĀN** AND **TAQWĀ** IN PERSONALITY, LIFE AND WORK IN THIS AGE OF GLOBAL **FASĀD** AND A MODERNITY OF MEANINGLESSNESS

*Talk by M. Kamal Hassan for Ibadah Camp of IliBF, IIUM on
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.INTRODUCTION

1.1. Let us not forget that, as individuals and as a Muslim community, we are living and working in an age of global **fasād** -- moral decadence, political chaos, mischief, corruption, deceit, oppression and hypocrisy – and increasing turbulence as well as exploding mental distress in an era of Modernity and Post-Modernity of Meaninglessness.

Without strong **īmān** (deep faith and conviction in Allah SWT as the One and Only God, Creator, Guide, Sustainer, Controller, and Sovereign of all that exists and in His teachings) and well-entrenched **taqwā** (profound consciousness and constant mindfulness of Allah SWT, accompanied by obedience to His commandments as well as fear of transgressing His prohibitions), many Muslims would easily succumb to the dominant unislamic trends in the so-called post-truth and post-normal times. .

1.2. The Muslim masses in the world today, sad to say, seem to exist at the level of nominal **MUSLIMS** (M), or Muslims by virtue of

birth to Muslim parents, not at the dynamic and efficacious level of *Mu'min-Muhsin-Muttaqī* (M3), let alone at the level of *Muḥibbu'Liāh* (Lover of Allah SWT (M4).

1.3. As IIUM students or staff we must at least be at the level of M3, better still at the level of M4, as Lovers of Allah SWT, of His Beloved Messenger (S.A.W.) and Striving in His Path.

2. THE NECESSITY OF JOINING ĪMĀN WITH TAQWĀ : A DIVINE IMPERATIVE

2.1. The attributes of *Muttaqūn* in *Sūrah al-Baqarah*:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ ۙ هُدًى لِّلْمُتَّقِيْنَ ۙ

This is the Book of Allah, there is no doubt in it; it is a guidance for the God-fearing.

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ

those who believe in the existence of that which is beyond the reach of perception,⁴ who establish Prayer⁵ and spend out of what We have provided them

وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَيْكَ وَ مَا اُنزِلَ مِنْ قَبْلِكَ
وَبِالْآخِرَةِ هُمْ
يُوقِنُوْنَ ۙ

who believe in what has been revealed to you and what was revealed before you,⁷ and have firm faith in the Hereafter (Q. *al-Baqarah* 2: 2-5)

2.2. Pairing of *Īmān* and *Taqwā*

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

O you who have believed! Fear Allah as He should be feared, and see that you do not die save in the state of submission to Allah (Q. *Āl-`Imrān* 3: 102).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

O you who have believed! Fear Allah and seek the means to come near to Him, and strive hard in His way; maybe you will attain true success (Q. *al-Mā'idah* 5: 35)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ، فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَإِنْ تَوَمَّنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

Allah will not let the believers stay in the state they are: He will set the wicked apart from the good. Allah is not going to disclose to you what is hidden in the realm beyond the reach of perception, but He chooses from among His Messengers whom He wills (to intimate such knowledge). Believe, then, in Allah and in His

Messengers; and if you believe and become God-fearing, yours will be a great reward (Q. *Āl `Imrān* 3: 79).

وَلَوْ أَنَّ أَهْلَ الْفُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ
وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

Had the people of those towns believed and been God-fearing, We would certainly have opened up to them blessings from the heavens and the earth; but they gave the lie [to their Prophets] and so We seized them for their deeds (Q. *al-A`rāf* 7: 96).

وَ نَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

(41:18) And We delivered those who believed and were God-fearing [from our terrible punishment] (Q. *Fuṣṣilat* 41: 18)

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٣﴾

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٤﴾

وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٥﴾

Listen: those, who are Allah's friends and who believe and fear God, shall have no occasion for fear or sorrow: there is nothing but good news for them in this world and in the Hereafter: Allah's words cannot be changed-this is the greatest success (Q. *Yūnus* 10: 62-64).

