



# FEAR OF ALLAH

in the light of the  
Quran, the Sunnah and  
the predecessors

Imam Ghazali, Imam Ibn  
Qayyim and Ibn Rajab  
Hanbali

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**Imam Ghazali, Imam Ibn Qayyim  
and Ibn Rajab Hanbali**

**compiled by Abu Maryam Majdi Fathi  
Al-Syed**

**Translated by Molana Mohammed Amin Kholwadia**

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## **TRANSLATOR'S NOTE**

I have maintained a literal translation of the text as far as possible. Where it was not possible, I have paraphrased the pertinent text without altering the meaning. Honorofics have been inserted in Arabic for all prophets and companions; (ra: May Allah have mercy on them) has been used for others.

Mohammed Amin Kholwadia,  
Streatham, London,  
Sha'ban 1415/January 1995



## FEAR OF ALLAH

### *Introduction*

All praise is due to Allah; good results are for the God-fearing and peace and salutations be upon the Imam of guidance and the best of the pious: Muhammed and on his followers, who are the stars of direction and the landmarks of piety.

Taqwa - the fear and reverence of Allah - is the best provision for the Hereafter. Allah says: '**And make provisions, for the best provision is taqwa. Fear Allah O people of intelligence.**' (Surah Baqarah: 197)

So the intelligent person is one who remembers this and lives by it because he knows that he is about to face a day in which wealth and children will not be of any help, unless he himself has a secure heart.

Man will have to face Allah with his actions even though he (man) may have been given all the temporary pleasures of this life like health, wealth, prestige and power. If he produces good deeds, he will be presented with a paradise that is wider than the heavens and the earth and one that is far superior in pleasure than the world. However, if he turns up with bad deeds, he will be confronted with a fire which will be lit with humans and stones (idols) and one that is far more severe than all the miseries and punishments of this world.

Taqwa as explained by Ali ؑ is to fear the All-Mighty, to act upon the Quran and to prepare for the ultimate journey. These are the three succinct principles of taqwa. Fear of Allah is the peak of wisdom and the jewel of faith. Allah says: '**From amongst His servants, only those who know fear Him.**' (Surah Fatir: 28) It is not enough to fear Allah without actually obeying His commands because real fear causes evasive action and that is what meant by following Allah's guidelines.

The best action is to apply the Quran with its proper dictates and inferences. This is also the only way to prepare for the ultimate journey, for death and separation. This small booklet covers the accounts of our predecessors who excelled in being close to Allah through taqwa, admiration, sincerity in worshipping Allah and their indifference towards the world and its glitter. They based their line of action on the Quran and the Sunnah. Majdi has gathered the material for this work and presented it to us so that we may learn how to fear and serve Allah. May Allah reward him for his efforts. Ameen.

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College of Darul-Uloom,  
14 Rajab, 1406.

## **The author's introduction.**

All praise is due to Allah: We praise Him, seek His help and ask Him for forgiveness. We also seek refuge from the evil of ourselves and from the adverse consequences of our actions. Whomsoever Allah guides, there is no one to misguide him and whomsoever He misguides, there is none to guide him. I testify that there is no deity except Allah and I testify that Muhammed is His servant and messenger.

Allah says: 'O you who believe! Fear Allah as he is supposed to be feared and do not die unless you are in the state of submission.' (Surah Ale Imraan: 102)

**'O you who believe! Fear Allah who has created you from a single soul and then created from that its mate and then from them disseminated many men and women. Fear Allah in whose name you plead with each other and respect your relatives. Allah is forever a guardian over you.'** (Surah Nisaa: 1)

**'O you who believe! Fear Allah and speak the truth for He will improve your actions for you and forgive your misgivings. Who ever obeys Allah and His messenger has indeed attained great success.'** (Surah Ahzaab: 70/71)

The most truthful word is the Book of Allah; the best example is that of Muhammed ﷺ; the worst affairs are those that are created (arbitrarily). All those are innovations and every innovation is a misguidance and all misguided actions are in the fire.

Today, when people listen to accounts of death, the grave and the Hereafter, they are unmoved and totally indifferent. The words Paradise and Hell no longer serve as a wake up call. This is simply because fear has left the hearts of people. The world has become the life-consuming worry and the net gain of their knowledge. This has made them subservient and consequently they have perished behind this world. Their hearts have died



before their bodies and as a result, they have lost both worlds.

Our predecessors, with all their knowledge and piety, used to fear Allah tremendously. So much so that tears would fall inadvertently and their feet would swell because of their long nights on the prayer rugs. They feared and revered Allah all the time: privately, publicly, in happiness and in sorrow.

That's right our servant of Allah. They took advantage and made the most of their spare time so that they would earn the ultimate success. They did not allow the world to distract them from investing a few stingy moments for everlasting comfort. That's right! They knew that whatever was meant to come would come and that the distant was that which did not come. Death would come with its anxieties and turmoil; the grave would appear with its nerve-racking experience; the trumpet would be blown and the Day of Judgement would come down with all its hair-raising realities.

So think, O servant of Allah, and take heed of the fact that those who fear Allah in this world will be spared the fright of those moments and that those who were oblivious to Him will lose out. **'Certainly you were adverse to this (moment of death), so now that We have raised the curtains from you, your sight is sharp and keen.'** (Surah Qaaf: 22)

Yazid Ar-Ruqashi (rahmatullah alaihi) used to tell himself: 'O Yazid: Who will perform salat (for you) after you and who will fast for you? Who will seek your Lord's pleasure for you? O people can't you cry for yourselves? Don't you know that death is looking for you? That your home is the grave; your bed is the earth and your friend is the worm in the grave? Despite all this, you still have to face the greatest fright (the second blowing of the trumpet).' Yazid would then weep.

This book has details of the predecessors feared Allah. O servant of Allah! Think about the details carefully and try

to emulate them. May Allah accept this effort with His Kindness. Ameen.

Abu Maryam: Majdi ibn Fathi Syed.

## PROLOGUE

The literal and legal (Islamic) definition of **Khauf** (Fear):

### 1. The literal definition:

Ibn Manzoor (ra) has stated that the Arabic word KHAUF means fear in its intransitive form. In its transitive form it means to frighten<sup>1</sup>.

Qurtubi says that Khauf is fright and alarm in the future in its intransitive form. In its transitive form it means to alarm and frighten.<sup>2</sup>

### 2. The legal definition of Fear:

We have to realise the Islamic meaning of Khauf from the elements of fear and alarm caused by humans, ferocious animals and by Allah All-Mighty. Here, we mean fear of and from the Being of Allah and His Presence. However, we find a remarkable difference and that is when humans fear the creation they run away from that which they fear and dread meeting it. In contrast, when man fears his Creator he seeks refuge in Him and begins to obey Him. This is the awe of Allah which is quite apparent in the verse: 'So run (escape) towards Him...'<sup>3</sup> Ibn Abbas (rd) explained this verse as meaning: 'Run towards Him through repentance; escape from Him to Him and obey Him.'

Fear of Allah comprises fear of Hell, crying through apprehension of Allah's Presence and remorse for not fulfilling all the duties towards Him. This kind of fear is good because it is positive and creates a positive reaction which leads towards loving Allah and abstaining from evil. This attribute of fearing Allah is one of perfection just as loving Allah is an act of perfection, i.e. it illustrates the might and perfection of Allah. It is unlike fear of the creation where being frightened is considered (and is) a sign of imperfection and weakness. Abu Qasim (ra), the

<sup>1</sup>Lisaan ul Arab: 2/ 1292

<sup>2</sup>Tafseer Qurtubi

<sup>3</sup>Surah Dhariyat: 50

wise man, used to say: 'Whoever fears something runs away from it, and whoever fears Allah runs to Him.'<sup>4</sup>

Abu Hafs (ra) said: 'Khauf is the whip of Allah that disciplines those who desert Him. Khauf is a lamp in the heart: a person can see by its light what is good and what is evil. Everybody who fears creation runs away from it. Those who fear Allah run to Him.'<sup>5</sup>

Ibn Qayyim (ra) said: 'Escaping means to run away from something to something. There are two kinds of escape: one of the fortunate and the other of the unfortunate. The unfortunate run away from Allah, not to Him. The fortunate run to Him. As for running away from Him to Him, that is the escape of His friends.'<sup>6</sup>

<sup>4</sup>Ihya ul Uloom: 4/153

<sup>5</sup>Madiriij Salikeen: 1/550 and the Qushairiyah Epistles

<sup>6</sup>Ibid: 1/504

### **The virtues of the station of Khauf**

Ibn Qayyim (ra) says: Khauf (fear) is one of the highest posts on the highway and most prolific for the heart. It is incumbent upon every Muslim (to fear Allah). Allah says: **'Do not fear them, but rather fear Me if you are indeed believers.'**<sup>7</sup>

**'And Me alone should you fear.'**<sup>8</sup>

Allah has praised and commended those who fear Him: **'Those who become apprehensive out of His fear...they are the ones who race in goodness and win.'**<sup>9</sup>

So the positive and recommended fear is that which bars man, the individual, from haram (the forbidden). Fear beyond that is in danger of leading a person to despondency which is forbidden.<sup>10</sup>

<sup>7</sup>Surah Ale Imraan: 175

<sup>8</sup>Surah Baqarah: 40

<sup>9</sup>Surah Al-Mo'minoon: 57-61

<sup>10</sup>Madirij Salikeen: 1/548

## CHAPTER ONE

### Merits of fear in the Quran and Sunnah.

#### Section One

From the Quran:

Allah says: **'And he who fears his Lord's rank will have two gardens (in Paradise).'**<sup>11</sup>

Mujahid (ra) and Ibrahim Nakha'i (ra) both said that this refers to a person who thinks about committing a sin but doesn't go through with his thought because of Allah's fear. Muhammed ibn Ali Tirmidhi (ra) added that this person will have a garden for his fear and one for leaving the desire (to commit sin). Ibn Abbas (rd) commentated on this verse and said that: 'the one who fears his Lord imagines that he will be in front of Him on the Day of Judgement So he prevents himself from following his desires; does not give preference to the world over the Hereafter; knows that the Hereafter is better and everlasting; fulfils his duties and abstains from the haram. Then, he will receive two gardens with his Lord.

