

THE APPLICATION OF TAQWA IN OUR SOCIAL LIFE (A CASE STUDY OF BIDA LOCAL GOVERNMENT AREA OF NIGER STATE)

BY

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Abstract

This research work intends to discuss the application of Taqwa into our Daily Life (A Case Study of Bida Local Government Area of Niger State). The concept of Taqwa into our social life, significance in the life of believers, the research work analyses how the application of Taqwa in our social life can be developed and sustained among the people of Bida Local Government Area which is done by soul purification such as Taubah (Repentance), Muraqabah (Supervision), Muhasabah (self-Evaluation) and Mujahadah (Continuous Striving) etc. And the obstacles that associated with the application of Taqwa into our social life like Nifaq (Hypocrisy), Riya'u (show off), Hasada (Envy), Hawa (Self desire), Kibru (Arrogance and Pride), Shawat (Lust) and 'Adawah (Enmity and Hatred) etc. The factors that can promote the application of Taqwa in our social life that is love of Allah and His Messenger, shunning idle speech, shunning attachment to the world, continuous remembrance of Allah, freeing the heart from malice, rancor and enmity and avoiding doubtful things. Finally, suggestions were given on how to promote the application in the mind of people of Bid Local Government Area of Niger State specifically and even the world generally.

Keywords: *Application, Taqwa, Daily life and Supervision*

Introduction

All praise is due to Allah, the first without beginning, the last without ending. The obvious with clear evidence and the Hidden without senses conception and perception. He perfected the heart by revealing to it what is right and what is wrong and he is the changer of the heart (Abdur-rahman, 1999). Salvation and immunity be conferred on our leader Prophet Muhammad (SAW) and the members of his household as well as his companions and those who have conformed, nicely to the Day of Recompense. Allah said from his command in the *Glorious Qur'an* (59:18:20): Taqwa is one of the crucial aspect of Islamic faith. It sustains faith in the heart of believers, for Taqwa has to do with consciousness or fear of God, restraint and guarding oneself from evil.

Our prophet (SAW) said:

*"..... in the body is an organ, if this organ is healthy,
the whole body becomes healthy. If its unhealthy,
the whole body becomes diseased, Alas! This is the heart.*

Allah said in a narrative that implies:

*"The whole seven heaven and earth cannot contain me
but the heart of a faithful servant is enough to contain me."*

A healthy is therefore a reflection of piety (Taqwa) and good manners, while a diseased heart is also disposed to evil and the way of Shaytan. The spirit is the essence that gives life to the heart and the whole body, the spirit enables the body to function, such as its capability to see, hear, talk, walk, eat, e.t.c.

*Allah says in the Qur'an "They ask Thee concerning the spirit
(of inspiration), say: "the spirit (cometh) by command of my Lord of
Knowledge it is only a little that is communicated to you, (O men)." (Q17:85)*

When the heart is removed from the body, the body becomes useless.

Taqwa is the prerequisite for a person who want to live his life by certain principles, whether they are religious or not, and he is to have a clear direction in order to move towards a specific goal. In doing so, he is to protect himself against transitional desire inconsistent with his goals and principles. It is observed that hearts of the believer are being overtaken by the philosophers and western civilization (Abdur-rahman, 1999). They permit

things which Islam has prohibited such as alcoholism, interest, un-Islamic dressing, being in privacy with a non-Mahram woman. They turn over their faces upon things which Islam has permitted such as divorce, priority of wives, turbaning (official coronation) and so on. Therefore, we should not follow our desire but the desire of Allah (Imtiaz, 2000). If we refused or failed to follow the desire of the Almighty Allah, the society will run into chaos, there will be anarchy in the society. To avoid these, Taqwa is necessity. Surely, if we maintain and exercise the fear of Allah in all aspects of our life, God will open all kinds of blessing from heaven and hearth.