Allah SWT has made it clear in the Qur'an that with *īmān* and *taqwā* human beings reach an elevated stage of spiritual development and proximity to Allah SWT, such that they become the fortunate recipients of many wonderful bounties, blessings and a variety of Divine assistance. Therefore it is crucial we know and then acquire the attributes of true *Mu'minūn* and the *Muttaqūn*.

3.THE IMPLICATIONS OF *ĪMĀN* IN OUR PERSONALITY AS TRUE BELIEVERS (*Al-Mu'minūn*)

3.1. '*Ajaban li amri*' *l-mu'min...*'. The Prophet (S.A.W.) said:

و عن أبي يحيى صهيب بن سنان رضي الله عنه قال:
قال رسول الله صلى الله عليه وسلم "عجبا لأمر
المؤمن إن أمره كله له خير، وليس ذلك لأحد إلا
للمؤمن : إن أصابته سراء شكر فكان خيراً له،
وإن أصابته ضراء صبر فكان خيراً له" ((رواه
مسلم)).

Abu Yahya Suhaib bin Sinan (May Allah be pleased with him) reported that:

The Messenger of Allah (ﷺ) said, "How amazing is the condition [mindset] of a Believer; there is good for him/her in everything and this applies only to a Believer. If prosperity befalls him/her, he/she expresses gratitude to Allah and that is good for him/her; and if adversity befalls him/her, he/she endures it patiently and that is better for him/her" (*Ṣaḥīḥ Muslim*).

3.2. Strong *īmān* and conviction in Allah SWT as the One and Only *Rabb al-‘Ālamīn*, in His comprehensive sovereignty, in His Final Revelation, the Qur’an properly studied, in His Beloved Messenger (S.A.W.) as the *Uswah Ḥasanah* (the best example to be followed), in the awesome Day of Judgement and the everlasting life of *Al-Ākhirah*, and in His premeasurements and decree, followed by unshakeable constancy and determination (*istiqāmah*) with all their implications, would make us Believers special servants of Allah SWT beloved by Him. *Al-Mu'minun* as Allah's ears, mouth, hands and feet – become Divine Instruments just as IUM is a DIVINE TRUST (*amānah*).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
" إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيْتَهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ

نَفْسِ عَبْدِي الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ"
رواه البخاري

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (ﷺ) said:

Allah (mighty and sublime be He) said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him.

(*Ṣaḥīḥ al-Bukhārī*)

3.2. The lives and property of Believers have already been bought by ALLAH SWT:

❖ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِآبٍ لَهُمُ الْجَنَّةُ
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقٌّ فِي التَّورَةِ
وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِيَعِّكُمْ الَّذِي
بَايَعْتُمْ بِهِ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

Indeed, Allah has purchased from the Believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah ? So rejoice in your transaction which you have

contracted. And it is that which is the supreme triumph (Q. *al-Taubah* 9: 111)

3.3. Highest status conferred by Allah SWT on Believers:

الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ ۗ وَأُولَئِكَ هُمُ الْفَائِزُونَ

Those who have believed and emigrated and striven in His cause with their belongings and their persons have the highest rank in the sight of Allah. It is they who are triumphant (Q. *al-Taubah* 9:20).

3.4. Believers have to obey Allah SWT and His Messenger (S.A.W.) and be God-fearing:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۗ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۚ فَاتَّقُوا اللَّهَ
وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ

(8:1) They ask you concerning the spoils of war? Tell them: 'The spoils of war belong to Allah and the Messenger. So fear Allah, and set things right between you, and obey Allah and His Messenger if you are true Believers (Q. *al-Anfāl* 8: 1).

