

The Qur'ānic Terminologies “Fear” AND “Grief”; THEIR Exegetical, Mystical AND Psychological Interpretations

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Abstract

The Qur'ānic Terminologies Fear and Grief are human sentiments which generally represent negative energies of a person. The negativity empowers changes in their physical and social lives, resulting in chaotic mental health. In this research paper, an insight into the literal, contextual and social associations of both the words will be explicated as depicted by various exegetes, mystics and psychologists according to their areas of interest. Moreover, their relevance and implications in the Quran with respect to human emotions will be elaborated and the discussion will be concluded by expounding solutions of coping up with them through an ultimate divine guidance.

Keywords: Qur'ān, Fear, Grief, Interpretation, Exegetical, Mystical, Psychological

Introduction

The numerous terminologies used in the Quran have different connotations. A terminology can represent a positive as well as negative sentiment depending upon the context of the verse. This variance has been elaborated by various scholars in a detailed manner. The two terminologies, fear and grief, have been used repeatedly in the Quran. After pondering well upon the Quran, their impacts on social life of mankind are revealed. Today's man is surrounded by undue depressions and hazes around him as he never feels contented on his haves, but naturally feel distressed when it's lost. Some people move into a state of despondent fear. The Quran not only addresses both the emotions of fear and grief faced by a man but also enchants us by devising a way-out to it. There are countless guidelines for a man in the Quran to relief and console himself, providing him an ultimate solution to his mental health.

Literal Meaning of Fear (Khauf)

The root letters of khauf are [ف و خ]. It means to doubt about any upcoming danger in certain circumstances. The opposite of fear is “Peace” (aman). The word khauf is used for both worldly and afterlife matters. ¹

Aḥmad Mukhtār ‘Umar elaborated the term khauf as under:

Fear is a behavior characterized by an unpleasant emotional tint, it has different kinetic reactions, it is a result of an unpleasant expectation, an emotion that occurs in the soul to expect harm. ²

Literal Meaning of Grief (Ḥuzn)

The root letters are: [ح ز ح]. The word al-Ḥuzn or al-Ḥazan means coarseness of earth; likewise, the rigorousness which emerges as a result of extreme sadness is also called Ḥuzn or Ḥazan.

The opposite of grief or depression is “Jubilation” (Farah).³

Allama Ibn Manẓūr stated:

“السُّرُورُ خِلاَفٌ وَهُوَ الْفَرَحُ، نَقِيضٌ: وَالْحَزَنُ الْخُزْنُ”⁴

Al-Ḥuzn or al-Ḥazan is the decrease in happiness and it is opposite to pleasure.

Fear and Grief in the Quran

The words “Khauf” and “Ḥuzn” both are nouns and have been mentioned in the Quran many times separately as well as together. The following tabular presentation will show the existence of both the words in the Quran:

Description	Verse Numbers
Khauf and Ḥuzn together	2:38, 2:62, 2:112, 2:262, 2:274, 2:277, 3:170, 5:69, 6:48, 7:35, 7:49, 10:62, 41:30, 43:68, 46:13
Khauf in various forms	2:155, 3:175, 4:83, 7:56, 13:12, 16:47, 16:112, 17:60, 24:55, 30:24, 32:16, 33:19, 39:16, 39:36
The word Khauf	10:83, 106:4 (They are other than appearance together)
The word Ḥuzn	3:139, 3:153, 3:176, 5:41, 6:33, 9:40, 9:92, 10:65, 12:13, 12:84, 12:86, 15:88, 16:127, 19:24, 20:40, 21:103, 27:70, 28:7, 28:8, 28:13, 29:33, 31:23, 33:51, 35:34, 36:76, 39:61, 43:68, 58:10 (They are other than appearance together)

Exegetical Interpretations of Fear and Grief

The Quranic words “Khauf” and “Ḥuzn” have been used for the very first time in the Quran in Al-Baqarah, verse no. 38 which states:

“يَحْزَنُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ لَا”

“There shall no fear come upon them neither shall they grieve”

Various exegetes, depending upon their interest in lexicological interpretation, have explained both the terms briefly while commentating the aforementioned verse. Majority of them explained the verse according to contextual background. For better apprehension of the subject terminologies, interpretations have been quoted from some Arabic and some Urdu exegeses here, exhibiting both the trends.