*“If the people of the town had but believed and feared
Allah we should indeed have opened out to them
(all kind of) blessings from heaven and earth but they
rejected (the truth). End we brought them book for misdeed.” (Q7:96)*

In line with the above verse, the researcher deemed it necessary to carry out a study application of Taqwa into our social life among the people of Bida Local Government Area of Niger State to find out the problems and solutions to the ways they applied Taqwa to their social life and according to the teachings of Qur’an and Sunnah (Imtiaz, 2000). It is obvious and cleared that to find out how to apply Taqwa (Application of Taqwa in our social life among the people of Bida Local Government Area of Niger State that can be developed and sustained. And it is already encompassed in the Qur’an where Allah emphasized and said:

*“O ye who believe ! Fear Allah as He should be feared,
and die not except in a state of Islam.” (Imran” 102)
Also, Allah said: And how would they deny faith while unto
you are rehearsed the signs of Allah, and amongst you lives the
Messenger. Whoever holds firmly to Allah will be shown a way that is straight (Q3:101).
“fear the fire, which is repaired for those who reject faith” (Q3:131).*

Taqwa as God Consciousness or Fear of Allah:

Taqwa is the Islamic concept having self-restraint. It is used “251” times in the Glorious Qur’an as either a noun or a verb (Imtiaz, 2003). The term “Taqwa” comes from the Arabic root “wa-qa-ya” which means “protection” or “support”. Taqwa is not mean to a “fear” or “avoidance”, but because having fear is a prerequisite to protecting oneself from something and to avoid it, it may sometimes refer to has fear. Moreover, since protection from something requires a feeling of fear alongside it, it may in some cases metaphorically refer to “avoidance or “fear”. Both meanings are accurate although there in no evidence to confirm that this metaphorically means “fear” or restraint”. Those who practice self-control by refraining from acting upon desires that require patience and resolute attitudes are called” *Muttaqoon*” which is an Arabic term for “those who practice Tafwa.” According to the Qur’an, the word “Taqwa” means “fear of God.” In Islamic concept, the fear of God is the same as to love, it means the fear of offending God or doing something or anything wrong that will forfeit good pleasure (Imtiaz, 2003). The fear displeasing the one you love just as two friends who are in love with each other, will do everything humanly possible to promote their love, their togetherness and to avoid any action that will displease each other. Allah said:

*“This is the book, in it, is guidance sure,
without doubt, to those who fear Allah.” (Q2:2).*

It is very important to note that acquisition of Taqwa (fear of God) is guarantee of success, prosperity and provision for the hereafter. This is reflected in.

*“And he who obey Allah and His Apostle, and fears
Allah and he is carefully (his duty to) him.
These it is that are achievers (Q24:52).*

That is the reason why Allah further declared the meaning and uses of Qur’an in Summary form that Qur’an stated:

*“O mankind there hath come to you an admonition
from your Lord and a healing for the (disease) in your
hearts, and for those who believe, a guidance and mercy.” (10:57).*

The concept of Taqwa here is not only to fear Allah but to move closeness and have the injection and medicine of our general diseases that is in our mind (inner body) that cannot be seen in care by the doctors but the only Qur'an (Allah in His Mercy). Both here and the hereafter. According to the Prophetic Hadith:

“Whoever fear Allah (Taqwa), Allah will protect him and who reliance on Him (Allah) He will be adequate for him.”

Taqwa as Restraint or Guarding Self from Evil

Islamically, the *Glorious Qur'an* declared and signifies restraint or guard through the uses of the word Taqwa one's sensory organs such as eyes, hand, tongue ears and heart from evils and also guarding of oneself from any source of harassment or pain in the hereafter and from acts of disobedience to the creator.

“The day, we set a seal upon their mouths, and their hands shall speak to us, and their feet shall bear witness of what they aimed.” (Q36:65)

Even if mouths will speak the truth, Allah will not allow it to do. This is supported by another verse.

“Day, when their tongues their hands and their feet will bear witness against them as to what they did (their actions).” (Q24:24).

This indicates that faculties are made for us to make use of them in accordance with the teachings of Qur'an and Sunnah of the Prophet (SAW). In addition to the above, says:

“When it is say to him, fear God, he is led by arrogances (more) crime, enough for him is hell. An evil bed indeed (toile on) (Q2:206)

Taqwa as Righteousness, Piety and Good Conduct

According to the Qur'an uses of the word Taqwa, it signifies righteousness, good conduct, piety and so on. This has to do with proper relationship of the believers with God and also believers' relationship with entire mankind. Allah says in the Qur'an

“Its is not righteousness to you turn your faces towards east and west. But it is righteousness to believe in Allah and the last Day, and the Angels, and the Books, and the messengers, to spend of your substance out of love for him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask and for the ransom of slaves. To be steadfast in prayer and give Zakat, to fulfill the contract which you have made, and throughout all periods of panic such are the people of truth, the God fearing.” (Q2:177).

