

Fear that Protects from Harm, Fear of People and Fear of Allah (swt)

The Noble Quran was revealed over a period of nearly 23 years, beginning in 610 CE and concluding in 632 CE. From 632 CE to today, it has been approximately 1,414 years. When the Revelation was sent down, the Quraysh set out on a mission to scare and torture Islam out of the early believers. However, they failed, many believers preferred martyrdom to leaving their Deen. Many withstood torture; Bilal ibn Rabah (ra) shouted out 'Ahad, Ahad' as he was tortured by his owner Umayyah ibn Khalaf. Umayyah had laid him flat on the desert sand under the scorching sun, and placed a massive, heavy rock on his chest to force him to renounce his faith.

Then, Muslims in Makkah faced many years of struggle and persecution until the state was established in Madinah. With the establishment of the State, the Muslim army was often involved in battles. During the time of Khaleefah Umar (ra) in 634 CE, the **Battle of the Bridge** was fought against the Sasanian Persian troops who had elephants at their disposal. The Muslim commander Abu Ubaid al-Thaqafi was trampled to death by a white elephant, and about 4,000 other Muslim soldiers were also killed. Still, the remaining Muslims, hearts strong with faith, continued to fight as they were forced to retreat.

Now, from the rubble of destroyed buildings, Muslims stand strong, calling to our Lord (swt) for help. In front of enemy tanks, children stand with stones clutched in their fingers, ready to be throw them at the soldiers of the Jewish entity who wear masks and continue to torment them.

All of these believers have faith and courage at their disposal. Their eyes show no signs of fear and their voices echo with purpose and determination. Instead, they strike fear into the hearts of their enemies.

So, what is it that allows Muslims to control their fear? To answer this question, we should turn to understanding fear itself.

Fear is a manifestation of the survival instinct that Allah (swt) created within man and it shows itself when provoked by something external to the human being. Fear can be provoked in different ways; it can be by something that exists physically, i.e., an enemy or an insect or animal that scares you! Or it can be provoked by a thought, such as the idea of being attacked and tortured. Whether it exists in front of us, or it is an idea in our minds, both can be frightening for someone. These are the fears that can be based on an understanding of the reality and its possible consequences. However, some fears are based on a misunderstanding of reality, or a weak understanding of the consequences of something, such as the fear of traveling somewhere or meeting someone, and some can be as a result of the imagination or an illusion, such as the fear of ghosts or aliens.

Most of these types of fears can be resolved by a deep discussion with the person. They may need a deep and clear understanding of the actual reality, or they may need to understand the reasons behind their fear, and to understand what their fear is based on. Through discussion and explanation, they may find that they become free of the fear.

For fear to be controlled, a Muslim must exercise and develop the mind that Allah (swt) has given us. In simple situations, we must ensure we have studied and correctly understood the reality before responding. In complex situations, a Muslim does not just accept what we are told as we need to study the reality deeply, gain complete knowledge of the issue and the situation from all angles, and develop deep thinking in response.

This is to avoid the dangers fear brings. If it overpowers a person, it can prevent someone dealing with the reality in a rational way. It can cause mental confusion and make a person unable to judge matters. It can also impair someone's memory and their ability to distinguish between issues. This can lead to others exploiting someone, as fear can cause them to become vulnerable.

However, fear can be beneficial and useful in some cases. Fear of real dangers is beneficial, and for Muslims it is an obligation; it saves a Muslim from harm or sin. Fear in this case acts as a guard and protector of the believer, for example a Muslim must fear the reality of drowning or burning and take action to protect themselves from harm.

Allah (swt) said, ﴿وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ﴾ **“And if they had believed and feared Allah, then the reward from Allah would have been [far] better, if they only knew.”** [TMQ Surah Al-Baqarah:103]. Fear of Allah (swt) and of the punishment of Allah (swt) is also beneficial and obligatory for us. It is essential to incite the fear of Allah (swt) in us, and to explain the extent of the punishments for committing sins and for disbelief. The Muslims who fight in the cause of Allah understand the obligation and reward of martyrdom. The conceptual understanding of the Islamic akham helps us to control our fear so that we follow our Deen and undertake His (swt) commands and avoid His (swt) prohibitions. This fear must be taught to the believers, and we must be reminded constantly of what we need to fear, such as the punishments of Jahannum, because it protects us and helps to ensure our progression upon the straight path (silat ul mustaqeem).

So, we can see that the believers do feel fear. However, they know what they should and should not fear and their fear leads to their progression rather than to their downfall. They make correct evaluations and understand correctly the dangers that they face, so they are able to show courage in instances where others would not. The believer knows that Allah (swt) is the One to truly be feared and that because He is on the believer's side, the enemies are the ones who should be struck with fear. Allah (swt) said, ﴿يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾ **“O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise.”** [TMQ Surah Al-Ahzab:1].

This is the understanding that kept the Muslims strong for centuries, and this understanding will move the Ummah today. We must ignore the attempts of those who lead us away from our Islamic obligations and towards a focus us on pragmatism.

Former Pakistani President Pervez Musharraf joined the US-led "war on terror" after 9/11, despite it being a sin to ally with the disbelievers, he explained that he faced an American ultimatum and concluded that refusing would risk national destruction, military collapse, and India gaining a strategic advantage over Pakistan. His decision opened the doors to the bombing and murder of Muslims in Pakistan and Afghanistan. Until today, the rulers of Pakistan use fear as a justification for abandoning the Shariah obligations.

In today's world the leaders of Muslim states are busy allying with the disbelievers, while the Ummah is being oppressed, tortured, starved and murdered at the hands of their so-called allies. Recent events show a move towards alliances that reveal their acceptance and support of the Zionist entity.

These rulers reveal their lack of true Iman and Taqwa (fear of Allah). They talk about the strength of America, and how we are unable to stand against them, ignoring the lessons in the noble Qur'an, in the Seerah of the Messenger of Allah (saw) and the history of the Islamic Ummah. Lessons show that, when we hold tight to the rope of Allah (swt) and when we act only upon Islam, we can defeat any enemy. However, these rulers do not represent the Islamic Ummah, and they cannot remove the strength of our Iman.

And so, the child will continue to throw his rocks and the tortured will continue to shout 'Ahad, Ahad' and the smaller group of believers will continue to fight the larger army of disbelievers, as we know that those who stand against Allah (swt) are not ones to be feared, but only Allah (swt) must be feared.

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