Abu Bakr ibn Abdullah ibn Qais (ra) reported from his father that the Prophet ﷺ said: 'The utensils and everything else of one garden will be of silver utensils and the other garden will have gold. The only barrier separating people from seeing their Lord will be the Curtain of His Pride over His Face in the Paradise of Adan.'<sup>12</sup>

Allah says: **'And as for he who fears the rank of his Lord and prevents his self from desires, Paradise is certainly his abode.'**<sup>13</sup> Ibn Kathir (ra) says that this person fears standing in front of Allah; fears His

<sup>11</sup>Surah Rahman: 46

<sup>12</sup>Bukhari

<sup>13</sup>Surah An-Nazi'aat:40

command within him and pushes his self back to obeying Allah.<sup>14</sup>

Allah says in Surah Al-An'aam (15): **'Say O (Muhammed): I fear the punishment of a tremendous day, if I disobey Him.'** Qurtubi (ra) commented that this is because fear is preventative and shields the one fearing from the feared.<sup>15</sup>

In Surah Insaan (Dahr) Allah says(10): **'We fear from our Lord a day of frowning and woe.'** Ibn Kathir (ra) says that this is in the hope that Allah will protect them on that day and show them His Grace.<sup>16</sup> This is the state of those who fear Allah that they work for Him in the hope that they will be delivered on the Day of Judgement with pardon. Our plight is that we work to reap the rewards of this world. What will happen if we don't serve Allah at all?

Allah, whose names are most sublime, says in Surah Al-An'aam(51): **'And warn by means of it (The Quran) those who fear their resurrection in front of their Lord...'** Ibn Kathir (ra) comments that this means to warn those who become apprehensive out fear for their Lord and: **'who will have no friend, nor interceder besides Him,'** since no one will be able to rescind His judgement, so: **'(warn them) so that they may become fearful.'**<sup>17</sup>

In Surah Ra'ad (21), Allah says: **'And those who keep ties with those whom Allah has ordered and fear their Lord and dread the evil accountability.'** Ibn Kathir mentions that they keep ties with their relatives and fear the blunders of their actions and misgivings.<sup>18</sup>

<sup>14</sup>Tafseer Ibn Kathir:4/469

<sup>15</sup>Tafseer Qurtubi: 2394

<sup>16</sup>Ibn Kathir: 4/455

<sup>17</sup>Ibid: 1/134

<sup>18</sup>Ibid: 2/510

In Surah Noor (37), Allah mentions: **'They fear a day in which hearts and eyes will turn (out of bewilderment).'**

Hasan Basri (ra) says: 'What do you think of a day when people will stand on their feet for 50,000 years without having a bite to eat, a drop to drink until their necks will break from thirst and their stomachs will burn out of hunger. Then they (the disobedient) will turn to Hell and drink from a fountain whose water will be boiling and whose heat will be scorching.'<sup>19</sup>

This is why. O servant of Allah, the people of Iman feared the day of meeting with The Compassionate and prepared for it. Furthermore, they used to cry, fearing the changing of their conditions when all secrets will be revealed, every embarrassment disclosed. That will be the day when all sounds will cease and no gaze offered (at others); when the young will become old and the old intoxicated. On that day, the tongue will become dumb and the limbs will speak.

So, O servant of Allah! Tell me for your Lord what has beguiled you about your generous Lord as you close the doors and commit sins behind the curtains. What will become of you when your organs testify against you?

Allah says in Surah Sajdah (16): **'They used to separate themselves from their beds and supplicate to their Lord out of hope and fear.'** Sabouni mentions that this means that their sleep used to be limited since they used to engage in worship.<sup>20</sup> This is also mentioned in Surah Dhariyaat(18): **'They used to sleep very little at night and used to ask for forgiveness at dawn.'** Mujahid (ra) said that they used to ask Allah fearing His punishment and hoping for His Mercy and His Reward.

Allah says in Surah Ibrahim (14): **'And We will certainly give you abode on earth after them. This (promise) is**

<sup>19</sup>Ihya: 4/500

<sup>20</sup>Safwatut Tafaseer: 12/1089



**for those who fear My Rank and fear the promise.'**  
Qurtubi (ra) commented that this refers to the servant's standing in front of Allah and His surveillance of his actions.<sup>21</sup>

So you see, O servant of Allah! There are numerous verses in this regard. My intention was merely to familiarize you with a few of them so that you take advantage and fear Allah.

<sup>21</sup>Qurtubi: 3577

## Section two

### Merits of fear recorded in the Sunnah of the Prophet ﷺ

Anas ؓ narrates that the Prophet ﷺ gave such a sermon that he had not heard anything like it before. In this sermon he said: 'If you knew what I know, you would laugh more seldom and cry more often.' The companions covered their faces as they were crying and sniffing.<sup>22</sup>

In one narration the Prophet ﷺ heard a complaint about the companions to which he delivered a sermon and said: 'Paradise and Hell were both presented in front of me. I have never seen a day like today in goodness and in evil. If you knew...' (the rest of the hadith)

Adi ibn Hatim ؓ says that the Prophet ﷺ said: 'Allah will speak to each and every one of you without any translator. So you will try to see who is more fortunate than you and you will see nothing except what you have sent forward (deeds); you will try to see who is less fortunate than you and you will only see what you have sent forward. You will look in front of you and you will see Hell. So fear (protect yourselves from) Hell, even though it may be through a date.'

Miqdad ؓ says that he heard the Prophet ﷺ mention that the sun will approach people on the Day of Judgement until it is only a mile away from them. (The transmitter from Miqdad, Saleem ibn Amir (ra) says that he doesn't know whether he meant by (the Arabic word) "Meel" a mile the unit of distance, or the rod used to apply antimony to the eyes.) People will be submerged in perspiration according to their deeds: some up to their ankles; some to their knees; some to their hips and others will even be bridled by their perspiration. (The Prophet ﷺ pointed to his mouth).<sup>23</sup>

<sup>22</sup>Bukhari and Muslim

<sup>23</sup>Muslim

Abu Hurairah ؓ states that the Prophet ﷺ said: 'People will perspire so much on the Day of Judgement that the perspiration will penetrate seventy feet into the ground and bridle them until it reaches their ears.'<sup>24</sup>

No'man ibn Bashir ؓ narrates the Prophet ﷺ as saying: 'The person who will be given the least amount of punishment on the Day of Judgement will have two pieces of coal placed in his instep from which his brain will boil. He will think that there is nobody under greater punishment even though he will be receiving the lightest punishment.'<sup>25</sup>

Abdullah ibn Masood ؓ says that the Prophet ﷺ said: 'Hell will be brought on that day with seventy thousand reins attached to it. Seventy thousand angels will drag each rein.'<sup>26</sup>

Abu Hurairah ؓ says that he heard the Prophet ﷺ say: 'Seven kinds of people will be granted the Shade of Allah on a day that will offer no other shade except Allah's.' He mentioned them until he spoke about a person who is invited by a beautiful respectable woman (to commit sin) but refrains from doing so by saying: 'I fear Allah.'<sup>27</sup>

Abu Hurairah ؓ narrates that the Prophet ﷺ said: 'A person who cries out of fear of Allah will not enter Hell until milk can go back into the udder.'<sup>28</sup>

<sup>24</sup>Bukhari and Muslim

<sup>25</sup>Ibid.

<sup>26</sup>Muslim

<sup>27</sup>Bukhari and Muslim

<sup>28</sup>Iraqi says in the footnotes to the traditions of Ihya:

'Tirmidhi, Nisai and Ibn Majah reported this hadith.'

