

Worshipping Allaah With Hope Fear & Love

Compiled & Translated

By

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- From the Qur'aan
- From the Ahadeeth
- Sayings of the Salaf
- This Intention is Based upon weak Hadeeth

• A Claim of the Soofeeyah

A famous phrase of intention of the Soofeeyah is:

'I did not worship You O Allaah with greed for Your Paradise or fearing Your Fire.'

The reply to these people is:

Imam an-Nawawi -Rahimahullaah wrote a chapter heading in his masterpiece collection and said:

'Chapter of Combining Fear and Hope'

'Know that what is chosen for the slave of Allaah in the circumstances of his

good health is to be fearful and to have hope. His fear and hope should be equal, however, during an illness he is encouraged to have hope. The principles of the Sharia from the texts of the Book and the Sunnah and other sources are apparent with this.

Allaah Ta'ala said:

فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

<< None feels secure from the Plan of Allaah except the people who are the losers. >>

[Aaraaf:99]

Allaah Ta'ala said:

إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

<< Certainly no one despairs of Allaah's
Mercy, except the people who
disbelieve." >>

[Yusuf:87]

Allaah Ta'ala said:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

<<On the Day (i.e. the Day of
Resurrection) when some faces will
become white and some faces will
become black>>

[Ala-Imran:106]

Allaah Ta'ala said:

إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

<< Verily, your Lord is Quick in Retribution (for the disobedient) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allahs Forgiveness). >>

[al-Aaraaf:167]

Allaah Ta'ala said:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

<<Verily, the pious and righteous will be in delight (Paradise); () And verily, the Fujjar (disbelievers, sinners and

evil-doers) will be in the blazing Fire

(Hell), >>

[al-Infitar:13-14]

Allaah Ta'ala said:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ وَأَمَّا مَنْ
خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ

<< Then as for him whose balance (of good deeds) will be heavy, () He will live a pleasant life (in Paradise). () But as for him whose balance (of good deeds) will be light, () He will have his home in Hawiyah (pit, i.e. Hell). >>

[Al-Qariah:6-9]

Ayaat with this meaning are many, either the words 'fear' and 'hope' are combined in coupled Ayaat or a number of Ayaat or individual Ayaat.'

[Taken from: Riyadh as-Saliheen]

• Other Ayaat From the Qur'aan

Allaah The Most High said:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ
خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

<<Their sides forsake their beds, to invoke their Lord in **fear and hope**, and they spend (charity in Allaah's Cause)

out of what We have bestowed on
them.>>

[as-Sajdah:16]

Allaah said:

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ
وَهُمْ لَا يَتَّقُونَ

<<They are those with whom you made
a covenant, but they break their
covenant every time and they do not
fear Allaah.>>

[Al-Anfal:56]

Allaah The Mighty and Magnificent
said:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ
أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ
رَبِّكَ كَانَ مَحْذُورًا

<<Those whom they call upon [like 'Iesa son of Maryam, 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord, as to which of them should be the nearest and they ['Iesa, 'Uzair (Ezra), Angels, etc.] **hope for His Mercy and fear His Torment.**

Verily, the Torment of your Lord is something to be afraid of!>>

[Al-Isra 17:57]

Ahadeeth Regarding this Topic

Imam an-Nawawi -Rahimahullaah also presented some Ahadeeth under the chapter: 'Chapter of Combining Fear and Hope'

From Abu Hurairah -RadhiAllaahu anhu- that the Messenger of Allaah - SallAllaahu alayhi wa sallam- said:

لو يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ ، مَا ظَمِعَ فِي
الْجَنَّةِ أَحَدٌ ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ
مَا قَنَظَ مِنَ الْجَنَّةِ أَحَدٌ

'If a believer knew the extent of what is with Allaah of punishment then no one would have hope and

desire of His Paradise. If the disbeliever knew what is with Allaah of mercy no one would despair of His Paradise.'