3.5. Believers love Allah SWT above everything else:

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ
الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (١٦٥)
(Q. *al-Baqarah*: 165)

3.6. Believers are guarded and protected by Allah SWT

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ

Allah is the Guardian of those who believe, He brings them out of every darkness into light. And those who disbelieve, their guardians are the evil ones; they bring them out of light into all kinds of darkness. These are destined for the Fire, and there shall they abide (Q. *al-Baqarah* 2: 257).

4. POSITIVE CONSEQUENCES OF TAQWĀ AS PROMISED BY ALLAH SWT:

“THE BEST OUTCOME IS FOR THE GOD-FEARING”
(Q. *al-A`raf* 7:128).

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

4.1. But Allah loves only those who fulfil their covenant and fear Allah. Truly Allah loves the God-fearing (Q. *Āl `Imrān* 3: 76)

[Allah SWT also LOVES The *Muḥsinūn* (those with moral-spiritual excellence), *Muqsiṭūn* (those who are just and fair), *Tawwabūn* (those who are repentant), *Mutawakkilūn* (those who place their trust in Allah SWT), *Mutatahhirūn* (those who purify themselves)]

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَ

لَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ □ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهِ ۗ
وَإِنْ تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ أَجْرٌ عَظِيْمٌ

Allah will not let the believers stay in the state they are: He will set the wicked apart from the good. Allah is not going to disclose to you what is hidden in the realm beyond the reach of perception, but He chooses from among His Messengers whom He wills (to intimate such knowledge). Believe, then, in Allah and in His Messengers; and if you believe and become God-fearing, yours will be a great reward (Q. *Āl `Imrān* 3: 179).

بَلَىٰ ؕ إِن تَصْبِرُوْا وَتَتَّقُوْا وَيَأْتُوكُم مِّن فَوْرِهِمْ هٰذَا يُمْدِدْكُمْ
رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّن الْمَلَائِكَةِ مُسَوِّمِينَ

Yes indeed, if you are perseverant and patient and be God-fearing, and then the enemy comes against you instantly, your Lord will reinforce (and strengthen) you with five thousand swooping angels (Q. *Āl `Imrān* 3: 125).

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ
يَحْزَنُونَ

But as for the God-fearing, Allah will deliver them on account of their achievements: no harm shall visit them nor shall they grieve (Q. *al-Zumar* 39: 61).

يَأْيُهَا الَّذِينَ أٰمَنُوْا لَا تَأْكُلُوْا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ۗ

O you who have believed! Do not swallow interest, doubled and redoubled, and be God-fearing so that you may attain true success (Q. *Āl `Imrān* 3: 130).

وَ نَجَّيْنَا الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ

And We delivered those who have believed and were God-fearing (Q. *Fuṣṣilat* 41:18)

.... وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَ مَنْ يَتَّوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

... وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَ مَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَ يُعْظِمْ لَهُ أَجْرًا

...And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out from all hardships. And He will provide him from sources unimaginable to him. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things...and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. That is the Command of Allah, which He has sent down to you; and whosoever fears Allah and deeps his duty to Him, He will expiate from him his sins, and will enlarge his reward (Q. *al-Ṭalāq* 65: 2-5).

وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَ لَهْوٌ ۖ وَ لَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ

The life of this world is nothing but a sport and a pastime, and the life of the Hereafter is far better for those who are God-fearing. Will you not, then, understand? (Q. *al-An`ām* 6: 32)

5. UNDERSTAND THE OBSTACLES IN THE LIFE OF BELIEVERS: EXTERNAL and INTERNAL

A) External:

5.1. Satan the accursed and his deceptions (*ghurūr*), enticements (*waswasah*), footsteps (*khuṭuwāt*), seductions and illusions.