## CHAPTER TWO

### THE MERITS OF CRYING OUT OF FEAR OF ALLAH

Abu Saleh (ra) says that when the people of Yemen came (to Madinah) during the time of Abu Bakr ؓ, they wept as they listened to the Quran. Abu Bakr ؓ remarked that they were also like that before (readily crying) until their hearts became hard.<sup>29</sup>

Abu Saeed (ra), the former servant of Abu Usaid (ra), says that Omar ؓ once lead people out of the masjid after prayers. On observing his companions he used to ask them to sit and supplicate in turns. They all started to ask Allah until it was my turn to do so. I did so and I saw that Omar ؓ bursted into tears. I thought to myself that this is the person whom people call the hard hearted (stoic)<sup>30</sup>

Obai ibn Ka'ab ؓ said: 'Stick to the path and Sunnah. For no one who is on the path, follows the Sunnah and cries after remembering The Compassionate will ever be touched by the Fire. Likewise, one who is on the path and Sunnah and then shivers on the remembrance of Allah is like a tree whose leaves have dried and then quickly fall as a breeze blows by it. (Likewise, this person's sins will fall as the breeze of Allah's Mercy blows by him.) Struggling on the path and Sunnah is much better than striving on other roads. So inspect your deeds and see if they are in line with the ways of prophets and their traditions.'<sup>31</sup>

Abdullah ibn Shaddad (ra) says that he heard the sobbing of Omar (rd) in the last row of prayers as he was reciting

<sup>29</sup>Musannaf of ibn Abi Shaybah: 6/14

<sup>30</sup>Ibid

<sup>31</sup>Ibn Mubarak in Zawaid-az-Zuhad (21); Abu Nuaim in Hilya: 1/252 and Ahmed in Zuhad: 196

the verse: 'I complain about my grief and sorrow to Allah.'<sup>32</sup>

Shaqiq ibn Salamah (ra) says that they visited Khabbab ؓ (as he was ailing). He showed them a box and said that he had 80,000 in it but he never tied it up (for security), nor did he refuse anyone who asked of him. Then he started to weep. 'Why are you crying?' We asked. 'My companions have gone,' he said. 'But the world never lessened them in any way. Now I have no place to store it (the world: money) except the earth itself.'<sup>33</sup>

Ibn Abi Malikah (ra) says that he saw Abdullah ibn Amr ؓ crying and remarked: 'Are you astonished at (crying for) the fear of Allah? This moon cries out of the apprehension of Allah.'<sup>34</sup>

Ibrahim Taymi (ra) says: 'I have met sixty companions of the Prophet ﷺ in this masjid, the youngest of whom was Harith bin Suwaid ؓ. I heard him recite Surah Zilzal until he reached the last verse: 'So who ever performs an atom's worth of good will see it (its reward).' He cried and said: 'This is indeed a grave account.'<sup>35</sup>

Ka'ab says: 'I prefer crying out of the fear of Allah than to give my weight in gold for charity. I swear by the One Who holds Ka'ab's life: any Muslim who sheds one or two tears out the fear of Allah will not be touched by Hell until raindrops return to where they come from. And they will never return!'<sup>36</sup>

Wuhaib ibn Warad (ra) says that he heard of a simile for the fear of Allah in a man's body:

The likeness of the fear of Allah is like a man who lives in his house and keeps it safe and lively. The house will remain in tact as long as the owner of the house lives in it.

<sup>32</sup>Surah Yusuf: 86

<sup>33</sup>Abu Nuaim: 1;145

<sup>34</sup>Ibn Mubarak: 529 (from Nafi)

<sup>35</sup>Abu Nuaim: 4/127 and Suyuti in Durr: 6/382

<sup>36</sup>Ibid: 5/366 and Ihya: 4/160

But as soon as he moves out and has someone else live in it in his stead, the house will inevitably deteriorate because the occupant knows it is not his house. Likewise, as long as the fear of Allah resides in its habitat (the body), the body will remain in tact. But as soon as fear leaves, the body will become corrupt, desolate and ruined. This person will deteriorate so much that a person may be passing by and he will comment about this man that he does not like that man. In contrast, when someone passes by a man who has the fear of Allah in his body he casually remarks that he likes this man very much.<sup>37</sup>

Abdullah ibn Omar ؓ states that he would rather shed two tears from the fear of Allah than give a thousand dinars in charity.<sup>38</sup>

Abdullah ibn Amr ibn Aas ؓ says: 'Weep. If you cannot do so, then appear to weep. By the One Who holds my life in His Hands, if you only knew, you would scream until you would lose your voice and you would pray until your back broke.'<sup>39</sup>

Hasan (ra) was asked: 'O Father of Saeed! Should we sit in the company of those who frighten us so much that our hearts tremble?' Hasan replied: 'It is better for you to frequent the company of those who bring security to you after they frighten you than to accompany those who create fear for you after they offer you security.'<sup>40</sup>

Abu Sulaiman Darani (ra) says that the root of all goodness in both worlds is the fear of Allah. Every heart that does not have the fear of Allah in it is derelict.<sup>41</sup>

Ibn Mubarak (ra) was asked concerning two types of people: one feared Allah and the other was a martyr in the

<sup>37</sup>Takhweef of Ibn Rakjab: 5

<sup>38</sup>Ihya: 4/160

<sup>39</sup>Ibid

<sup>40</sup>Ibid

<sup>41</sup>Ibid and Takhweef: 4

path of Allah. He said he preferred the one who feared Allah more.<sup>42</sup>

Zadhan ibn Omar (ra) says that he has heard that whoever cries out of the fear for Hell, Allah will protect him from it; and whoever cries yearning for Paradise, Allah will grant residence therein.<sup>43</sup>

Abdul Wahid ibn Zaid (ra) used to say: 'O my brothers! Why don't you cry out of yearning for Allah? For whoever cries for the love of his master, he will not be denied his visage. O my brothers! Why don't you cry out of the fear of the fire. For no one cries out of its fear without Allah protecting him from it.'<sup>44</sup>

Farqad Sabkhi (ra) says: 'I have read in a certain book that Paradise will plead for those who cry for it and say: "O Lord! Let these people enter me, for they have cried for me." Likewise, Hell will intercede for those who seek refuge from it and say: "O Lord! Grant him refuge, for he has asked that and cried out of fear for me."<sup>45</sup>

Wahab ibn Munabbah (ra) says: 'There is nothing that matches fear in the worship of Allah.'<sup>46</sup>

Yahya ibn Muadh (ra) was asked: 'Who is the most secure person tomorrow?' He replied: 'The one who is the most afraid today.'<sup>47</sup>

Tauwoos (ra) says: 'The moon cries out of Allah's fear even though it has done no wrong and will not be accountable for anything.'<sup>48</sup>

Muhammed ibn Munkadir (ra) used to spread his tears all over his face and beard after crying and say: 'I have heard

<sup>42</sup>Takhweef: 5

<sup>43</sup>Ibid: 41

<sup>44</sup>Ibid

<sup>45</sup>Ibid

<sup>46</sup>Ibid: 4

<sup>47</sup>Ihya: 4/159

<sup>48</sup>Takhweef: 39

that the fire will not touch the places where tears have reached.<sup>49</sup>

A person was severely reprimanded for weeping too much. He remarked: 'When I am reminded of the people of Hell, I imagine myself to be one of them suffering the punishments meted out to them. How can I not cry?'

Yazid ibn Abdullah Shikkir (ra) says: 'We used to discuss the people of the fire and comment that the fear of Allah prevented them from nothing.'<sup>50</sup> (Meaning they had no fear.)

Malik ibn Maghool (ra) says that a man asked Sha'bi (ra): 'O learned scholar! Give us your verdict!' Sha'bi replied that a scholar was someone who feared Allah.<sup>51</sup>

Ibrahim Taymi (ra)<sup>52</sup> says: 'Those who do not grieve should beware that they do not become from the people of the fire because the people of Paradise will say: **'All praise is due to Allah who has relieved us of grief.'**'<sup>53</sup> Those who are not caring should also beware that they do not become amongst the people of the fire because the people of Paradise will say: **'We used to be quite affectionate towards our families.'**<sup>54</sup>

Fudail ibn Ayadh (ra) says that fear is better than hope as long as a person is healthy. When death arrives, hope is better.<sup>55</sup>

Saeed ibn Jubair (ra) says: 'Apprehension is to fear Allah so much that it becomes a barrier between you and disobedience to Him. That kind of apprehension and

<sup>49</sup>Ihya: 4/160

<sup>50</sup>Takhweef: 4

<sup>51</sup>Hilya: 4/311

<sup>52</sup>Takhweef: 12 and Sifatus Safwah: 3/91

<sup>53</sup>Surah Fatir: 34

<sup>54</sup>Surah Toor: 26

<sup>55</sup>Takhweef: 5



remembrance is obedience, for who ever remembers Allah obeys Him. Whoever does not obey Him does not remember Him, even though he may offer many words of glorification and recite the Quran.<sup>56</sup>

Auwn ibn Abdullah (ra) narrates Abdullah ibn Masood (rd) as saying: ' Knowledge is not (in) the number of narrations but it is (in) fear.'<sup>57</sup>