[Saheeh Muslim]

From Abu Sa'eed al-Khudri

RadhiAllaahu anhu- that the Messenger of Allaah -SallAllaahu alayhi wa sallam- said:

إِذَا وُضِعَتِ الْجَنَازَةُ وَاحْتَمَلَهَا النَّاسُ أَوْ الرَّجَالُ عَلَى
أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدَّمُونِي قَدَّمُونِي،
وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ، قَالَتْ: يَا وَيْلَهَا، أَيْنَ تَذْهَبُونَ
بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَهُ
لَصَبِقَ.

‘When the funeral prayer has been prayed and the people or the men carry the deceased upon their shoulders, then if the deceased was righteous he says: take me forward, take me forward. If the deceased was not righteous then he would say, ‘Woe to my soul! where are you taking me?’ Everything hears the sound of his punishment except mankind, if they had heard it they would fall unconscious.’

[Collected by Bukhari]

From Ibn Mas'ood -RadhiAllaahu anhu-
who said, that the Messenger of Allaah
-SallAllaahu alayhi wa sallam- said:

الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ مِثْلُ
ذَلِكَ

'Paradise is closer to the strap of
one's sandal and the Hell-fire is the
same as that.'

[Bukhari]

[Collected in 'Riyadh as-Saliheen']

• Some other Ahadeeth

1 – Shaykh Muhammad Nasiruddeen
Al-Albaani collected in his book *Silsilah
Saheehah*:

From Abu Hurairah - *Radi Allaahu anhu*
– who said:

The Prophet -*sallAllaahu alayhi wa
sallam*- went out and came across a
group from his Companions who
were laughing and chatting, so he -
sallAllaahu alayhi wa sallam- said:

«وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ تَعْلَمُونَ مَا أَعْلَمُ
لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا»

'I swear by Him in whose Hand is my life, if you knew what I knew, you would laugh little and cry a lot.'

Then the Messenger -*sallAllaahu alayhi wa sallam*- walked away, and the people began to cry, then Allaah Azza wa Jal revealed to him:

«يَا مُحَمَّدُ، لِمَ تُقْنِطُ عِبَادِي؟»

<<'O Muhammad! Why do you cause My slaves to despair? !'>>

Then the Prophet -*sallAllaahu alayhi wa sallam*- returned and said:

«أَبْشِرُوا، وَسَدِّدُوا، وَقَارِبُوا»

‘Receive glad tidings, adhere to the Prophet's way and follow his Sunnah, and do not be severe and strict upon yourselves.’

[Collected by Bukhari in ‘al-Adab al-Mufrad, al-Bayhaqi in ‘Shu’ab al-Eemaan’ & authenticated by Al-Albaani in ‘as-Saheehah’ 7/589]

Al- Bayhaqi commented on this Hadeeth saying:

'In this Hadeeth there is an indication that it is a must that fear should not be so that a person has despair and loss of hope from the

mercy of Allaah. Just as it is a must that a person's hope should not be so much that he feels secure from the plan of Allaah, such that he is continuous upon sinning against Allaah Azza wa Jal.'

[Taken from Silsilah Saheehah No. 3194]

2 - From the Hadeeth of Anas: that the Prophet -*sallAllaahu alayhi wa sallam*- visited a young boy who was dying, and the Prophet asked him:

"كَيْفَ تَجِدُكَ؟"

'How do you feel?'

The boy said: 'I swear by Allaah, O Messenger of Allaah, indeed I **have hope in Allaah and I fear my sins.**'

So the Messenger of Allaah said:

"لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ
إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو، وَأَمَّنَّهُ مِمَّا يَخَافُ"

'These two things are not combined in the heart of a slave of Allaah at the like of this moment, except that Allaah gives him what he **hopes for**, and secures him from what he **fears.**'

[Collected by Tirmidhi and Al-Albaani declared it Hasan Saheeh in Tarheeb no.3383 & in Silsilah Saheehah no. 1051]

From the Sayings of the Salaf

- 'Imam Ahmad -*Rahimahullaah*- said:

(نص الإمام أحمد رضي الله عنه: ينبغي للمؤمن أن يكون رجاءه وخوفه واحدًا. فأيهما غلب صاحبه هلك. وهذا هو العدل، ولهذا من غلب عليه حال الخوف أوقعه في نوع من اليأس والقنوط، إمّا في نفسه، وإمّا في أمور الناس، ومن غلب عليه حال الرجاء بلا خوف أوقعه في نوع من الأمن لمكر الله، إمّا في نفسه، وإمّا في الناس)

'It is necessary that a believer's hope and fear are one. Whichever

of the two overwhelms, then that person is destroyed. This is justice, and this is why whoever is overwhelmed at the time of fear, falls into a type of despair and hopelessness, either in his own self or in the matters regarding the people.