Imām Ṭabarī (d. 310 A.H) opined that there will be no fear upon them means that they will be secured from the Almighty’s punishment and torment at the Doom’s Day due to their obedience of Allah in the world. Also, they would have no

grief over the death of those people who were left behind in the world.⁵

Imām Qurṭubī (d. 671 A.H.) states that Khauf is dismay or panic or uneasiness and is caused due to an event expected to happen in future. Whereas, al-Ḥuzn or al-Ḥazan is opposite to “Pleasure” (Surūr) and is related to some past event. It means extreme grief.

“There shall no fear come upon them neither shall they grieve” means that they would have neither any fear for the Day of Resurrection nor would they be grieved at the death of people who left the world.⁶

Shaykh ‘Abd al-Raḥmān b. Nāṣir al-Sa’dī (d. 1956) elaborated that the difference between Ḥuzn and Khauf is the time of emotion. If any unpleasant event has passed in the past, it results in Grief and if any detestable event is being anticipated in future, it results in Fear. If both the fear and grief have been negated for those who follow the Divine Guidance, it means their antonym is validated, which is Guidance and Felicitousness. Everything that hurts him like

grief and fear is deterred from him and all the covetable is granted to him.⁷

Mufti Muhammad Shafi' (d. 1976) expounded that Grief is a state which affects the heart after occurrence of some adversity or tragedy and Fear is always before occurrence of some event. It is evident from various Ṣaḥīḥ Prophetic Traditions that people would be fearful and dreadful due to terror of the Dooms Day.⁸

The Quranic Context of لَا عَلَيْهِمْ خَوْفٌ وَلَا يَحْزَنُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ لَا

The words Fear and Grief have been used fifteen times in the Quran together to relief the believers from both the emotions. Most of the time, it has been preannounced by the Gracious Allah that those people who would have pure faith, believe in Allah [2:62, 2:277, 5:69, 6:48, 43:67-8, 46:13], His messengers, the Dooms Day [2:62, 5:69], follow the path prescribed for them [2:38, 2:62, 2:112, 2:277, 5:69, 6:48, 46:13], refrain from evil and amend themselves [7:35], spend their money for the cause of Allah [2:262, 2:274, 2:277], remain jubilant on what they have been bestowed by Allah [3:170] will neither be fearful nor be grieved at the Day of Judgement. Both the sentiments have been vowed to be withdrawn from the believers with preconditional attributes.

Mystical Interpretations

Mysticism aims at the purification of heart, keeping it away from any taint and directing its focus towards the Exalted Creator. All the mystics endeavored for human reparation and consolidation. They always guided and paved the way towards decontamination of one's heart from unnecessary emotions which cause the weakness and diversion of heart. So is the feeling of fear and grief which have been addressed at length in mystic philosophy. A few interpretations are as under:

The State of Fear

Imām Abul Qāsim Qushairī (d. 465 A.H.), an Iranian mystic of fifth century, stated: Fear is a sentiment related to the future, as a man always fears that something unwanted might ensue him or that something pleasant might elude him. He ascribed the state of fear to its highest rank which is Fear of Allah. It means that a person fears to be punished by Allah, either in this world or the life hereafter.⁹ He stated that there are three stages of Fear:

- Khauf (Fear): Fear (of Allah) is a preliminary to faith. [3:165]
- Khashyah (Dread): Dread is a precondition to knowledge. [35:28]
- Haibah (Awe): Awe is a precondition to divine gnosis as said in the Quran. [3:28]

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He further mentioned various maxims explaining the terminology of fear. Some of them have been quoted as under:¹¹

- Ḥaḍrat Ma'ādh b. Jabal (R.A.) said that the heart of a believer neither rests nor become fearless until he crosses the bridge of hell and passes by it peacefully.
- Ḥaḍrat Shah Kirmānī said that to remain in a state of grief is an indication of being fearful.
- Ḥaḍrat Bashār said that fear of Allah is an angel which dwells in the hearts of only pious.
- When Ḥaḍrat Junaid was asked about the fear, he replied that to be horrified from punishment (of Allah) with every running breath is Fear.
- Ḥaḍrat Dhunnūn said that people remain on the right path when they have fear of Allah, and when it is gone, they get strayed.