Hasan al-Basari (ra) says: 'Believers expedited their fear in this world so Allah will give them security on the Day of Judgement. The hypocrites procrastinated their fear in this world so Allah will instil fear in them on the Day of Judgement.'<sup>58</sup>

He also said: 'The most intelligent is he who cries.'<sup>59</sup>

Yahya ibn Muadh (ra) says: 'People will hold you in awe as much as you fear Allah; the creation will like you as much as you like Allah and the world will be preoccupied with your affairs as much as you are preoccupied with Allah's.'<sup>60</sup>

Abu Uthman Saeed ibn Ismail (ra) says: 'Fear of Allah will lead you to Him; conceit will divorce you from Him and despising people is a disease in your heart for which there is no cure.'<sup>61</sup>

Ibrahim ibn Sufyan says(ra): 'When fear resides in a heart it burns the areas of temptations.'<sup>62</sup>

<sup>56</sup>Ibn Mubarak in Zuhad: 35 and Sifatus Safwah: 3/416

<sup>57</sup>Ibid: 1/416

<sup>58</sup>Musannaf of Ibn Abi Shaybah

<sup>59</sup>Ibid and Zuhad: 41

<sup>60</sup>Sifatus Safwah: 4/95

<sup>61</sup>Ibid: 4/105

<sup>62</sup>Madirujus Salikeen: 1/550

## CHAPTER THREE

### HOW THE COMPANIONS FEARED ALLAH

Abu Imraan Al-Juni (ra) reports that Abu Bakr Siddiq ؓ used to say: 'I wish I was a hair in the side of a believer.'<sup>63</sup>

Hasan (ra) narrates that Abu Bakr ؓ use to say: 'If only I were a tree cut down and eaten.'<sup>64</sup>

Abdullah ibn Omar ؓ says that Omar ؓ used to say: 'If a goat had died with the driftage of the Euphrates, I would worry that Omar might be held accountable for it.'<sup>65</sup>

Abdullah ibn Amir says that he saw Omar ؓ pick up a piece of grass and remark: 'If only I were this piece of grass; if only I was not created; if only my mother had not given birth to me; if only I were naught and if only I could become completely forgotten.'<sup>66</sup>

Abdullah ibn Isa (ra) says that Omar ؓ had two black streaks on his face because of constant weeping<sup>67</sup>

Omar ؓ also used to say: 'If someone announced from the heavens that everybody will enter Paradise except one person, I would fear that that person would be me.'<sup>68</sup>

Abdullah ibn Abbas ؓ said to Omar ؓ when he was stabbed: 'O Leader of the Believers! You accepted Islam others disbelieved; you struggled along with the Prophet ﷺ when others deserted him; the Prophet ﷺ died while he was pleased with you; no two people have disagreed with you and you are about to die as a martyr.' Omar ؓ

<sup>63</sup>Sifat-us-Safwah: 1/251

<sup>64</sup>Ibid

<sup>65</sup>Ibid: 1/275; it has also been quoted in Hilya and Ihya in a different version.

<sup>66</sup>Ibid

<sup>67</sup>Ibid

<sup>68</sup>Takhweef: 13

replied: 'The flattered is the one whom you flatter. By Allah! If I had what ever the sun rose upon I would give it away in order to protect myself from what is about to rise (upon me).'<sup>69</sup>

It is narrated from Abu Maisarah ؓ that whenever he went to bed he would say: 'If only my mother had not given birth to me.' His wife once asked him why he kept on saying that especially when Allah had favoured him and granted him Islam. He said: 'That is true. But he has also informed us that we will approach the fire without informing us whether or not we will come out from it. (Referring to verse 71/72 in Surah Maryam.)

Abdullah ibn Masood ؓ says: 'It is important for the one who memorises the Quran that he should recognise his nights when people are asleep; his days when people are not fasting; his grief when people are content; his weeping when people laugh (in indifference); his silence when they talk and his humbleness when they are proud.'

'A bearer of the Quran should be concerned, tolerant, tranquil and lenient. He should not be uncouth, oblivious, a loud mouth nor a difficult person.'<sup>70</sup>

Ibn Abbas ؓ was asked about those who fear. He said: 'Their hearts are pleased with fear; their eyes weep; they say: 'How can we be content when death is behind us and the grave is in front of us; judgement is our promised (time); Hell is on our way and we have to face our Lord?'<sup>71</sup>

Masrooq (ra) says a man was with Abdullah ibn Masood ؓ and said: 'I do not wish to be among the People of The Right Hand (a station mentioned in Surah Waqi'ah). I would prefer to be among the Ones given Proximity (another station).' Abdullah ؓ said: 'There is a person

<sup>69</sup>Tanbeehul Ghafilcen: 2/418

<sup>70</sup>Ibid: 2/618

<sup>71</sup>Ihya: 4/181

here who would prefer that he not be resurrected at all (himself).<sup>72</sup>

Abu Wa-il (rd) says that Abdullah used to say: 'I would like that Allah forgives one of my sins and not mention my genealogy.'<sup>73</sup>

Harith ibn Suwaid ؓ says: 'If you knew what I know about myself, you would throw dirt over me.'<sup>74</sup>

Once, Abdullah ibn Rawah ؓ cried in front of his wife so she cried too. 'Why are you crying?' He asked her. 'Because you were crying,' she replied. He explained that he was crying because Allah had informed him that he would approach Hell, but did not inform him of coming out of there.<sup>75</sup>

Thaur ibn Yazid (ra) says that when Muadh ibn Jabal ؓ used to offer the tahajjud prayers (pre-dawn), he used to say: 'O Allah! Eyes are asleep; stars are about to disappear while You are The Ever-Living and Sustainer! O Allah! My search for Paradise is slow and my flight from Hell is weak. O Allah! Give me a guidance from Your Presence that You will return to me on the Day of Judgement. You will not break Your promise.'<sup>76</sup>

Qasim ibn Bazzah (ra) says that someone who heard Ibn Omar ؓ recite Surah Mutaaffifeen informed him that when Ibn Omar reached (verse 6): '**...the day when people will stand up to face The Lord of all the worlds,**' he wailed so much that he could not recite any further.<sup>77</sup>

Samir Ar-Rayahi (ra) says that his father informed him that Ibn Omar ؓ drank some cold water and wept intensely. 'Why are you crying so much?' He was asked. He replied: 'I have remembered a verse of the Quran: '**And**

<sup>72</sup>Sifatus Safwah: 1/405

<sup>73</sup>Ibid

<sup>74</sup>Ibid

<sup>75</sup>Ibid: 1/483 and Hilya: 1/118

<sup>76</sup>Ibid: 1/492

<sup>77</sup>Ibid

**a barrier is made between them and their desires** (Surah Saba: 54).' And I realised that the people of Hell will only desire water: **'Pour on us some water or from that which Allah has given you.'** (Surah A'araaf: 50)

Nafi' (ra) says whenever Ibn Omar ؓ recited the verse (Surah Hadeed: 160): **'Is it not time for the believers for their hearts to soften out of the remembrance of Allah,'** he used to cry so much that his weeping would overwhelm him.<sup>78</sup>

Abdur-Rahman ibn Abi Layla (ra) narrates from Abu Dharr ؓ : 'By Allah! If you knew what I knew you would not find joy with your wives and you would not be able to relax on your beds. By Allah! I wish that Allah would have created me as a tree whose fruit is eaten.'<sup>79</sup>

Asad ibn Wada'ah (ra) says that Shaddad ibn Auws ؓ used to toss and turn in his bed without sleeping. He would say: 'O Allah! The fire has prevented me from sleeping,' and then resort to prayers until Fajr.<sup>80</sup>

Asad (ra) also mentioned that Shaddad ؓ used to be like seeds in a frying pan...

Mujahid (ra) says: 'Ibn Zubair ؓ used to be like a stick (in apprehension) while he was in salat.'<sup>81</sup>

Bakr ibn Muzni (ra) says that Abu Musa Ash'ari ؓ gave a sermon in Basra and mentioned Hell. He cried so much that his tears fell on the pulpit. The audience also wept considerably that day.<sup>82</sup>

Imraan ibn Husain ؓ used to say: 'If only I were ashes that the wind would scatter.'<sup>83</sup>

Ali ؓ describes the characteristics of the Companions: 'By Allah I have seen the Companions of the Prophet ؐ such

<sup>78</sup>Ibid

<sup>79</sup>Ibid: 1/595

<sup>80</sup>Ibid: 1/709

<sup>81</sup>Ibid: 1/765

<sup>82</sup>Takhweef: 32

<sup>83</sup>Minahjus Salikeen: 326

that I have not seen anybody like them today. They used to wake up as if they had ridden goats all night with their clothes and hair dishevelled. They spent the night performing *ruku'* and *sajdah* for Allah, reciting the Book and alternating between their feet and foreheads. And when they awoke in the morn, they remembered Allah and remained like a tree (whose branches) swaying in the wind with their eyes pouring tears so much that they wet their clothes. Now, it seems as if people are going to sleep completely oblivious and unaware.<sup>84</sup>

Hasan Al-Basari (ra) describes the Companions as: 'Tolerant to the point that if the ignorant came upon them, they would not be imprudent. This was during the day. At night, they poured their tears across their cheeks and made their feet stand in the row of salat, hoping for their necks (selves) to be delivered.'<sup>85</sup>

Iman Ahmed (ra) reports from Abu Hayyan Taymi (ra) that he had heard for thirty years or more that Ibn Masood ؓ used to pass by those who blow into bellows (the blacksmiths) and would faint.

