

## ***Al-Khawf* (fear), its Types and its Proof**

ودليلُ الخوفِ قوله تعالى: ﴿ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ۗ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ ﴾

آل عمران: ١٧٥ ﴿١٧٥﴾

And the proof for *Al-Khawf* (fear) is His saying, He the Most High:

**That is just Satan, he incites you to fear his allies. So do not fear them, but rather fear Me if you are truly believers [3:175]<sup>15</sup>**

[15]:

*Al-Khawf* (fear) is a type from the types of worship, and it is an act of worship of the heart, just the same as is the case with *al-Khawf* (fear) and *al-Khashyah* (awe) and *ar-Raghabah* (fervent desire) and *ar-Rabbah* (dread) and *ar-Rajaa'* (hope and longing) and *at-Tawakkul* (trust and reliance) – all of these are acts of worship of the heart.

*Al-Khawf* (fear) is apprehension of something unpleasant, and it is of two types:

*Al-Khawf-ul-Ibaadah* (fear which is worship) and *al-Khawf-ut-Tabee'ee* (natural fear).

**The first type:** *Khawf-ul-Ibaadah* (fear which is worship), directing this to other than Allaah is *shirk*, and that is that a person fears someone other than Allaah with regard to something which no-one besides Allaah is able to do, such as his fearing someone being able to cause him to become ill, or being able to take his soul, or to cause his child to die, as is done by many of the ignorant people. They fear regarding their wives' pregnancies and for their children, from the *jinn*, they fear sorcerers, they fear the dead, and so therefore they do actions involving *shirk* to free themselves from this fear. So this is something which no-one is able to do but Allaah, illnesses and death and bringing provision and cutting off life-span, these matters, no-one is able to do them except Allaah the Mighty and Majestic, and likewise sending down blessings or other than that. These matters cannot come about except from Allaah the Mighty and Majestic, so if he fears anyone with regards to anything which only Allaah can carry out, then this is major *shirk*, because it is diverting a type of worship to other than Allaah the Mighty and Majestic. Like those who fear the graves and of the tombs and of the *jinn* and of the devils that they can strike them with evil or cause some harm to descend upon them, and so therefore they go and perform actions of nearness to these things to repel their harm, or out of fear of them – this is major *shirk*. He says, "I fear, if I don't make a sacrifice for him, that he will afflict me with something, or afflict my children or my wealth, or the like of that, just as was said by the people of Hood:

﴿ إِن تَقُولُ إِلَّا أَعْتَرْنَا بِسُوءِ ۗ هُوْد: ٥٤ ﴾

**All that we say is that some of our gods have struck you with evil [11:54]**

They threatened him with their gods and they tried to make him fear their objects of worship.

﴿ قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُ وَأَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾  
 مِّنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِن دَابَّةٍ إِلَّا هُوَ  
 ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٦﴾ هود: ٥٤ - ٥٦ ﴾

He said, “I call Allaah to witness, and you should bear witness, that I am free of whatever you associate in worship along with Him. So plot all of you against me and don’t give me any respite. I have placed my reliance upon Allaah, my Lord and your Lord.” [11:54-56]

This is *tamheed*, he challenges them, all of them, them and their idols.

﴿ مِّنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ هود: ٥٥ ﴾

So then all of you plot against me, and then don’t give me any respite [11:55]

Don’t give me some time, rather plot against me from this moment, and they were not able to do anything against him, rather Allaah aided him against them.

So the person who fears other than Allaah with regard to things that only Allaah can do, then he has committed major *shirk*, and this is called the fear which is worship, and the fear which is *shirk*. Many people have fear of the graves, or of the *awliyaa’* (the beloved and obedient servants of Allaah), they fear Satan, they fear the *jinn*, and therefore they do acts of devotion, putting forward offerings for them, putting forward sacrifices for them, and making vows and giving foods, and other than that, such as throwing money upon their tombs in order to be saved from their evil, or to attain something of their good. Then this is *khanf-ul-ibaadah* (fear which is worhsip).

**The second type:** *al-Khanf-ut-Tabee’ee* (natural fear): and it is that you fear something which is clear and apparent which is able to do that which you fear from it, such as your fearing a snake or a scorpion or an enemy, these are matters which are clear and visible and are well-known matters, so fearing them is not called *shirk*, this is natural fear of something which is apparent and known, because you are fearing a means which is clear and apparent, and something which it is desirable for you to protect yourself from and take precaution against, so therefore you take up weapons, you take up a stick to kill a snake or a scorpion, and to kill a wild animal, because these are matters which are felt by the senses, and they contain well-known harm. So if you fear them, then this is not called *shirk*, rather it is called natural fear.