5.2. Unislamic environments and negative social media, peer pressure, traditions, cultures, systems and institutions.

B) Internal:

5.3. *Al-Nafs al-Ammārah* (the type of soul which incites or commands the doing of bad and evil deeds)

5.4. *Ittibā' al-hawā* (plural: *ahwā'*) (following the dictates of base desires) and *Shahwah* (plural: *shahawat*). Remember the hadith of the Prophet (S.A.W.) regarding four major obstacles in the life of Believers:

عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ لَا أَقُولُ لَكُمْ إِلَّا كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى
: اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

**((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ
(وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا**

‘O Allah, I seek refuge in You from knowledge which is not beneficial [harmful, anti-Tauhid, dangerous or leading people away from transcendent Truths and Realities], from the heart that is not humbly submissive and fearful (of You), from the soul that does not feel contented and from the supplication that is not responded to (by Allah)’ (Muslim, al-Tirmidhī, al-Nasā’ī)

5.5. *Ghurūr matā` al-ḥayāt al-dunyā* (deception from the enjoiments or pleasures of this-worldly life)

6. WAYS TO INFUSE *ĪMĀN* AND *TAQWĀ* IN OUR PERSONALITY AND LIFE

The different ways of infusing *īmān* and *taqwā* listed below from 6.1. to 6.10. are more relevant to the levels of individual personality and personal life, not so much to the level of work. I am concentrating only on the level of personality and personal life. The nature of work and the nature of the organisation one works in may or may not restrict the application of *īmān* and *taqwā*, depending on whether it is an Islamic organisation, or an Islamic-friendly organisation, or a secular organisation. However, in the context of an Islamic institution such as IIUM, the infusion of *īmān* and *taqwā* into the personality and personal life of the staff would directly contribute to the strengthening of the culture of integrity, good governance, transparency, accountability, cleanliness, justice, work excellence, sacrifice and team-spirit in the Kulliyah, Centre, Department, Institute or Division.

6.1. Understand the worldview of the Qur'an to obtain the God-given *Furqān* (the Divine Criterion or Yardstick) and *Nūr* (Divine Light) by which we evaluate the present realities, challenges and crises, and practise Islam as a comprehensive and holistic Way of Life (*nizām al-ḥayāh*).

6.2. Understand and imbibe the concept of *Ummah Wasaʿ* (The Community of Justice, Excellence and Balance) as the goal of the Muslim *ummah*, aim at the ultimate goal of *Al-Falāḥ* (true success and wellbeing in this world and in the Hereafter) and attainment of the *Riḍwān Allāh* (goodly pleasure of Allah SWT).

6.3. Be conscious always of *al-Ākhirah* (the Hereafter) as the Real Life (*la-ḥiya' l-ḥayawān*) and True End to be attained via *iṣlāhi* (reformational) and *falāḥī* (true wellbeing-oriented) acts in this present worldly life. We need to be motivated by the consciousness of the terrible sufferings, punishments and ignominy of *al-Jahannam* (Hell) as well as the inexplicable and everlasting happiness and true felicity of *al-Jannah*. Let the yearning for Divine *Riḍwān* (Goodly Pleasure) be our highest, noblest and loftiest activity of our *qalb* (spiritual heart) day and night.

6.4. Be careful to avoid the pitfalls of *al-Khusrān* (real loss and misery in the Hereafter) and *Sakhaḥ* (displeasure) and *Ghaḍab* (wrath) of Allah SWT as one of the characteristics of *Mu'minūn-Muttaqūn*.

6.5. Know the background of the existing social, economic, legal, political and cultural realities and contexts, and understanding them and interpret them from the worldview of the Qur'an.

6.6. Overcome the obstacles by undertaking the personal duty of *Tazkiyah al-Nafs* (purification of the self) and *Taṭhīr al-Qalb* (cleansing of the spiritual heart) as a regular spiritual *`amal* (practice).

6.7. Fulfil the social responsibilities of *Mu'minūn-Muttaqūn* as much as possible.

6.8. Develop *imān* and *iaqwā* to the level of *Maḥabbah/Ḥubb Allāh*.

6.9. Consider Kulliyah, Department, Division or Institute work or work in IIUM as an arena of *`Ibādah*, *`Amal Ṣāliḥ* and Islamic *Da`wah*. Practice *amar ma'rūf nahi munkar* as a religious and official duty, individually and collectively. The reward and motivational systems of the Kulliyah or Institute or Department and the system of staff evaluation and promotion criteria should be congruent with the values and norms of Islam.

