

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 25 – The Categories of Khawf (Fear) are Five

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The shaykh began with the Khutbatul Haajah.

THE CATEGORIES OF KHAWF (FEAR) ARE FIVE

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

The Second: Shirk (Shirk of Fear)

It is that the slave fears someone other than Allaah, such as the Jinn, a dead person or other than that, as he fears Allaah or greater.

Allaah (ta'laa) says:

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salât (Iqâmatas-Salât), and give Zakât, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. (An-Nisa 4:77)

And He (ta'laa) says:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ

It is only Shaitân (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad (صلى الله عليه وسلم)], so fear them not. (Aali Imran 3:175)

And our Lord (subhaana wa ta'laa) says:

فَلَا تَخْشَوُا النَّاسَ وَآخِشُوا

Therefore fear not men but fear Me (O Jews). (Al-Ma'idah 5:44)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Explaining the verse in Sooratun-Nisaa' (4:77), the shaykh mentioned that this verse was revealed concerning a group of Companions, who while they were in Makkah, were weak and oppressed in the land, and were not able to defend themselves and to fight in the path of Allaah (subhaana wa ta'laa). And then the Prophet (صلى الله عليه وسلم) and His Companions were ordered to make Hijrah to Madeenah. And after they had made Hijrah, Allaah (subhaana wa ta'laa) ordered them to fight the kuffaar. And when this order came to them from Allaah (subhaana wa ta'laa), a group of them fell into association with Allaah (subhaana wa ta'laa) by fearing the people like they fear Allaah, or greater than they fear Allaah.

So it is not befitting for the creation of Allaah (subhaana wa ta'laa) to fear those who are like them, those who are also created. Those who are created from dust and clay, and those who are going to return to being clay.

And Ibn Rajb (rahimahullaah) said that this is not permissible, and that it is not befitting for the people to fear the creation as they fear Allaah (subhaana wa ta'laa). How can they fear the creation when they have been created from clay, and from dust, and verily they are to return back to it. And they are only to fear Allaah (subhaana wa ta'laa), who is the King and Owner of everything.

Explaining the verse in Soorah Aali Imraan (3:175), the shaykh highlighted the context in which this verse was revealed by mentioning the two verses that precede this verse.

Allaah (subhaana wa ta'laa) says:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (Aali Imran 3:173)

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty. (Aali Imran 3:174)

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ

It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad (صلى الله عليه وسلم))], so fear them not, but fear Me, if you are (true) believers. (Aali Imran 3:175)

So this verse informs us that the shaytaan tries to push the people to fear his allies. And Shaykh Ahmed mentioned that Allaah (subhaana wa ta'laa) is more entitled to be feared of, as He is the One who has created us, and has brought us from nothing in existence.

Explaining the verse is Sooratul-Maa'idah (5:44), the shaykh mentioned again that it is not befitting for someone to fear the people as one fears Allaah (subhaana wa ta'laa).

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

The Third: Ma'seeyah (Fear Causing Disobedience)

It is that the slave fears the people as he leaves the obligatory, or commits the Haraam fearing from them, without being forced by them to do that act. So this fear causes disobedience (to Allaah).

Allaah (ta'laa) says:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ

It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad (صلى الله عليه وسلم)], so fear them not, but fear Me, if you are (true) believers. (Aali Imran 3:175)

And Allaah (ta'laa) says:

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي

So fear them not, but fear Me! (Al-Baqarah 2:150)

And Allaah (ta'laa) says:

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ

So fear them not, but fear Me. (Al-Ma'idah 5:3)

And our Lord (subhaana wa ta'laa) says:

فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي

Therefore fear not men but fear Me (O Jews). (Al-Ma'idah 5:44)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

This category of khawf, al-khawf ma'seeyah, is stipulated and conditional. It is stipulated upon the condition that the person is not under coercion and that he is not forced (i.e. into leaving the waajib or committing the haraam). So it is understood that if a person is forced to leave off that which is waajib upon him, or to do that which is haraam, then it does not fall under the category of disobedience. This is as long as his heart is rest assured with Eemaan.