From the above verse, the description of righteous man begins with the basic Islamic belief and doctrine which form the source and basis of actions (Abu-Ameera, 1999). The righteous man should make his sincere motive love for his fellowmen for the sake of Allah. It is also cleared from the above verse that righteousness includes the following:

- i) Our faith should be true and sincere;
- ii) That we must be prepared to show it particularly in deeds of charity and kindness to our fellow men;
- iii) That we must be steadfast and unshakeable with our faith in all circumstances, and;
- iv) That we must be good citizens supporting charitable institutions and social organizations.

Obstacles Associated with the Application of Taqwa in Our Social Life

These obstacles include the following:

- 1) Non-purification of Heart: some believer's heart are being overtaken by the philosophy and Western Civilization. The 27th Hadith of An-Nawain says:

“On the authority of Annawas bn Sam'an who said: the Messenger of Allah (SAW) said: righteousness is good character and sin is that which confuses your heart about which confuses do not want people to know.” Transmitted by Muslim.

The heart is not overtaken by the cardinal principles of Islam cannot apply Taqwa accordingly. Is it also clear that the believers who possess sound heart cannot even display his sinful acts openly (Muraina & Owoyale & Kirti, 2022; Muraina, Saleh & Abubakar, 2020).

2) Deviation from Qur'an and Hadith: Another obstacle that associated with the application of Taqwa is that of deviation of the believers from the Qur'an and the teachings of the Prophet Muhammad (SAW).

At the societal level, the rules and regulations that governed the entire society is not based on the cardinal principles of Islam (Abu-Ameera, 1999). The system of ruling the society is based on the man-made constitution which gives the disbelievers wrong idea about the Qur'an and Hadith, the adoption of constitution weaken the application of Taqwa in the life of the believers says;

"..... this is the book, in it is guidance, without doubt, to those who fear Allah." (Q2:2)

From the above, we understand that the Qur'an is a source of our guidance. In the present dispensation, the Qur'an is not taken by the Muslim as a source of guidance and this contribute a lot obstacle that associated with the application of Taqwa in our society.

Development and Sustenance of Taqwa

As already started, Taqwa I a state of mind which has to do with God consciousness, restraint or guarding of one's sensory organs such as ears, eyes teeth, heart etc. from evil (Muraina & Owoyale & Kirti, 2022; Muraina, Saleh & Abubakar, 2020). It is also has to do with good conduct, righteousness, piety and so on. It can be attained through, acquisition of experience and training. Taqwa is necessary for the promotion growth, development and successful life of any believer to understand the ways and means by which it can be developed and sustained in the life of believers (Abu-Ameera, 1999). The following three (3) stages may be stated as stages for the promotion, development and sustenance of Taqwa. These are:

- i) **Iman or Faith;**
- ii) **'Amal (Action or Worship); and**
- iii) **Ihsan (good conduct).**

i) IMAN (FAITH):

"The believers are only those who believe in Allah and his Apostle then they doubt not and struggle hard with their wealth and their lives in the way of Allah, They are the truthful ones." (Q 49:15).

The above verse shows that when a person believes in Allah and His Messenger without any doubt to any teaching of the Qur'an and Sunnah, it is then that he can be called true believer.

Also, says:

"Who believes in Allah the latter day and whoever is careful of his duty to (fear) Allah, he will make for him any outlet." (Q65:2)

And next to the above verse continues to explain that in Qur'an Chapter 65 Verse 3.

ii) AMAL (ACTION OR WORSHIP).

"And I have not created the Jinn and the men except that they should serve me, I do not desire from them any sustenance and I do not desire that they should feed me. Surely, Allah is the bestower of sustenance, the Lord of power, the strong." (Q51:56-58),

"Behold, Thy Lord sad to the angels: I will create a vicegerent on earth." They said: "wilt thou place therein one who make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" "He said: "I know what ye know not." (Q2:30).