6.10. Academic staff should assume the role of *Murabbī* (moral-spiritual guide and educator) to students and plan to produce LEADERS of *imān* and *taqwā* from the graduates. The graduates will be forever grateful to the staff for preparing and moulding them to become good leaders of integrity and *taqwā*, and Allah SWT will reward the staff abundantly for their sincere work and sacrifices.

7. CONCLUSION

After knowing the immense value of *imān* and *taqwā* in human personality, life and society, we should be looking forward to the descent of material or immaterial blessings and bounties as promised by Allah SWT. Our firm commitment, consistency, perseverance and holding fast to conditions of *imān* and *taqwā* are bound to lead us to a higher level of spiritual growth in which we shall be shielded from problems of mental distress such as depression, anxiety and fear which are reportedly to be on the rise exponentially in many so-called “developed” societies in recent

years. We need to sustain the condition of *istiqāmah* to be able to benefit from the this-worldly blessings and the greatest blessing of entrance into *al-Jannah* (Paradise) with its everlasting bliss, felicity and true happiness.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا
تَخَافُوا وَلَا
تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

(41:30) Those³² who say “Allah is our Lord” and then remain steadfast,³³ upon them descend angels³⁴ (and say): “Do not fear nor grieve,³⁵ and receive good tidings of Paradise which you were promised.

نَحْنُ أَوْلِيَؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ وَلَكُمْ فِيهَا مَا
تَشْتَهُنَّ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ^ط

(41:31) We are your companions in this world and in the Hereafter. There you shall have all that you desire and all what you will ask for.

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ

(41:32) This is by way of hospitality from Him Who is Most Forgiving, Most Merciful.” (Q.

There are many enlightening commentaries of classical exegetes on the above verse. One good commentary is the one given by contemporary Islamic thinker and intellectual, Abu'l-A`la Maududi, in his *Tafheem al-Qur'an* as translated by Prof. Zafar Ishaq Ansari. We reproduce a part of his long commentary as follows:

....The context clearly shows that in the conflict between the truth and falsehood just as the worshipers of falsehood are accompanied by the devils and mischievous people, so are the believers

accompanied by the angels. On the one hand, the companions of the worshipers of falsehood show their misdeeds seem fair to them and assure them that the tyrannical and dishonest acts that they are committing are the very means of their success and through them only will their leadership and dominance remain safe in the world. On the other hand, the angels come down to the worshipers of the truth and give them the message that is being mentioned in the following sentences.

These are very comprehensive words, which contain a new theme of consolation and peace for the believers, in every stage of life, from the world till the Hereafter. This counsel of the angels in this world means: No matter how strong and powerful be the forces of falsehood, you should not be afraid of them, and whatever hardships and deprivations you may have to experience on account of your love of the truth, you should not grieve on account of them, for ahead there lie in store for you such things against which every blessing of the world is insignificant. When the angels say the same words at the time of death, they mean this: There is no cause of fear for you in the destination you are heading for, for Paradise awaits you there, and you have no cause of grief for those whom you are leaving behind in the world, for we are your guardians and companions here. When the angels will say these very words in the intermediary state between death and Resurrection and in the Plain of Resurrection, they will mean: Here, there is nothing but peace for you. Do not grieve for the hardships you had to suffer in the world, and do not fear what you are going to face in the Hereafter, for we are giving you the good news of Paradise, which used to be promised to you in the world. (*Towards Understanding the Qur'an*.tr. Z.I.Ansari, The Islamic Foundation, Leister, UK, 2016).

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Do not, then, either lose heart or grieve: for you shall surely gain the upper hand if you are true Believers (Q. *Āl 'Imrān* 3:139).