And Shaykh Ahmed mentioned the definition of Ikraah (coercion or being forced). And Ikraah is when a person fears someone who has a high rank and power and influence, and the person fears from his punishment, and that the person is not able defend him, and neither is he able to seek a place of refuge from the excepted punishment, and neither is he able to bear this punishment.

So a person who is forced into committing deeds which are forbidden for him to do, or to leave off that which is waajib upon him, then he does not fall into this category of al-khawf ma'seeyah. As for when a person is not forced, and he leaves off that which is waajib, or commits that which is haraam, because of the fear of the people, then this is al-khawf ma'seeyah.

And the verses that are mentioned in this category, then their explanation has preceded in the explanation of the previous category, which was Shirk of Fear.

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEH FEE ADILLATIT TAWHEED:

The Fourth: Al-Khawf at-Tabee'ee (The Natural Fear)

It is like the fear of the person from the enemy and the beast (wild animal) and the snake and other than that, and this is permissible provided that he does not transgress the boundaries of al-khawf at-tabee'ee (the natural fear).

Allaah (ta'laa) said, relating the condition of His slave and His Messenger Moosaa ('alayhis salaam):

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ

So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing). (Al-Qasas 28:18)

And Allaah (ta'laa) said:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ

So he escaped from there, looking about in a state of fear. (Al-Qasas 28:21)

And Moosaa ('alayhis salaam) said:

رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ

"My Lord! Verily, I fear that they will belie me." (Ash-Shu'ara 26:12) and (Al-Qasas 28:34)

And Moosaa also said:

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ

He said: "My Lord! I have killed a man among them, and I fear that they will kill me." (Al-Qasas 28:33)

And Moosaa and Haaron ('alayhimus salaam) said:

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرَطَ عَلَيْنَا أَوْ أَنْ يَطَّعَى

They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us)." (Ta-Ha 20:45)

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى

He (Allaah) said: "Fear not, verily! I am with you both, hearing and seeing." (Ta-Ha 20:46)

And He (tabaarak wa ta'laa) said:

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى

So Moosaa (Moses) conceived a fear in himself (Ta-Ha 20:67)

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى

We (Allaah) said: "Fear not! Surely, you will have the upper hand." (Ta-Ha 20:68)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

All the verses in this chapter deal with Moosaa and Haaron ('alayhimus salaam), and they are in relation to an oft-repeated story that is mentioned in the Qur'aan, a story which is also well known amongst the people. And it is when Moosaa ('alayhis salaatu was salaam) went to Fir'awn, who was the King of Egypt, in order to call him to the Tawheed of Allaah (subhaana wa ta'laa). And this was a great step for Moosaa ('alayhis salaam), and he took fear of them, and supplicated to Allaah (subhaana wa ta'laa) to bestow him an helper in his call, so Allaah (subhaana wa ta'laa) chose his brother Haaron ('alayhimus salaam), he was more clearer in speech than Moosaa ('alayhis salaam). And then a person from Moosaa's people called him to help him against an enemy, who was a person from other than their people. And Moosaa ('alayhis salaam) struck him, and he (the man from the other tribe) died. So Moosaa ('alayhis salaam) called to his Lord, saying that he had wrong

himself, and asked Allaah (subhaana wa ta'laa) to forgive him. And Moosaa ('alayhis salaam) cleared from Allaah (subhaana wa ta'laa) his punishment concerning killing this person. And after this he ('alayhis salaam) left the city in fear, and in precaution, that the people might catch him. And this story highlights the natural fear of the enemy.

And also in the story of the sorcerers of Fir'awn, when they committed their act of sorcery by throwing their sticks, and this caused fear in Moosaa ('alayhis salaam), but Allaah (subhaana wa ta'laa) informed him ('alayhis salaam) that he is not to fear them, and that he is the one that would overcome them. And he was ordered to throw his stick and his stick swallowed up their falsehood.

Shaykh Ahmed mentioned that a person who has fear of the enemy, then he has to take precaution against his enemy, and he is not to venture into the strongholds of the enemy. And this is what can be defined as natural fear, and such a fear is permissible in al-Islaam, as long as it does not exceed the boundaries and encompass the other categories of fear, such as al-khawf ma'seeyah (the fear which causes disobedience) or the shirk of fear.