"Whoever work righteousness whether male or female while he (or she) is a true believer (of Islamic monotheism) verily, to him we will give a good life (in this world with respect, contentment and lawful provisions). And we shall pay them certainly a reward in proportion to the best of what they used to (i.e paradise in the hereafter) (16:97)

iii) IHSAN (GOD CONDUCT): it is an Arabic word which means excellent work, good behavior, virtuous conduct, humbleness and submission to the will of God. It can also be defined as the realization of one's

relation to Allah as symbolized by action and submission in the Prophetic tradition on how it explained “Ihsan” Hadith (2) of An-nawawi’s collection stated:

“Tell me about what is an “Ihsan”? It is that you should serve God as though you are seeing Him, for though you cannot see Him, yet he sees you.”

Allah says:

“Let there arise out of you a band of people inviting to all that is good enjoining what is right, and forbidding what is wrong, they are ones to attain felicity.” (Q3:104.)

“Behold! Verily in the friends of Allah there is no fear, nor shall they grief; those who believe and (constantly) guard against evil; for them are glad tidings, sin the life of the present and the Hereafter, no change can there be in the words of Allah. This is indeed the supreme. felicity.” (10:62)

Application of Taqwa in Bida Local Government

The people of Bida Local Government Area of Niger State are Nupe speaking people and their religion is Islam. The area is divided politically into fourteen (14) wards (Abul-Hassan, 1982; Suleiman, Muraina & Suleiman, 2019). There are other tribal group such as Hausa, Yoruba Ibo, Gbagi, and so on who have since settle in those areas surrounding the local government headquarter (Bida) while there are many un-Islamic Practices going on within the local government Area:

Within the local government area, one can see Youth engaging in an unislamic social behaviors, such as alcoholism, stealing, fornication, drug addiction and even with this common social network and so on.

ALCOHOLISM: you do find Youths at police stations and Army barracks of the local government area taking all forms of alcoholic drinks. This is an unislamic. Allah says:

“O you who believe ! intoxicants and gambling sanitizing to stones, and (divination by) arrows are an abomination of satan’s hand work. Eschew such (abomination) that you may prosper.” (Q5:90)

While the Prophet Muhammad (SAW) said:

“Every intoxicant is a bear and every bear is forbidden.”

MIXED DANCING: Islamic teachings are always consistent. Allah says

“Do not go near adultery, for it is an indecent (deed) and an evil way.” (Q17:32).

The Prophet (SAW) said:

:No any adultery committing fornication while during it as a believer”.

Again he said:

“Whoever commit adultery, they will also do to him/her even with the fence of his house.”

UNISLAMIC DRESSING: Islam makes it haram for woman to wear clothes which failed to cover the body and which are transparent, revealing what is underneath. It is likewise haram to wear tightly felting clothes which delineate the part of body (germane parts) especially those parts which are sexually attractive. Allah has ordained woman to draw their veils over their bosoms and not display their beauty except to their husbands, fathers and sons.

Taqwa in Economic Life of Bida Government

It is common to see unlawful transactions in the three (3) major markets (i.e. Old, new and small markets) within the local government area (Abul-Hassan, 1982). The commonest grains in these markets are rice, beans, millet, maize and yam. You can also found other items that can be measurable like gari. It is easy to see unfried gari and rice in the markets selling to the consumer. Here consumers are being cheated within a few days; the items would dry in the hands of consumers whereby the quality would be reduced.

With small middle or loose ones instead of normal middle, bearing the price of the normal middle and only due to stranger who does not understand their deal. However, the seller will there on cheat buyer (consumer). This type of selling buying is an unislamic.

“O you who believe: eat not: up your property among yourselves in vanities but let there among you traffic, and trade by mutual good will not kill (or destroy) yourselves for verity, Allah hath been to you must merciful (Q4:29).

From the above verse we understand that Islamic transaction should be with mutual content of the two parties that the benefit of one party should not be a loses to other. The verse also warn that, we should not kill ourselves: that a person who make someone else suffer for his own benefit is in effect shedding his and opening the door for other to do the same to him. This leading to own eventual ruin (Abul-Hassan, 1982). Another economic system is operation of the principal that Allah is the sole owner of this universe and the hereafter. He makes it very clear that men are all equal and natural resources were created by Him and given them all. They are beneficence, users, trustees, and vicious like *Ghanimah, Jizya, Kharaj, Wassiyah, Waqf, Sadaqah etc.* Even with there transactions (economic) Qur’an says:

“O you who believe: eat not: up your property among yourselves in vanities but let there among you traffic, and trade by mutual good will not kill (or destroy) yourselves for verity, Allah hath been to you must merciful (Q4:29).