Imām Ghazālī (d. 505 A.H) opines that khauf is the specific painful state of heart which arises due to possibility of any future calamity. He further states that the person whose heart is cemented with the love of Allah and when truth

overwhelms him, he becomes free from the state of fear or hope. Elimination of both fear and hope is the sign of utmost obedience to Allah. If a person is engrossed with the fear of separation of his beloved, he cannot properly enjoy His visualization. Indeed, the highest of ranks is enduring visualization which is not interrupted by hope of benefit or fear of harm.¹²

He further described that there are various ranks of fear, the lowest of which is to prevent oneself from unlawful Islamic activities. A step ahead is to refrain from even the doubtful and to act on the matters of certain faith. This stage is called Taqwā or self-abnegation. If a man abstains even the lawful things for the fear of being doubtful, it is Ṣidq or truthfulness. Ṣiddīq is a person who has fear of acting on unlawful things, fear of acting on doubtful things and fear of losing even a moment without remembrance of Allah.¹³

Imām Ibn Qayyim (d. 751 A.H.): He stated that fear is one of the stations among “وَأَيُّكُمْ نَعْبُدُ إِلَهًا” “تَسْتَعِينُ”. It is one of the most distinguished stations on the path, most beneficial for the heart, and an obligation upon all. Allah the Exalted has said: “So fear them not and fear Me if you are believers” [3:175].¹⁴ He categorized fear in four kinds which have similar meanings but are not synonyms. They are:

- 1) Khauf is the disruption of heart and its movement when the thing to be feared is discussed.
- 2) Khashyah is rather specific than Khauf and it is the fear when there is extreme reverence and intimacy of Allah. Quran says: “Truly, the ones who fear Allah from among His servants are only the knowers [35:28]”

He then explains the difference between Khauf and Khashyah. He states that Khauf is state of movement, while Khashyah is state of calmness and rest. As if somebody comes across a dangerous enemy or a flood or something similar, has two states. At first, he moves away in order to

escape from it and this is the state of Khauf. Secondly, his calmness and subsidence in a place safe from the danger is Khashyah.

3) Rahbah is the desire of a person to escape from what his heart does not like. It is opposite to Raghbah.

4) Wajal is the trembling and excruciating of the heart upon remembrance or visualization of someone whose power or punishment one fears.¹⁵

Analysis

By analyzing various mystical interpretations, it is evident that all of them ascribe the state of applaudable fear to the fear of Allah the Exalted. As the fear of Allah penetrates into the hearts of believers, it enhances their responsibility towards their duties, prevents them from deviation and keeps them aligned to the straight path. The fear has different hierarchal stages with the level of augmentation. The higher is the level of fear, the higher is the closeness to Allah. Hence, Islam encourages only one form of fear which is the fear of the Omnipotent Allah. It is attributed to believers who have faith in Him and they fear to be answerable at the Day of Judgement. This fear is the fear of being punished for the prohibited deeds. Allah has commanded many times in the Quran to fear only Him.

The State of Grief

About grief, there are two opinions of Mystics:

1- Supporting Grief: Imām Qushairī stated: “Grief is a state that prevents the heart from roaming in the valleys of forgetfulness (of Allah).” He further quoted a statement of his teacher that a person in the state of grief covers the path of Allah in just one month which is a greater distance than one without grief travels in many years. He elaborated through a Prophetic Tradition: “God loves every sad heart.”¹⁶

He quoted many sayings of Sufis in which they considered the grief a higher rank and an attribute of pinnacle in good deeds. They all

supported the existence of grief in a man to become even closer to Allah.¹⁷

2- Discouraging Grief: The opinions of scholars who are not in the favour of being grieved are stated as under:

Imām Abdullah al-Harawī (d. 481 A.H.) stated: “Grief is the pain of what has been missed and sorrow over what has been withheld”¹⁸ Imām Ibn Qayyim clarified that Imām Abdullah al-Harawī meant that what has been missed by a man was either within his capacity or not; if it was, it is painful for him that he missed, and if it was not, it causes sorrow.¹⁹

Imām Ibn Taimiyyah (d. 728 A.H.), while explaining the ideal demeanor of a believer, clarified that the state of grief has not been promoted by Allah and His messenger, in fact at various places in the Quran, it has been prohibited. For instance: “And grieve not for them, nor be in distress because of what they plot [27:70]” and “And let not their speech grieve you (O Muhammad) [10:65].” Furthermore, grief is not beneficial and Allah never commands what is useless. However, a person will not be punishable for being in the state of grief naturally for some loss as said by the Prophet (ﷺ): “Allah does not punish for shedding tears, nor for the grief of the heart but he punishes or bestows His Mercy because of this. He pointed to his tongue.”²⁰ and also said: “The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord.”^{21,22}