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

The Fifth: Al-Khawf al-Wahmee (The Fear of Self-Deception)

And it the fear which has no reason for it, or its reason is very weak.

And this attributes to the person who accompanies this fear to be described as a coward. And the Prophet (صلى الله عليه وسلم) sought refuge from cowardliness, and it (cowardliness) is from the lowly manners. And perfect Eemaan [in Allaah (subhaana wa ta'laa)] and trusting [in Him (tawakkul)] and courageousness prevent and ward off this type of fear.

Refer to the speech of ash-Shaykh al-'Allaamah 'Abdur Rahmaan ibn Naasir as-Sa'dee (rahimahullaah), who died in year 1376 hijree, in his book: Al-Qawlul-Sadeed fee Maqaasid at-Tawheed, Page: 116.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Ahmed read to us from the end of the speech of ash-Shaykh al-'Allaamah 'Abdur Rahmaan ibn Naasir as-Sa'dee, and quoted: "And this is from the exclusive characteristics of the believers and the strong ones, that fearful things turn into tasty endeavours for them, and they strengthen their belief and their courageousness, and strengthen the courageousness of their hearts. And all of this is from the perfection of their trust upon Allaah."

Some people have false perceptions and deceptions and understandings that a probable enemy, or a wild animal, or a snake, or other than them, may try and harm them. And some of these issues may lead to wiswaas (whisperings of the shaytaan), and Allaah (subhaana wa ta'laa) has ordered the people to stay away from the whisperings of the shaytaan, as He ('azza wa jal) said:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say: "I seek refuge with (Allâh) the Lord of mankind, (An-Nas 114:1)

مَلِكِ النَّاسِ

"The King of mankind, (An-Nas 114:2)

إِلَهِ النَّاسِ

"The Ilâh (God) of mankind, (An-Nas 114:3)

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh), (An-Nas 114:4)

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

"Who whispers in the breasts of mankind, (An-Nas 114:5)

مِنَ الْجِنَّةِ وَالنَّاسِ

"Of jinns and men." (An-Nas 114:6)

And the Prophet (صلى الله عليه وسلم) also used to seek refuge from cowardliness and from stinginess.

Narrated Sa'ad ibn Abee Waqqaas, "The Prophet used to teach us these words as he used to teach us the Book (Qur'aan): "O Allah! I seek refuge with You from miserliness, and seek refuge with You from cowardice, and seek refuge with You from being brought back to (senile) geriatric old age, and seek refuge with You from the affliction of the world and from the punishment in the Hereafter." (Bukhaaree, no. 5984).

So it is upon the believer to be strong and to be courageous, and he must struggle to reach the perfection of Eemaan. And to attain the other fine traits, such as courageousness and to place ones trust in Allaah (subhaana wa ta'laa) solely [at-tawakkul]. Allaah (subhaana wa ta'laa) said:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

And put your trust in Allâh if you are believers indeed. (Al-Ma'idah 5:23)

And He (ta'laa) said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ

The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); (Al-Anfal 8:2)

And His statement:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And whosoever puts his trust in Allâh, then He will suffice him. (At-Talaq 65:3)

False perceptions and false beliefs and imaginations are warded off by having strong belief (Eemaan) in Allaah (subhaana wa ta'laa), and by seeking refuge in Him, and by being courageous and not being cowardly. So it is possible that a person may have misconceptions and some false ideas that after leaving his home, someone may enter upon his wife, or that a brother is trying to kill him, or that he may fall from a cliff, or that he may drown in the ocean. So if a person does not stay away from these whispers and these imaginations, then they may prove to be heavy upon the servant and may lead to his destruction. And it is upon him to seek refuge in Allaah (subhaana wa ta'laa) from these whispers and these imaginations. And he is to strive with himself in the path of Allaah (subhaana wa ta'laa), and the one who strives hard in warding off these things, Allaah (subhaana wa ta'laa) will guide him. He (jalla wa 'ala) said:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's Religion - Islâmic Monotheism). And verily, Allâh is with the Mubsinân (good doers)." (Al-Ankabut 29:69)