



## Only the Knowledgeable Fear Allāh ﷻ

Imām al-Qurṭubī<sup>1</sup>

Translated by Sidi Abu Hasan

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***Verily, those who [truly] fear Allāh among His slaves are the knowledgeable.***<sup>2</sup>

That is, scholars who fear His [absolute] Power. Whosoever realized [by knowledge] that Allāh ﷻ is Omnipotent, then he is certain that He can punish His slave for sinning, like ‘Alī ibn Abū Ṭal’ḥah reported from Ibn ‘Abbās that he said regarding this verse: Those people who know that Allāh ﷻ has Power over all things.

Rabī’ ibn Anas said: He who does not fear Allāh ﷻ is not a scholar.

Mujāhid said: Verily, a scholar is one who fears Allāh ‘azza wa jall.

It is reported from Ibn Mas’ūd: It is sufficient knowledge to fear Allāh; and sufficient ignorance to be complacent [about Allāh’s threats].

Sa’ad ibn Ibrāhīm was asked: ‘Who is the most knowledgeable (*faqih*) among the people of Madīnah?’ He replied: ‘The one who fears Allāh ﷻ the most.’

It is reported from Mujāhid that he said: ‘Verily, a sage, a scholar (*faqīh*) is one who fears Allāh ﷻ.’

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<sup>1</sup> Al-Qurṭubī in his Tafsīr, Al-Jāmi’ li Aḥkām al-Qur’ān

<sup>2</sup> *innamā yakhsha Allāha min ‘ibādihī’l ulamā’u* [Sūrah Fāṭir, v.28]

It is reported from ‘Alī ؑ that he said: ‘He is a true scholar (*faqīh*) who does not make people to despair from the mercy of Allāh, yet who does not make concessions for them in the disobedience of their Lord; he, who does not make them feel safe from the punishment of Allāh; who is not inclined towards anything other than the Qur’ān; verily, there is no good in worship that is not governed by knowledge; and nothing useful in knowledge that has no understanding; and not [much] use in recitation [of the Qur’ān] that is not accompanied by pondering [on the meaning of verses].

Dārimī on the authority of Abū Muḥammad from Mak’ḥūl: RasūlAllāh ﷺ said: ‘The superiority of a scholar upon a [mere] worshipper (*‘ābid*) is like my superiority among the lowest amongst you.’ and then he recited the verse: **‘Verily those who fear Allāh amongst His slaves are the scholars’**. This is a *mursal* report.

Dārimī said: Abu al-Nu’mān narrated to us from Ḥammād ibn Zayd from Yazīd ibn Ḥāzim who said: My uncle Jarīr ibn Zayd said that he heard Tubai’ reporting from Ka’ab: I find the description of a people who obtain knowledge but not to act upon it; they achieve understanding (*yatafaqqahun*) but not to worship [Allāh]; they seek [to be successful in] this world by [doing] actions for the hereafter; their skin is that of sheep and their hearts are more bitter than aloe<sup>3</sup>; they are heedless of Me, and they seek to deceive Me and I shall put them in a tribulation which shall make even the patient to be perplexed and disturbed.’ Tirmidhī reported this with a *marfu’* chain from the ḥadīth of Abū Dardā’ like we have written in the introduction of the book.

Zamakhsharī said: If you say, what is the reason it has been recited: ***innamā yakshsha Allāhu*** [with *raf’*] ***min ‘ibādihī’l ulamā’a*** [with *naṣb*] – that is by ‘Umar ibn ‘Abdu’l ‘Azīz and also attributed to Abū Ḥanīfah, I say: *‘khashiyah’* here is used as a metaphor (*isti’ārah*); its meaning is ‘He shall exalt them’ or ‘give them esteem’, just as the magnificent do to those who are awe-struck, enthralled. So also shall He exalt the fearful [of Allāh] among men and raise their esteem.



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<sup>3</sup> Sabir is aloe, a shrub that yields a bitter juice - hence the idiom.