And therefore Allaah said with regard to Moosaa ‘*alaihissalaam*:

﴿ فَخَرَجَ مِنْهَا خَائِفًا ﴾ القصص: ٢١

**So he departed from it in a state of fear [28:21]**

Meaning from the city

﴿ خَافِيًا يَتَرَقَّبُ ﴾ القصص: ٢١

**Fearful, looking about [28:21]**

Having fear of his enemies, because he had killed one of them.

And he *'alaibissalaatuwassalaam* fled to Madyan, and he was on the lookout, and he was fearing that they would catch him, so this is natural fear. However, a person needs to learn to seek shelter and protection in Allaah the Mighty and Majestic and to take hold of the means through which he can repel harm, and he relies upon Allaah the Mighty and Majestic and has reliance upon Allaah. He the most High said:

﴿ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾ آل عمران: ١٧٥

**So do not fear them (the allies of Satan) but rather fear Me if you are truly believers [3:175]**

This aayah is in the soorah Aal-i-Imraan in the story of the Prophet *sallallaahu'alaibimasallam* along with the people of *shirk* on the day of Uhud, when the people of shirk threatened them and said, "We will return to them and wipe them out." So therefore Allaah the Majestic and Most High says:

﴿ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ. فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾ آل عمران: ١٧٥

**That is just Satan, he incites you to fear his allies. So do not fear them, but rather fear Me if you are truly believers [3:175]**

This warning and this threat was just from Satan, meaning he tries to cause you to fear his allies, or to cause whoever will submit to him to fear, from the people and to fear him. Then he will gain ascendancy over them.

### ***Ar-Rajaa'* (hope and longing) and its Proof**

ودليل الرجاء قوله تعالى: ﴿فَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

﴿١١٠﴾ الكهف: ١١٠

And the proof for *ar-Rajaa'* (hope and longing) is His saying, He the Most High:

**So whoever has hope in the meeting with his Lord and in His reward then let him perform righteous actions and not associate anyone in worship with his Lord [18:110]<sup>16</sup>**

[16]:

His saying, He the Most High, “*man kaana yarjoo*”: meaning he has hope for the reward of Allaah the Mighty and Majestic and in seeing Him openly on the Day of Resurrection, whoever has hope in seeing Allaah openly with his eyes on the day of resurrection, then let him perform righteous deeds, he should carry out the means which will enable him to attain this goal, which is the reward of entry into Paradise and of being saved from the Fire and of looking upon the Face of Allaah – this necessarily follows on, because whoever enters Paradise, then he will see Allaah, the Mighty and Majestic.

﴿فَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا﴾ الكهف: ١١٠

**So whoever has hope in the meeting with his Lord and in His reward then let him perform righteous actions [18:110]**

This shows that hope alone is not sufficient, rather there must be action, as for your just having hope in Allaah, but you do not act, then this is to abandon the use of the means. So praiseworthy hope is that which occurs along with righteous action. As for hoping which is not praiseworthy, then it hope which does not have righteous action along with it. And righteous action is that which fulfils two conditions:

**The first:** is that it is done purely and sincerely for Him, the Mighty and Majestic.

**The second:** is that it is done following the Messenger *sallallaahu‘alaibiwassallam*.

So an action will not be righteous unless it fulfils these two conditions: that it is done purely and sincerely seeking the Face of Allaah, it does not contain any *shirk*, and that it should be a correct action, done upon the Sunnah of Allaah’s Messenger *sallallaahu‘alaibiwassallam*, not containing innovation. So if the two conditions are met then it will be a righteous action, and if any condition is missing, then it will be a corrupt action, it will not benefit the person who does it.

So action which contains *shirk* will be rejected for the person, and likewise action which contains innovation, it will be rejected for the person. He *sallallaahu‘alaibiwassallam* said:

من عمل عم لا ليس عليه أمرنا فهو رد

**“Whoever does an action which is not in accordance with our affair, then it will be rejected”<sup>28</sup>**

So this aayah contains *ar-Rajaa'* (hope and longing), and that it is an act of worship to Allaah the Mighty and Majestic. And it shows that hope will not be correct except along with righteous action.

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<sup>28</sup> Reported by al-Bukhaaree in disconnected form straight after hadeeth 7350, and reported by Muslim as hadeeth 1718/17 from a hadeeth of 'Aa'ishah *radhiyallaahu'anhaa*. And also reported by al-Bukhaaree in connected form as hadeeth 2697 and Muslim as hadeeth 1718/17 from 'Aa'ishah *radhiyallaahu'anhaa*, that she said, Allaah's Messenger *sallallaahu'alaibihwasallam* said, “Whoever introduces into this affair of ours that which is not from it will have it rejected”.