He pointed out towards an important matter that sometimes grief is associated with a matter on which a grieved person is rewarded and commended. This reward is not for being grieved but due to that reason which made him grieved. For example, if a person feels grieved over calamities and difficulties faced by Muslim Ummah, he will be extolled for his love towards well-being of Muslims and hatred towards malice.²³

Imām Ibn Qayyim (d. 751 A.H.) corroborated the opinion of his beloved mentor Imām Ibn Taimiyyah and explicated in detail as how the state of grief is prohibited in Islam. He wrote that the Grief has not been mentioned in the Quran except in a prohibition or negation. As said by the Exalted Allah, “Faint not nor grieve, for you will overcome them if you are [indeed] believers” [3:139], and “Grieve not: God is with us” [9:40]. In negation, it appears in the words of Allah, “There shall be no fear upon them nor shall they grieve” [2:38]. The prudence in it is that grief is a station which is not calm, and it is not beneficial for the heart; the most favourite thing to the Satan is to afflict a person with grief to cut him off from the straight path and halt his journey. The Exalted Allah has said, “Secret counsels are only [inspired] by the Satan, in order that he may cause grief to the believers” [58:10]. The Prophet, God grant him blessing and peace, prohibited three people “that the two of them whisper leaving out the third for that would grieve him”.²⁴

Grief in the Life of the Prophet (ﷺ)

Since the Prophet (ﷺ) was a human being, indeed of the highest rank, even though he felt a natural human feeling of grief many times but did not let it overwhelm him. He (ﷺ) used to seek refuge from many things, among them, one was grief. It has been narrated by Anas b. Mālik (R.A.) that he heard the Prophet (ﷺ) saying repeatedly:

“O Allah! I seek refuge with You from distress and grief, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men”²⁵

Grief over the Death of Beloveds

Narrated by Anas b. Mālik (R.A.): “We went with Allah’s Messenger (ﷺ) to the blacksmith Abū Saif, and he was the husband of the wet-nurse of Ibrāhīm (the son of the Prophet). Allah’s

Messenger (ﷺ) took Ibrāhīm and kissed and smelled him and later we entered Abū Saif's house and at that time Ibrāhīm was in his last breaths, and the eyes of Allah's Messenger (ﷺ) started shedding tears. 'Abdur Raḥmān b. 'Auf (R.A.) said, O Allah's Apostle, even you are weeping! He said, O Ibn 'Auf, this is mercy. Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrāhīm! Indeed, we are grieved by your separation."²⁶

The year in which the beloved wife Ḥaḍrat Khadīja (R.A.) of the Prophet (ﷺ) and his uncle Abū Ṭālib died was declared as [الخزْن عام]. It was tenth Nabvī, three years before migration.²⁷

It has been narrated by 'Amra: I heard 'Ā'isha (R.A.) saying, When the news of the martyrdom of Ibn Hāritha, Ja'far b. Abū Ṭālib and 'Abdullah b. Rawāḥa (May Allah be pleased with them) reached, Allah's Apostle sat with sorrow explicit on his face.²⁸ It has also been reported by Anas (R.A.) that when the reciters of Quran were martyred, Allah's Messenger (ﷺ) recited Qunūt for one month and I never saw him so grieved as he was on that day.²⁹

Relief from Grief

It has been narrated by Abū Sa'īd Al-Khudrī (R.A.) and Abū Ḥuraira (R.A.): The Prophet said, "No fatigue, nor disease, nor grief, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."³⁰

It has been narrated by 'Ā'isha (R.A.) that whenever one of her relatives died, the women assembled and then dispersed except her relatives and close friends. She would order that a pot of Talbīnah be cooked. Then Tharīd would be prepared and the Talbīnah would be poured on it. 'Ā'isha (R.A.) would say (to the women), Eat of it, for I heard Allah's Apostle saying, "The Talbīnah soothes the heart of the patient and relieves him from some of his grief."³¹

Analysis

The state of grief is an in-built human feeling which cannot be denied but can be prevented by the sheer guidance of Allah the Exalted. Those mystics who support the stance of remaining grieved are promoting the idea of grief over the wrong deeds of a person to repent in an immense manner to please the Creator. The more is the grief over sins, the more is the chance of being forgiven. Contrariwise, the scholars who negate the idea of being in a state of grief, infer from many Quranic verses and Prophetic Traditions in which grief has never been appraised, in fact, has been sought refuge from it. A grieved person is does not remain stable physically and mentally with shattered, perished and distorted state of mind.