Sa'd ibn Al-Ahzam (ra) says that he was with Ibn Masood ؓ when he passed by the iron smiths who were taking out iron from the furnace. Ibn Masood ؓ stared at them and cried.<sup>86</sup>

Hasan Al-Basari (ra) describes the Companions: 'I have witnessed and accompanied a group of people who were never flattered by anything of this world which came to them, nor were they sorry about anything that passed them. In fact, the world was worth much less to them than the dirt which you tread. They would not have any clothes sewn for them throughout their lives, nor would they ask their wives to cook a meal for them. They would also not have anything between themselves and the earth (at

<sup>84</sup>Ihya: 4/180

<sup>85</sup>Musannaf: 13/506

<sup>86</sup>Takhweef

night). I found them to act upon the Book of their Lord and the way of their Prophet. When night came upon them, then they would stand on the side of their bed mats and weep. Then, they would ask their Lord to deliver them..'

'If they performed a good deed, they would be happy, offer gratitude for it and ask Allah to accept it from them. If they made a mistake, it would grieve them and they would ask Allah to pardon them. By Allah, they remained this way...'<sup>87</sup>

Muadh ibn Aun (ra) says that he was close to Juban when Riyah Al-Qaisi ؓ passed by him after Maghrib. When the roads were clear he heard (Riyah) burst into tears and say: 'How long are you going to keep on coming for me O day and night? I don't know what is meant from me. We are for Allah, we are for Allah.' He kept on saying that until he disappeared from him.

Furat ibn Sulaiman (ra) says that Hasan (ra) used to say: 'The believers are a nation whose senses have become so humble that the ignorant find them to be sick. They are, by Allah, people of the inner senses. Don't you see that Allah says (Surah Fatir: 34): **'They will say: 'All praise is due to Allah who has relieved us of our grief.'** By Allah, they have absorbed a great deal of grief in the world. But their grief is not what grieves people. However, they have grieved because of the fear of Hell.'<sup>88</sup>

Omar (rd) heard a person in Tahajjud recite the verse (in Suarh Toor: 7/8): **'Indeed the punishment of your Lord is inevitable: there will be none to avert it.'** Omar said: 'Allah has made a true promise,' and returned home and became ill for a month. People visited him but did not know what his sickness was.<sup>89</sup>

<sup>87</sup>Ihya: 4/396 and Musannaf in brief: 13/506

<sup>88</sup>Takhweef: 20

<sup>89</sup>Ibid: 29

Someone said: 'Grief prevents food and fear stops sins.'<sup>90</sup>

Hasan (ra) used to say: 'Do not let the statement: 'A man is with whom he loves' deceive you. For you will never be with the pious except with their deeds. The Jews and Christians claim they love their prophets, but they will not be with them.'<sup>91</sup>

Shaqiq ibn Ibrahim (ra) says: 'There is no better companion for a person than grief and fear: grief over the sins which passed and fear for the future what it might bring.'

Amir ibn Qais (ra) says: 'The people who will be the happiest in the Hereafter will be the ones who are the most concerned in this world (for the Hereafter). The people who will laugh the most will be the ones who have cried the most in this world (out of fear). The most sincere people as far as Iman is concerned will be the ones who are the most contemplative in this world.'<sup>92</sup>

<sup>90</sup>Tanbeehul Ghafileen

<sup>91</sup>Ibid

<sup>92</sup>Ibid



## CHAPTER FOUR

### THE TABI'EEEN (FOLLOWERS) AND THEIR FEAR OF ALLAH

Muhammed ibn Yazid bin Khanees (ra) said that a man asked Abdul Aziz ibn Rawwad (ra) how he was one morning. Abdul Aziz (ra) replied: 'By Allah! I have woken up in a tremendous state of indifference to death even though I have many sins that surround me. My time is catching up on me every day...' Then he started to weep.<sup>93</sup>

Sufyan (ra) says that tears hardly ever dried from the eyes of Saeed ibn Sa-ib (ra) of Taif. If he prayed, he cried; when he recited the Quran, he wept and when he went around the Ka'bah, he shed tears. Sufyan (ra) says he asked him why he cried so much when he mentioned good people and their actions. Saeed (ra) replied: 'O Sufyan! Why shouldn't I cry when you mention them since I am quite a distance from them?' Sufyan (ra) says that he was quite in order to cry.<sup>94</sup>

Abdur Rahman ibn Mahdi (ra) says that he had not encountered anybody who was softer than Sufyan Thauri (ra). He used to observe him night after night and find that he never slept the early part of the night. He would then wake up in a great fright and say: 'The Fire, the Fire! The thought of the Fire does not allow me to sleep and keeps me away from desires. He would then perform ablution and say afterwards: 'O Allah You are aware of my needs without anybody informing you. All I ask for is that You deliver me.' His weeping would prevent him from recitation so much that Abdur Rahman (ra) could not hear him recite.<sup>95</sup>

<sup>93</sup>Sifatus Safwah: 2/229

<sup>94</sup>Ibid: 2/284

<sup>95</sup>Ibid

Ibrahim ibn Isa (ra) says that he had not seen anyone more concerned (in grief) than Hasan (ra). Whenever he saw him he always thought that he had just been inflicted with a calamity.<sup>96</sup>

Hafs ibn Omar (ra) says that once someone asked Hasan (ra) why he was crying. He replied: 'I fear that I will be flung into the Fire tomorrow and I do not care (at the moment).'<sup>97</sup>

Hisham ibn Hassan (ra) says that Muhammed ibn Sireen (ra) could sometimes be heard crying in the middle of the night.<sup>98</sup>

Hassan ibn Abi Sinan (ra), who used to frequent the masjid of Malik bin Dinar (ra), says that Malik cried so much while he talked that everything in front of him used to get wet with tears and he had no voice left.<sup>99</sup>

Shameet ibn Ajlan (ra) used to say: 'A believer tells himself that there are only three days (to worry about): yesterday which has passed; tomorrow which may or may not come and today. If I am the people of tomorrow, my Lord will bring me its sustenance. As for further than tomorrow, many will perish and I just might be one of them.

'Every day has its problems, yet I still bear in my weak heart the worries of years and generations; the worries of inflation; and of the winter and summer before they arrive. What (concern) have I left for the Hereafter?

'How can I seek Paradise with all these preoccupations? How can I fend off Hell? Everyday my days are numbered, but yet I do not grieve. I have been given enough, but yet I crave for what will make me rebel. I am not satisfied with a little, nor am I about to be satiated by more. How

<sup>96</sup>Ibid: 3/233

<sup>97</sup>Ibid:

<sup>98</sup>Ibid: 3/246

<sup>99</sup>Ibid: 3/339

strange it is that people should sacrifice the Eternal life for the sake of this deceptive world.<sup>100</sup>

Saeed ibn Amir (ra) says that Hisham ibn Abdullah (ra) weakened his eyesight because of excessive crying so much so that he would be looking at a person but would only recognise him if the person spoke to him.<sup>101</sup>

Affan ibn Muslim (ra) says: 'We used to attend the company of Saleh Al-Muri (ra) who used to be ever fearful of Allah and constantly in tears.'<sup>102</sup>

Azhar ibn Marwan Ruqashi (ra) says: 'I saw Daighama (ra), the worshipper, and I did not find anyone like him in concern and humbleness.'<sup>103</sup>

It has been reported about Omar ibn Abdul Aziz (ra) that one night he recited the verse (Surah Ghafir: 71): **When all of a sudden, they will have iron collars and chains around their necks and they will dragged into Hell and then burnt in the fire.**' He repeated this verse again and again and wept until the morning.<sup>104</sup>

It had reported about Tameem Dari (ra) that he recited the verse (Surah Jathiyah: 21): **Do those who perpetrate crimes think that We shall make them the same as those who believe and do good deeds?**' He repeated the verse over and over until the morning and cried.<sup>105</sup>

Yazid ibn Hawshab (ra) says that he had not seen anyone more fearing then Hasan (ra) and Omar ibn Abdul Aziz (ra). It was as if Hell had been created for them alone.<sup>106</sup>

Abdur Rahman ibn Harith ibn Hisham (ra) says: 'I went to visit Abdullah ibn Hanzalah (ra) while he was ill. Someone recited the verse (A'araaf: 41): **For them, Hell**