Whoever is overwhelmed at the time of hope without fear then he falls into a type of protection from the plan of Allaah either in his own self or in the people.

[al-Ghatha al-Albaab 1/462]

■ Makhool ash-Shami -

Rahimahullaah- said:

‘Whoever worshipped Allaah Ta'ala with fear alone then he is a Haroori (an ascription to a sect of the Khawaarij), whoever worshipped Allaah Ta'ala with hope alone then he is a Murja'ee (a person who believes that deeds have no effect on Eemaan) and whoever worshipped Allaah Ta'ala with love alone then he is a Zindeeq (heretic).’

[Majmoo Fatawa 15/ 21]

- Shaykh ul-Islaam Ibn Taymeeyah - *Rahimahullaah*- said:

‘If love was the foundation of every action of the Deen, then fear and hope and other factors necessitate love and return to it. This is because the person who has hope and desires, then he desires what he loves not that which he hates. The fearful person escapes from fear to get to the beloved.

Allaah Ta'ala said:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ
أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ
عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

<<Those whom they call upon [like 'Iesa son of Maryam, 'Uzair, angel, etc.] desire (for themselves) means of access to their Lord, as to which of them should be the nearest and they ['Iesa, 'Uzair, Angels, etc.] hope for His Mercy and fear His Torment.

Verily, the Torment of your Lord is something to be afraid of!>>

[Al-Isra 17:57]

And Allaah said:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي
سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ
رَحِيمٌ

<< Verily, those who have believed,
and those who have emigrated (for
Allaah's Religion) and have striven
hard in the Way of Allaah, all these
hope for Allaah's Mercy.>>

[Baqarah 2:218]'

[Taken from: Fatawa 10/ 61]

- Shaykh ul-Islaam Ibn Taymeeyah -
Rahimahullaah- said:

‘Having knowledge of the severity of the consequential punishment obligates having fear, and having knowledge of the vastness of mercy obligates hope, and this is why the saying of the Messenger -SallAllaahu alayhi wa sallam- is affirmed in Saheeh Muslim:

لو يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ ، مَا
ظَمِعَ فِي الْجَنَّةِ أَحَدٌ ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ
اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنَ الْجَنَّةِ أَحَدٌ

‘If a believer knew the extent of what is with Allaah of punishment then no one would have hope and

desire of His Paradise. If the disbeliever knew what is with Allaah of mercy no one would despair of His Paradise.'

[Majmoo al-Fatawa 10/81]

This Intention is Based upon weak Hadeeth

Shaykh Muhammad Nasiruddeen Al-Albaani said:

'What is criticised in the Hadeeth is the statement: 'I do not cry due to desiring your paradise nor fearing the Hell-fire!' Since this is Soofi philosophy, which became well

known due to Rabi'atu al-Addaweeyah, if it is authentically from her. This is because they mention that she used to say in her supplications of need:

‘O my Lord! I did not worship
You O Allaah with greed for Your
Paradise or fearing your Fire.'

This type of speech only comes from the one who truly does not know Allaah Tabaraka wa Ta'ala, and has no sense of Allaah's greatness and magnificence, or with Allaah's generosity and kindness,

otherwise they would have worshipped Allaah desiring what He has of eternal bliss. And from that it is seeing Allaah Tabaraka wa Ta'ala, and fearing from what He has prepared for the disobedient and disbelievers of Hell and a painful punishment, and from that entrance to hell is that they will be prohibited from seeing Him, like Allaah Ta'ala said:

إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحْجُوبُونَ

<< Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day >>.