Psychological Interpretations

Psychology is the scientific study of mind and behavior. It includes the study of conscious as well as unconscious phenomena with respect to feelings, thoughts and reactions of a person in certain circumstances.

Fear

According to Arne Öhman: "Fear denotes dread of impending disaster and an intense urge to defend oneself, primarily by getting out of situation"³² He further states: "Fear is a ubiquitous experience among human kind that can be traced back to a distant mammalian heritage. Fear is an inevitable part of human existence."³³

Fear is a state which affects the physical and mental conditions of a person. There are various kinds of fear in which a man can be indulged, resulting in multiple reactions which vary from person to person. In a broader spectrum, fear can be divided into two categories:

- 1) General Fears
- 2) Specific Fears

1- General Fears: A man can be overwhelmed by various social fears as he exists in a society. Some of them are described as under:

- The fear of failure is the highest ranked amongst many, it is called Atychiphobia. People usually do not initiate something for the fear of being failed.
- Some people have fear of losing someone special in their lives, like parents, spouse, children and other relations. It keeps them distorted in lives.
- “Change” is something which horrifies many people for accepting and implementing it.
- Some people are so extensively cautious about their reputation as they have fear of defame.
- A lot of people fear to happen something undesirable in their lives, which is indeed inevitable.
- The fear of meagerness overshadows people’s lives and hence they lose many opportunities.
- Loneliness also is a form of fear which harasses many people in various ways. It is called Autophobia.
- Sometimes, people have great fear of making decisions which is called Decidophobia.
- Fear of unknown has extensively affected people’s lives that they are fearful of what might happen in future which is unfavorable for them.
- Another fear is Gamophobia in which people fear to get marry in order to avoid responsibility as well as pain which might hurt them due to disrupted family.
- Very common type of fear is to speak in public. People get surrounded by an undeclared sentiment which chokes them while facing huge masses.
- Fear of death make people behave somewhat absurd and unpredictable. It is called Necrophobia.

2- Specific Fears: The specific fears can be natural and justified but sometimes they are insane and unexpected. It includes: Fear of darkness, height, flying, water, open spaces, crowds, harmful creatures (spiders, snakes, lizards, scorpions etc.), animals (cats, dogs, horses, sheep), ghosts, accidents, blood, thunder, earthquakes, dirt, fire, speed, injections, slopes etc.

Grief

- According to APA Dictionary of Psychology: “The anguish experienced after significant loss, usually the death of a beloved person. Grief is often distinguished from bereavement and mourning. Not all bereavements result in a strong grief response, and not all grief is given public expression. Grief often includes physiological distress, separation anxiety, confusion, yearning, obsessive dwelling on the past, and apprehension about the future. Intense grief can become life-threatening through disruption of the immune system, self-neglect, and suicidal thoughts. Grief may also take the form of regret for something lost, remorse for something done, or sorrow for a mishap to oneself.”³⁴

- Granek defined grief: “the experience of a person who is responding to the death of another human being whom he, or she, has loved”³⁵

- Buglass stated that: “a natural human response to separation, bereavement or loss, in particular the loss of a loved one”³⁶

- Arne Öhman stated:

“Grief is typically a highly emotional distressing experience, and at a superficial level it appears to share features with specific emotions, most notably sadness”³⁷

Emotional Reactions to Grief

Australian Psychological Society stated that “Grief is the natural reaction to loss, and can influence the physical, emotional, cognitive, behavioural and spiritual aspects of our lives”³⁸

Following are the most common emotional reactions of the people who experience grief:

- Feeling empty and numb, as if you are in a state of shock.
- Physical responses such as nausea, lack of energy, trouble breathing, crying, confusion, dry mouth, or changes in sleeping and eating patterns.
- Anger in some situations.
- Guilt about what someone did or did not do.
- Isolation, staying away from family, friends and avoiding common activities.
- Difficulty towards focusing, stability in working or decision making.
- Questions about faith or spirituality; and purpose of life.³⁹

The Quranic Solution to be absconded from Fear and Grief

The aforementioned discussion led to the conclusion that both the sentiments of Fear and Grief adversely affect the lives of human beings if not paved towards the right direction. Hence, both have been eluded from the believers with some requisites. Sometimes, the believers have been directed towards firm faith, sometimes towards religious devotion and observance, sometimes towards social services and sometimes towards sheer obedience. Allah the Almighty has guided the believers to abscond themselves from the feeling of fear and grief. The verse (يَحْزَنُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ لَا) is the symbol of relief, liberation and reprieve for the believers. The attributes they should adopt to enjoy that respite are described as under:

1- To Follow the Divine Guidance

Allah says in the Quran: “Verily there comes unto you from Me a guidance; and whoso follows My guidance, there shall no fear come upon them neither shall they grieve.”⁴⁰

The people who always follow the guidance of Allah in every matter of their lives, they will not

have to be fearful or grief stricken in both the worlds.