<sup>100</sup>Ibid

<sup>101</sup>Ibid: 3.348

<sup>102</sup>Ibid

<sup>103</sup>Ibid

<sup>104</sup>Tanbeehul Ghafileen: 2/260

<sup>105</sup>Ibid

<sup>106</sup>Takhweef: 20

**will be a cradle; from above, they will receive sheets of fire.'** Abdullah (ra) cried so much that I thought he was about to pass away. But he stood up and said: 'They have ended up in the levels of fire,' and then remained standing. Someone asked him to sit to down to which he replied: 'The thought of Hell prevents me from doing so: I could very well be one of them.'<sup>107</sup>

Ibn Abi Dhib (ra) reports from someone who attended the company of Omar ibn Abdul Aziz (ra) that while Omar was the governor of the city, someone recited the verse (Surah Furqaan: 13): **'When, chained together, they will be flung into some narrow space where they will beg for destruction.'** Omar (ra) cried so much that he had to leave the group and people had to disperse.<sup>108</sup>

Abbas ibn Walid (ra) says that Auwza'i (ra) never used to stop the discussion of Hell, nor could anyone ask him anything until that discussion was finished. Everybody present used to feel remorse.<sup>109</sup>

Matar Warraq (ra) says that Hammamah (ra) and Haram ibn Hayyan (ra) used to visit the blacksmiths in the morning and observe how iron was melted. They would then seek refuge from Hell.<sup>110</sup>

Ahnaf ibn Qais (ra) used to bring a lamp at night and put his finger close to it saying: 'Feel this! Feel this! O Ahnaf! What prompted you to do so and so that day?'<sup>111</sup>

Ahmed ibn Hawari (ra) says that he heard Abu Sulaiman Darani (ra) say: 'They (people of the past) were elevated by fear. Had they lost it, they would have declined. An intelligent person, no matter how elevated he becomes,

<sup>107</sup>Ibid

<sup>108</sup>Ibid

<sup>109</sup>Ibid

<sup>110</sup>Ibid: 24

<sup>111</sup>Ibid

should always remain apprehensive about death, the grave and resurrection.<sup>112</sup>

Miskeen ibn Dinar (ra) says that there was a devout old man in the tribe of Banu Taymuallah who used to advise the youth and old women who often visited him. When they intended to disperse, the old man used to say: 'O people! Stand up as like those who have given up the idea of revisiting because they fear the snatches of the angel entrusted with (snatching) their souls.' Then, he used to really cry.<sup>113</sup>

Musa ibn Masood (ra) says: 'Whenever we sat around Sufyan Thauri (ra), we used to feel as if the fire had already surrounded us because of his fear and concern.'<sup>114</sup>

Hasan Al-Basari says (ra): 'A man will exit Hell after a thousand years. If only I could be that man (who is delivered from Hell).'<sup>115</sup>

Omar ibn Abdul Aziz (ra) looked at a person whose colour had changed and asked him what was wrong with him. He assured the Amir that it was only some illness. Omar (ra) visited him three times and found him to be in the same condition. The man finally informed Omar: 'I have tasted the sweetness of the world and it has now become a trifle in my eyes and its glitter and gold have become the same as its rocks and stones.'

'I have seen that people are being led to Paradise and I see myself being led to Hell. This thought has kept me awake the whole night (I pray all night) and has let me thirsty during the day (I fast). But all that is nothing compared to the Mercy and Reward of Allah and to His punishment.'<sup>116</sup>

<sup>112</sup>Sifatus Safwah: 4/33

<sup>113</sup>Ibid

<sup>114</sup>Ihya: 4/181

<sup>115</sup>Ibid.

<sup>116</sup>Takhweef: 31

Sufyan (ra) says that once, people were chatting in the company of Omar ibn Abdul Aziz (ra) who was silent. They asked him why he was so quiet. He replied: 'I was thinking about the people of Paradise how they will visit each other and how the people of Hell will scream.' Then he wept.<sup>117</sup>

Qubaisah ibn Qais Anbari (ra) says that Dhahhak ibn Muzahim (ra) used to cry in the evenings and say: 'I don't know which one of my deeds will go up (be accepted) today.'<sup>118</sup>

A certain scholar wrote to one of his associates: 'He who fears Allah, Allah will instil his fear in the hearts of all creation. He who does not fear Allah, Allah will instil the fear of everything in his heart.'<sup>119</sup>

Haram ibn Hayyan (ra) and Abdullah ibn Amir (ra) went on a journey and passed by a tree. Haram asked Abdullah if he ever wished to be a tree of that sort. Abdullah said no but rather preferred the gracious Favour of Allah. Haram remarked: 'I wish I were a tree like this so that these camels could eat me and release me as waste so that I would not have to face accountability - neither for Paradise, nor for Hell. O Ibn Amir! I fear the greatest of calamities.'<sup>120</sup>

Their accounts, O servant of Allah, are many. Many of them used to weep over a verse of the Quran as if they heard it for the first time.

Muhammed ibn Munkadir (ra) cried out so loud one night that he terrified his family. When he refused to inform them of his reason, they brought Abu Hazim (ra). Mohammed told him that he remembered a verse of the Quran (Surah Zumar: 47): **And whatever they couldn't**

<sup>117</sup>Ibid

<sup>118</sup>Sifatus Safwah: 4/150

<sup>119</sup>Bahjatul Majalis and Unsul Majalis: 1/379

<sup>120</sup>Al-Khauf war-Raja: 19

**even imagine, will become clear to them.'** Abu Hazim cried with him who was then retorted by one of Muhammed's family members for making things worse. Abu Hazim then informed them all.<sup>121</sup>

That is how those people were. Sometimes, they would repeat a single verse all night.

Omar ibn Abdul Aziz (ra) recited the verse (Surah Yunus: 61): **You are never in any condition, nor do you recite any portion of the Quran, nor do you perform any action except that We are present witnesses when you engage in them.'** Omar started to weep and his wife, Fatimah (ra) the daughter of Abdul Malik (ra), cried on his account. The whole family then joined in. Eventually, his son, Abdul Malik, asked him why he was crying. Omar replied that he was afraid that he might be among the people of Hell.<sup>122</sup>

Abdullah ibn Rabah (ra) says that Safwan ibn Muhriz (ra) used to recite the verse (Surah Shu'araa: 228): **Soon the wrongdoers will know which turn they will take.'** He then cried so much that one would have thought that his lungs were ripped out.

Amir ibn Abd Qais (ra) fell ill and started to cry. 'Why are you crying when you are such and such?' Someone enquired. He replied: 'Why shouldn't I cry? I am not sobbing over leaving this world, not over the fear of death. I am crying because my journey is long and my provisions scanty. I am going through ups and downs: Paradise or Hell? I don't know where I will end up.'<sup>123</sup>

Alqamah ibn Qais (ra) asked Abu Nu'aim (ra) - who was a devout worshipper - why he was hard on his body. 'I want this body to be comfortable later on,' he replied.

<sup>121</sup>Ibid

<sup>122</sup>Al-Khauf war Raja: 52

<sup>123</sup>Ibid

Thabit al Bannani (ra) says that Mutrif (ra) said: I will appraise my actions tonight against the actions of the people of Paradise. I will find that theirs were much greater:

**'They used to sleep little at night.'** (Surah Dhariyat: 17)

**'They used to spend the night for their Lord in prostration and standing.'** (Surah Furqaan: 64)

**'Is he who is devout throughout the night in prostration and standing...'** (Surah Zumar: 9)

So it is clear that I am not amongst them. He then told us to rely on the following verse (Surah Taubah: 102): **'And there is another group who acknowledge their sins and mix (them) with good deeds...'**

So I hope that both you and I are amongst this group.

Thabit (ra) says: 'I have met men who could not reach their beds without crawling into them after prayers because of the swelling of their feet. It would not be unreasonable to say that perhaps, no more of this type of worshipper will be found until the Day of Judgement.'



## CHAPTER FIVE

### WOMEN AND THE FEAR OF ALLAH

Urwah ؓ narrates from his father that he used to pass by the house of Ayesha ؓ every morning and pay his respect to her. One morning, he went there as usual and found her reading the verse (Surah Toor: 28): **'So Allah favoured us and protected us from the punishment of the hot fire.'** She repeated this verse, made supplications and cried. Urwah's father eventually stood up and left for the market for his chores and came back. Ayesha ؓ was still in prayer and weeping.<sup>124</sup>

Suwaid bin Amr Kalbi (ra) says that there was a devout worshipping lady in the town of Ghuna who hardly used to sleep. When someone criticised her for that she said: 'Death and the long rest in the grave will be enough sleep for the believers.'<sup>125</sup>

Aminah (ra) the daughter of Abu Wara' (ra) was among the devout and fearing. Whenever the fire was mentioned to her, she would cry and make others cry and say: 'They will be forced into Hell; they will eat fire; they will drink of the fire and live!' She would then cry as if she was being fried in the pan.<sup>126</sup>

Hakim ibn Sinan Bahili (ra) says that a woman who served Muadah Al-'Adawiyah (ra) said: 'She would keep vigil for most of the night in prayers. When sleep would overcome her, she would tell herself: O self! Sleep is in front of you. If you let it overcome you, you will end up regretting that in the grave.'