This is why the Prophets *-alayhim as-Salat wa as-Salam-* and they are the ones who truly know Allaah, and they would not supplicate to Him with these type of imaginary statements, but rather they would worship Him desiring His Paradise - and how can it not be since in Paradise there is the highest thing which the believing soul aspires to, which is seeing Allaah Subhanahu, and fearing His Fire, and why not, since fearing the fire necessitates them being prohibited from the

fire. This is why Allaah Ta'ala said after mentioning a selection of the Prophets:

إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ
وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ
<<Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.>>¹ and this is why our Prophet Muhammad -*sallAllaahu alayhi wa sallam*- Was from the most fearful of Allaah from amongst the people,

¹ Soorah al-Anbiyaa 21:90

as is established in more than just one authentic Hadeeth from him.

This quick mention about this statement of al Addaweeyah, by which many of the religious people, more so than the common folk have been trialed, is in reality

أَكْسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً

<< like a mirage in a desert. The thirsty one thinks it to be water>>.’

[Taken from ‘Silsilah ad-Da’eefah’(2/998) by Shaykh al-Albaani]

Shamsuddeen Muhammad bin Abee
Bakr Ibn Qayyim aj-Jawzeeyah (d.751
A.H.) -*Rahimahullaah*- said:

‘The similitude of the heart in its
journey to Allaah azza wa jal - is the
like of a bird; so love is its head, fear
and hope are its two wings. So,
when the head and wings are
secure, it can fly well, and if the
head is decapitated then the bird
dies, and if it loses its wings then it
is exposed to all hunters and prey.’

[‘Madarij as-Salikeen’ 1/513]

Ibn Qayyim aj-Jawzeeyah (d.751 A.H.) -
Rahimahullaah- also said:

‘The Salaf used to recommend that the wing of fear should be stronger at the time of good health than the wing of hope. And at the time of leaving this world the wing of hope should be stronger than the wing of fear.’

[‘Madarij as-Salikeen’ 1/513]

Shaykh ul-Islaam Ibn Taymeeyah -
Rahimahullaah- said:

كل ما أعده الله لأوليائه : فهو من الجنة ،
والنظر إليه هو من الجنة ، ولهذا كان أفضل

الخلق يسأل الله الجنّة ، ويستعيذ به من النّار
، ولما سألَ بعضَ أصحابه عما يقول في صلاته
، قال : " إني أسأل الله الجنّة ، وأعوذ بالله من
النّار ، أما إني لا أحسن دندنتك ، ولا دندنة
معاذ " ، فقال : (حولها ندندن.)

‘Everything that Allaah has prepared for His Awaliyah is in Paradise, and seeing Allaah is in Paradise, and this is why the best of creation used to ask Allaah for Paradise and used to seek refuge from the Hell-fire. When some of his Companions asked him, of what he used to say in the prayer, he said:

إني أسأل الله الجنة ، وأعوذ بالله من النار

'Indeed, I ask Allaah for Paradise and I seek refuge in Allaah from the fire, as for me than I cannot say a better Dua than Muadh, then he said: but we say similar Dua.'

[Fatawa 10/241]

Al Qurtubi in his Tafseer said about the Ayaah:

>>وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ<<

<< and invoke Him with fear and hope;

Surely, Allaah's Mercy is (ever) near unto the good-doers.>>

[Al-Araf: 56]

‘This is what Allaah commanded that the human should be in the state of coming close to Allaah, fearful, and inclining towards Allaah, so much so that the hope and fear the human has, is like the wings of a bird, which carries him in his path to being Isteeqama (steadfast), if one of these two aspects (hope & fear) is singled out then the person, will be destroyed. Allaah Ta'ala said:

نَبِيُّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

<< Declare unto My slaves, that truly, I
am the Oft-Forgiving, the Most
Merciful. And that My Torment is
indeed the most painful torment. >>

[al-Hijr: 49-50]

[Tafseer Qurtubi 7/227]

All Praise belongs to Allaah, may His peace
and blessings be upon our final
Prophet Muhammad, his
family, his companions
and all those who
follow his
guidance