2- To Possess Pure Faith

Those people who truly believe in the Oneness and Omnipotence of Allah and the Day of Judgement, always have the sense of being answerable to their deeds. Hence, they do not astray and follow the right path. Their true faith entitles them to be rewarded by Allah, resulting them to be free from fear or grief. Allah says in the Quran:

“Whoever believes in Allah and the Last Day and does right - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.”⁴¹

And “Whosoever believes in Allah and the Last Day and doeth right - there shall no fear come upon them neither shall they grieve.”⁴²

3- To Pledge Will to Allah

The ultimate success of believers is achieved by pledging their wills to Allah the Almighty. Their submission and obedience provoke them to do the right and refrains them from doing the evil. As said in the Quran:

“Whosoever surrenders his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve”⁴³

4- To have Faith in the Prophets

Allah has sent down many messengers in different eras for the guidance of mankind. Those who follow their guidance and perform the right will not be overwhelmed by the state of fear or grief.

“We send not the messengers but bearers of good news and warners. Whoso believes and does right, there shall no fear come upon them neither shall they grieve.”⁴⁴

5- To Refrain from Evil and To Amend Oneself

Those who abstain from every evil doings and try to continuously amend according to what has been taught by Allah's messengers will be among those blessed ones from whom fear and grief will be withdrawn.

“O Children of Adam! When messengers of your own come unto you who narrate unto you My revelations, then whosoever refrains from evil and amends – there shall no fear come upon them neither shall they grieve.”⁴⁵

6- To be Contended

The believers who are always contended and satisfied with what have been bestowed upon them by their Supreme Lord, will feel the jubilation of being free from any kind of fear and grief in this world and the life hereafter. Allah says:

“Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: That there shall no fear come upon them neither shall they grieve.”⁴⁶

7- To Perform Good Deeds

They are courageous to always perform good deeds by bowing before their Supreme Creator, helping the needy and showing obedience in their every act, as said in the Quran:

“Those who believe and do good and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.”⁴⁷

8- To Give Alms

One of the finest attributes is their spendings for the cause of Allah. Allah made them affluent and they show their gratefulness by distributing it to the needy by furtiveness and openly. It is mentioned in the Quran:

“Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve”⁴⁸

In the previous verse, the reward for those who spent their money for the cause of Allah has been mentioned. In this verse, the fear and grief has been elapsed from those who not only spend their wealth for the cause of Allah but also make not reproach and injury afterwards to those on whom have they spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve. It was revealed for ‘Uthmān b. ‘Affān R.A. when he gifted one thousand dinars for the Battle of Tabūk.

“Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and their shall no fear come upon them neither shall they grieve”⁴⁹

9- To Show Steadiness

Those people who believe in Allah, follow the divine guidance and remain steady in their sayings and doings afterwards, there will neither be any fear nor any grief come upon them. It is said in the Quran:

“Those who say: Our Lord is Allah, and thereafter walk aright, there shall no fear come upon them neither shall they grieve.”⁵⁰

Conclusion

- The terminologies of fear and grief have been used in the Quran many times and are related to human emotions.
- The fear is an action to some unwanted event in future and grief is the emotional reaction of some event happened in the past.

- The Exegetes have elaborated both the terminologies literally, which is more or less similar in all aspects. They have also elaborated them in context of the verse being interpreted.
- There are two opinions of Mystics about the emotions of fear and Grief. Some support them in context of their relevance to the Almighty Allah and some are of the view that these emotions provoke hopelessness, panic and anxiety which are not the attributes of true believers.
- The only suggested fear is the fear of the Exalted Allah to refrain oneself from evils and to be answerable on the Judgement Day.
- The only appreciable grief is the grief of being sinful in the past which keeps him motivated not to repeat that mistakes.
- Both the emotional behaviors impact adversely on human physical and mental health if not directed rightly.
- The tribulation caused by psychological and physical reactions to both the emotions can be well catered through divine guidance: by being absolute firm in faith and following the right path of the believers.

Notes and References:

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