<sup>124</sup>Sifatus Safwah: 2/229

<sup>125</sup>Ibid: 2/284

<sup>126</sup>Takhweef: 23

One of her quotations was: 'I am amazed at an eye that sleeps while it knows of the long rest in the darkness of the grave.'<sup>127</sup>

'Ajradah Al'Ammiyah (ra) used to stay awake from early in the night until Fajr. On Fajr, she would announce in a sad voice: 'It is for You that the worshippers have spent their time in bringing the darkness of the night. They have stayed up for Your Mercy and Grace. So it is You and not anyone besides You that I ask to make me amongst the leaders of those who rush towards You; to elevate me to the ranks of the close ones and to recruit me among Your pious servants. For You are the most noble of the noble; the most Merciful of the merciful and the Greatest of the great, O Generous One.' She would then fall down in prostration, pray and weep until Fajr.'<sup>128</sup>

'Ufairah Al-Abidah (ra) says: 'Sometimes I want to sleep but am unable to do so. How can I sleep when my record keeping angels do not sleep?'<sup>129</sup>

Hussain ibn Abdur Rahman (ra) says that one of his companions told him that the wife of Habib Abu Muhammed (ra) woke up one night and then woke him up towards the morning and said: 'Awake you man! The night has gone and the day is about to come. You have a very long journey ahead of you but your provisions are scanty. The caravan has overtaken us while we are lagging behind.'<sup>130</sup>

Khalid ibn Warraq (ra) says: 'I had a maid who was very strict on herself so I told her one day that Allah was understanding and would accept the easiest of deeds. She cried and said: 'I have placed upon Allah such whims and fancies that the mountains would not be able to bear their burden, just as they were not able to bear the burden of the

<sup>127</sup>Sifat-us-Safwah: 4/22

<sup>128</sup>Ibid: 4/31

<sup>129</sup>Ibid: 4/33

<sup>130</sup>Ibid

Trust. I am aware that there is a resort in the Grace of Allah for the sinners, but how can I stand the remorse of not being among the winners?"

'And what is that,' I enquired.

"Tomorrow, on the Day of Resurrection, when everything in the graves will be overturned, the good people will ride their mounts of deeds and rush to the Path. My master! No lazy person can outrun the competitors, even if many gifts are presented. Or how can I face the death of sorrow and dullness when I see everyone riding their mounts, raising the banners of the good people and those who yearn cross the Path and those who love Allah meet Him, while I lag behind with the wrongdoers and the sinners?" She then cried and said: 'Beware! Do not allow anybody to prevent you from competing in the race of deeds, for there is not in either world any house where servants can make up for their lost time. Woe unto those who fall short of serving their Lord and yet keep up false hopes. Why can't these hopes wake them up when the champions sleep?'<sup>131</sup>

We will quote Imam Ghazali (ra) for the final advice in this matter:

"These were the fears of the pious. We need to be even more apprehensive than they were. Our desires lead us and our misfortune dominates us while no examples of the predecessors move us, nor does the threat of death disturb us. We ask Allah to reform our actions through His Grace. What is even more strange is that when we want wealth in this world, we farm, we do business and we board all sorts of vehicles on land and in the sea. When we seek the ranks of knowledge, we try to understand and we tire while memorising information.

Then, when we look towards the Eternal Kingdom, we are content by saying: 'O Allah! Forgive us and have mercy upon us.' Whereas the One Whom we should long for says: **'Man will only reap what he strives for.'** (Surah

<sup>131</sup>Ibid: 4/48

Najm: 39) and: **'O man! What has deceived you about  
your Generous Lord?'**<sup>132</sup>

<sup>132</sup>Ihya: 4/184

## **CHAPTER SIX**

### **THE SIGNS OF FEAR OF ALLAH; ITS REASONS; ITS FRUITS AND SOME POEMS.**

#### **THE SIGNS OF FEAR:**

Know! Dear Muslim brothers and sisters. We can find out whether we fear Allah or are oblivious of him through some simple tests. Here are some of them:

1. The tongue informs us: if we talk evil, backbite and engage in frivolous gossip, it shows that there is very little concern. We should engage our tongues in the remembrance of Allah, in the recitation of the Quran and in circles of knowledge.
2. In the heart we should expel hatred, enmity and jealousy and replace them with well-wishing and care for Muslims.
3. We should be careful of what we put in our stomachs.
4. Our eyes should not wander off to look at haram objects.
5. Our feet should not walk towards haram places.
6. We should not extend our hands for haram purposes.
7. We should be concerned in our good deeds that we don't perform them for anyone else except Allah.

#### **THE REASONS FOR FEARING ALLAH:**

O servants of Allah, there are many reasons why we should fear. The following is a list of a number of them;

- the fear of death before repenting;
- the fear of not living up to one's repentance and breaking one's promise;
- the fear of not being able to fulfil Allah's obligations;
- the fear of losing one's softness in the heart and its hardening;
- the fear of losing consistency;

- the fear of allowing temptations to dominate;
- the fear of Allah making one's self responsible for doing good deeds because of conceit;
- the fear of becoming arrogant and egotistical due to the abundance of bounties;
- the fear of being distracted from Allah by other creation;
- the fear of being led to an evil ending through excessive bounties;
- the fear of being punished early (i.e. in this world);
- the fear of being disgraced at the time of death;
- the fear of being beguiled by the glitter of this world;
- the fear of Allah revealing one's secret in one's state of oblivion;
- the fear of being stamped with a bad death at the time of death;
- the fear of the pangs of death;
- the fear of the questions of Munkar and Nakeer in the grave;
- the fear of the punishment of the grave;
- the fear of the horrors of the horizon (at the time of resurrection);
- the fear of the awe during the presentation in front of Allah;
- the fear and the shame of being naked (at the time of resurrection);
- the fear of being questioned about every little thing in life;
- the fear of the bridge (over Hell) and its sharpness;
- the fear of the fire, its chains and its torment;
- the fear of being deprived of Paradise, the Eternal and everlasting kingdom and abode and
- the fear of being deprived of seeing Allah's tremendous visage.

The jurist of Samarkand says that the person who does one good deed should be weary of four things (imagine what a person who commits a sin should be afraid of):

1. the fear of not being accepted because Allah says: **'Allah only accepts from those who fear.'**<sup>133</sup>
2. the fear of showing off, for Allah says: **'They have been instructed to worship Allah sincerely; religion is for him Alone.'**<sup>134</sup>
3. the fear of preserving the good deed because Allah says: **'Who ever brings a good deed shall have ten times its reward.'**<sup>135</sup> Where the condition is to bring the deed.
4. the fear of being deserted in performing good deeds, for Allah says: **'My reconciliation (with good) is only through Allah; it is upon Him that I trust and it is to Him that I resort.'**<sup>136</sup> (Where one doesn't know whether one will be given the opportunity to perform good deeds or not.)

#### THE FRUITS OF FEAR:

Ghazali (ra) says: 'Fear rips away desires and muddens luxuries so that cherished sins become reprehensible, just as a honey lover is repelled by it when he learns that it has poison in it. This is how fear burns desires; disciplines the organs; subordinates the heart and gives it tranquillity. It also enables the heart to rid itself of pride, hatred and envy; and leaves it absorbed in it (fear). Hence, the heart becomes preoccupied with its own worries and looks towards its best interest in the long run. It is then engaged in only matters like meditation, self-analysis and struggle. It cherishes its time and moments.'<sup>137</sup>

<sup>133</sup>Surah Maidah: 27

<sup>134</sup>Surah Bayinah: 5

<sup>135</sup>Surah An'aam: 161

<sup>136</sup>Surah Hud: 88

<sup>137</sup>Ihya: 4/160

**POEMS:**

Abdullah ibn Mubarak (ra) said about fear:  
When night befalls, they endure it  
and see it through bowing in ruku'.  
Fear has released their sleep, so they stand  
and acquire security in vigilance.

Hasan ibn Hani (ra) composed the following (it has been credited to Imam Shafi'ee [ra]):  
Fear Allah and hope for every good thing from Him;  
Don't follow your adamant self, lest you regret it;  
Remain in between hope and fear  
and you will rejoice with the Pardon of Allah if you submit.<sup>138</sup>

<sup>138</sup>Muajjamul Udaba: 17/303 credited to Imam Shafi'ee and also in the Divan of Hasan.



## EPILOGUE

This is the state of believers whose hairs stand on end and whose hearts tremble on the mentioning of Allah's Name; who cry when their faults are disclosed and who stay away from their beds and ask Allah out of fear and in hope. Perhaps the idea of staying up at night is the most prominent of their characteristics. So travel towards Allah O servant of Allah! Ask for His Forgiveness and have remorse for the time that you have lost so that you may reach the gardens of those who fear. All praise is due to Allah by whose command all good deeds are completed.

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# **GLOSSARY OF ARABIC TERMS**

**(Compiled by Maulana Mohammed Amin Kholwadia)**

**Allah - ta'ala: Allah - The Most High:**

The name of the Supreme Creator and Lord of the worlds who exists by necessity and without any partners or offspring. The Arabic name Allah is not derived from any other source of meaning.