That you believe in Allah and this messenger, and That you strive (your utmost) in the cause of Allah with your wealth and your persons that will be best for you. He will beautiful measuring in gardens of eremite that is in indeed the supreme Triumph.

“Allah hath purchased of the believes their persons their goods; for theirs (in return) is the Garden.(of paradise) (Q9:111)

The above verse that Allah uses some words such as purchase and bargain is just to borrow words and use it in another meaning. These words are: One for striving Taqwa, love to God Allah’s Friend and protection from hellfire and soon but with all there, Allah stress in this commandment that:

*“But Allah permitted trade and forbidden usury (Q2:275)
“O you who believe ! Fear Allah and give up what remains of your demand for usury; if you are indeed believers.” (Q2:278)*

Allah states that He destroys Riba, either by removing this money from those who embezzled it or by depriving then to be Riba, Allah will torment them in this life punish them for it in the day of resurrection.

Taqwa in Political Life of Bida Local Government

The administrative matters of the local government is based o the western Democratic system of government which is not honestly and competence but based on bribery and corruption. Allah says:

“O you who believe ! fear Allah and make your utterance straight forward; that ye may make your conduct whole and sound and forgive your since: he that obey Allah and His Messenger, has already attained the great victory.” (Q34:70-71)

And in another verse, Allah confirm that:

“And he who brings the truth and he who confirms (and support) it such are the man who do right (Q39:33)

If we can emulate the truth teachings of the Qur’an and Sunnah, we will get to the right direction (both the leader and the led). This is because Allah is in our minds and we know that one day we are going to be accountable for our deeds and actions (Ali, 1982). The judiciary system is not completely Shari’ah in system but partially Shari’ah. The expressions of opinion by the people are not paying attention to adequately.

In Islamic Political theory, sovereignty belongs to Allah:

“To him belongs the dominion of the heavens and the earth: it is He who gives life and death, and He has power over all things.” (Q57:2)

It is also mentioned in another verse:

“Blessed be He in whose hands is Dominion, and He is over all things hath power.” (67:1)

The Islamic state must be founded upon the law laid down by Allah (SWT) through the Prophet Muhammad (SAW)’s guidance. Islam preaches the idea of true democracy. In Islamic democracy, the sovereignty belongs to Allah and it is the government of Allah conducted by the Muslim either elected or selected on the bases of competence and honesty (Ali, 1982). To the welfare of the whole humanity, all the administrative matters should be conducted according to the Shari’ah and those questions about which these are not explicit injunction in the Qur’an Hadith be settle by the consensus opinion among the Muslim there selves. In Islam system, both male and female have equal right to express their opinions. They must be giving fair hearing.

Recommendations

In this light of the findings of this research work, the following are recommended action to promote Taqwa into our social life to the minds of people of Bida Local Government Area of Niger State.

- i) Implementation of Islamic law, this can promote the application of Taqwa in the mind of people. The implementations from traditional rulers in the companies against immorality, it can also promote the fear of Allah in the minds of the people of Bida Local Government of Niger State.
- ii) An enlightenment campaign, preaching and counseling programs should be extended to the traders so that they can have Taqwa in dealing with their customers.
- iii) Workshops should be conducted for the young or youths who spend their times in schools, bricklayers, ministries, police and army barracks taking wine cigarette on Taqwa in whatever they do in this earth.
- iv) By encouraging love and brotherhood, this principle is entrenched in all aspects of Islamic and servants of one sees believers a children of a single parent and servants of one lord.

Conclusion

Taqwa is defined as a garment in that it protects the body from the cold and hot weather in the same way, a protects people. In the Qur’an after mentioning the cloth for body, it is stated: (Q7:26): Taqwa is also defined as an act through which human creature have the fear of the creator during his living on this earth. Muslim are expected that anytime they are doing or acting on anything on this earth, the fear of Allah (i.e Tafwa) should be their watch-word.

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