**Ahlul - Sunnah wa-al-Jama'a:**

Muslims who follow the Sunnah of the Prophet ﷺ - and the pious generations after him - as a community.

**Alim:**

A person with knowledge.

**Aqeedah:**

Belief or faith based on how reality is rather than how it is imagined. Thus the Islamic Aqeedah can only be derived from the Quran and Sunnah.

**Ayah:**

A verse of the Quran. It literally means a sign. (Plural Ayaat)

**Bara:**

Exonerating oneself from all that is displeasing to Allah.

**Bid'ah:**

Literally an innovation. Islamically, any innovative act that is carried out on the assumption that it has Islamic validity when in fact it doesn't.

**Deen:**

A way of life. Thus, always used to mean to Islam and the way of life it offers.

**Eid ul Fitr:**

Literally Eid means happiness that returns. It is the day of celebration that immediately follows the end of Ramadan.

**Eid ul Adha:**

The eid of sacrifice celebrated on the tenth of Dhul-Hijjah (the time of Hajj). There are three days of sacrifice for this eid.

**Faqih:**

Literally someone who understands. Used for learned scholars who are discrete enough to give legal opinions. (Plural Fuqaha)

**Fiqh:**

Literally to understand. Used for the understanding of Islamic jurisprudence.

**Fisq:**

To stray away from the right path (in actions). Thus used for sinners (Fasiq; plural Fasiqoon).

**Hadith:**

Literally something new (created as opposed to non-created like the Quran as the Speech of Allah) or an account. Islamically used for the actions, quotations, affirmations confirmations, denials and refutations of the Prophet ﷺ. Plural Ahadith.

**Hadith Qudsi:**

Quotations of Allah revealed to the Prophet ﷺ but were not part of the Quran.

**Hajj:**

Literally means to intend. In Islam it means to make a firm intention to visit the Ka'bah, the House of Allah in Makkah and engage in specific rituals. Hajj is incumbent

upon every Muslim who has the means to perform it with safe passage once during his lifetime.

**Halal:**

Lawful in Islam.

**Haram:**

Literally prohibited or sacred. Hence it is used for prohibited acts and substances and also for inviolable places like the Masjid-ul-Haram (the Mosque around the Ka'bah).

**Hasan:**

Literally means good. Also used for a certain category of hadith that has a reliable chain of narrators.

**Hijrah:**

Literally means to flee (stay away from). It is used to emigrate for the sake of Allah. The Muslim calendar begins from the year of the Hijrah of the Prophet ﷺ from Makkah to Madinah (AD. 622).

**Ihsaan:**

Literally means to do good, or to excel. It is also used for one of the highest stations of Iman (faith) mentioned in the hadith named after it (the hadith of ihsaan): to serve Allah as if one is seeing Him; and if one cannot see Him, then He definitely sees the servant.

**Imam:**

Literally someone who stands in front. Used for someone who leads the congregational prayers and also for eminent scholars.

**Iman:**



Literally to offer security. In Islam it is used to mean faith and belief in specific articles of faith that are enumerated in the Quran and Sunnah. Note these articles of faith are to be believed in totality and not in any partial or piecemeal form.

**Islam:**

Literally means to submit and offer peace. Technically, it means to submit to the Will of Allah according to His Dictates and the teachings of the Prophet Muhammed ﷺ

**Isnad:**

The chain of narrators in a hadith. The isnad is the basis for classification of hadith.

**Jahilliyah:**

Literally the era of ignorance. Used to denote the pre-Islamic era where Prophetic knowledge was non-existence and acts of ignorance were rampant.

**Jihad:**

Literally means to struggle. Used to mean the particular struggle in warfare for the establishment and defence of Islam and its teachings.

**Jinn:**

Literally means anything that is hidden. Hence, it shares the same root as the word Jannah (Paradise). It (Jinn) refers to a species created by Allah from smokeless fire (hence invisible to the human eye) and who live alongside man in the universe.

**Ka'bah:**

Literally means anything that is protruded (like the ankle) or cubic in shape. It is used for the cube building in

Makkah which is the focus of Muslims in their daily prayers. The Ka'bah was built by the Prophet Ibrahim ﷺ

**Kafir:**

Literally one who covers up, like a farmer (for which it is used in the Quran) who covers and hides seeds in the earth. It also used for an ingrate: someone who does not appreciate. In Islam, Kafir (plural Kafiroom) is a non-believer or someone who does not believe in any or all articles of faith, i.e. the antonym of a Mu'min (believer).

**Kalimah:**

Literally a word. Used for the declaration of Allah's Oneness and the existence of His Supreme Attributes.

**Kufr:**

Literally means to cover, hide or ingratitude. In Islam, it means to reject any or all articles of faith.

**La ilaha illa'Allah:**

The first Kalimah: There is no deity except Allah.

**Makruh:**

Literally means anything that is reprehensible. It is used for acts and things that are disapproved of by the Shari'ah without being forbidden.

**Marfu':**

A category of hadith where the narrator attributes the text to the Prophet ﷺ.

**Muhammaḍ ur Rasoolu'Allah:**

The second part of the first Kalimah: Muhammed is His Messenger.

**Muhsin:**

Literally on who does good, or excels. It is used for those who bear the qualities of Ihsaan.

**Mu'min:**

One who has Iman (plural Mu'minoon).

**Munafiq:**

A hypocrite. See Nifaq.

**Mushrik:**

One who commits Shirk (plural Mushrikoon). See Shirk.

**Muslim:**

Literally one who submits. Used for someone who accepts and agrees to the tenants of Islam.

**Nifaq:**

Hypocrisy: to hide disbelief while showing belief.

**Qadi:**

A judge.

**Qiblah:**

Literally a focal point. It is used to mean the direction of prayer (the Ka'bah) from any given point on earth.

**Quran:**

Literally means the recitation. Technically, The Quran is the Word of Allah revealed to in Arabic to Muhammed ﷺ, the last messenger in a span of 23 years. The Quran is preserved both in text and context for ever. It is the Final Revelation.

**Rak'ah:**

A unit of prayer.

**Ramadan:**

The ninth month in the Islamic calendar when Muslims fast during the day and observe prayers at night. The Quran was first revealed in this month.

**Sahaba:**

Literally a companion. It is used for someone who saw the Prophet (SAW) - or whom the Prophet ﷺ saw in the state of Iman. Plural Ashaab.

**Sahih:**

Literally sound. Technically a hadith whose chain of narrators are authentic in belief, character and memory.

**Salaf:**

Literally a predecessor. It is used for those scholars and leaders of the past who left their Islamic example for others to follow. (Plural Aslaaf)

**Salat:**

Literally means prayer. In Islam it refers to the five daily prayers Muslims perform at various times of the day. The five prayers are: Maghrib (at sunset); 'Isha (after dusk); Fajr (after dawn before sunrise); Zuhr (afternoon) and Asr (late afternoon before sunset).

**Sawm:**

Fasting. A Muslim fast from dawn to sunset; he refrains from food, drink and marital relationship.

**Shahadah:**

Literally the testimony. It is used to mean the specific testimony of a Muslim (usually a convert) with regards to Allah's Oneness and the apostleship.

**Shari'ah:**

Literally a path and a water hole. It is used to mean the legal system Islam presents to Muslims.

**Shaytan:**

Literally one who is far. It refers to Iblis (Satan) and to anyone who follows his path.

**Shirk:**

Literally to associate. In Islam, it is used to mean any association of partners with Allah, either in His Divinity or His Attributes.

**Seerah:**

Literally conduct. It refers to the study of the life of the Prophet ﷺ.

**Sunnah:**

Literally a tradition or a practice. Technically, it refers to the body of traditions and practices of the Prophet ﷺ and the Sahaba which they performed or acknowledged as part and parcel of Islam. The Sunnah was then transmitted to the followers of the Sahaba and so on so forth. The Sunnah is much more restrictive than hadith for a hadith may contain acts or statements that do not necessarily conform with the general body of Islamic practices.

**Tafseer:**

Literally to explain and elucidate. It refers to the specific science of explaining and commentating on the verses of the Quran.

**Taqwa:**

Literally to fear or to protect. In the Quran and elsewhere it means the effort to protect oneself from the Wrath of Allah and to fear and respect His Presence.

**Tawaf:**

Literally to circumbulate. It is used for the circling of the Ka'bah seven times (followed by two rak'ats of prayer).

**Tawbah:**  
Repentance.

**Tawheed:**  
The Oneness of Allah.

**Ulema:**  
Plural of 'Alim.

**Ummah:**  
The total body of Muslims as a single community.

**Wala:**  
Literally loyalty. Used to mean total devotion to Allah and His Commands.

**Zakat:**  
Literally to purify or to increase. In Islam, it refers to the specific amount of charity that is incumbent on those who possess a specific amount of wealth for a whole year.

**Zakat ul Fitr:**  
The charity given at the time of Eid on behalf of every family member.

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