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Fear in the Perspective of the Qur'an and Hadith: Semantic, Theological, and Spiritual Analysis of Khauf, Khasyyah, and Rahbah

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Abstract

This study examines the concept of “fear” from the perspective of the Qur’an and Hadith through semantic, theological, and spiritual analysis, focusing on the terms khauf, khasyyah, and rahbah. The study reveals that fear in Islam is not merely an emotional reaction but a multidimensional spectrum with moral, spiritual, and social functions. Khauf represents basic fear of punishment and sin, rahbah reflects fear combined with spiritual longing, while khasyyah is a transcendental fear arising from knowledge and reverence of Allah. This hierarchy forms the structure of a servant’s spiritual journey from self-awareness to divine consciousness. The findings highlight that balanced fear promotes sincere obedience, self-discipline, and spiritual maturity, whereas misinterpretation can lead to extremism. Understanding the concept of fear correctly is essential for fostering moderate and harmonious Islamic spirituality.

Keywords: Fear, Khauf, Khasyyah

Abstrak

Penelitian ini membahas konsep “takut” dalam perspektif Al-Qur’an dan Hadis melalui analisis semantik, teologis, dan spiritualitas, khususnya pada istilah khauf, khasyyah, dan rahbah. Kajian ini menunjukkan bahwa rasa takut dalam Islam bukan sekadar reaksi emosional, melainkan spektrum multidimensi yang memiliki fungsi moral, spiritual, dan sosial. Khauf merupakan ketakutan dasar terhadap hukuman dan konsekuensi dosa, rahbah merupakan ketakutan yang dipadukan dengan kerinduan spiritual, sedangkan khasyyah adalah rasa takut transendental yang lahir dari pengetahuan dan pengagungan terhadap Allah. Hierarki ini membentuk struktur perjalanan spiritual seorang hamba dari kesadaran diri menuju kesadaran ilahi. Hasil penelitian menegaskan bahwa rasa takut yang seimbang mendorong ketaatan yang ikhlas, pengendalian diri, dan

kedewasaan spiritual, sementara kesalahan pemahaman dapat menimbulkan ekstremisme. Pemahaman yang benar terhadap konsep takut menjadi penting untuk membangun spiritualitas Islam yang moderat dan harmonis.

Kata kunci: Takut, Khauf, Khasyyah

Introduction

The concept of "fear" in Islamic teachings is not merely an emotional issue, but an integral part of a profound spiritual and theological construct. The Quran and Hadith contain various terms describing fear in varying conditions and levels.¹This difference in terminology demonstrates that fear is not a single entity, but rather a broad spectrum with varying dimensions of meaning. In the Islamic scholarly tradition, the study of fear has always been linked to humanity's spiritual journey toward God.²Therefore, a proper understanding of the concept of fear is crucial to understanding the religious structure of Islam. This study is crucial because fear in Islam is not synonymous with pathological fear, but rather a productive pillar of spirituality.

The phenomenon of simplifying the meaning of fear is common in modern religious practices. Many people understand fear solely as a control mechanism to avoid sin, thus losing its pedagogical and ethical nature. However, the Quran uses a wide variety of terms, such as *khauf* (protection), *khasyyah* (protection), and *rahbah* (protection), each of which carries distinct theological nuances. These three terms cannot be understood arbitrarily because they have specific semantic roots. Misunderstanding the concept of fear can lead to extreme or overly permissive religious practices. Therefore, in-depth academic study is essential.

Throughout the history of Islamic civilization, Sufi scholars, commentators, and theologians have extensively discussed the concept of fear as part of the journey toward God. They emphasized that true fear is not one that stifles human potential, but rather one that awakens moral awareness. Many scholars place fear alongside love as two wings that elevate human spirituality. Without true fear, a person loses moral control and is unable to direct themselves toward goodness. Conversely, excessive fear can lead to spiritual despair. Therefore, balance in fear is a crucial principle.

Modernity, with all its comforts, tends to distance humans from a deeper spiritual dimension. Fear of God is often perceived as an archaic concept irrelevant to modern life. In fact, spiritual fear offers emotional stability amidst a world full of anxiety. In the context of modern psychology, fear, when properly directed, can foster discipline and self-control. In Islamic teachings, fear is a moral energy that leads humans to reflection and self-reflection. Thus, the concept of fear remains relevant to contemporary life.

The differences between *khauf*, *khasyyah*, and *rahbah* must be carefully understood to avoid generalizations in practicing religious teachings. *Khauf* implies fear of the consequences of sin, while *rahbah* means fear accompanied by a longing to draw

¹ C Saint-Blancat, "Why Are Mosques a Problem? Local Politics and Fear of Islam in Northern Italy," *Journal of Ethnic and Migration Studies* 31, no. 6 (2005): 1083–1104, <https://doi.org/10.1080/13691830500282881>.

² Assyifa Qori Lhegina, Wasith Achadi, and Rosendah Dwi Maulaya, "Internalization of Character Education Values at the Muhammadiyah Boarding School (MBS) Yogyakarta Elementary School in the Perspective of Al-Ghazali's Educational Thought.," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 1–15.

closer to God.³ Khashyah is the highest form of fear born of a profound knowledge of God's majesty. These three terms complement each other in a person's spiritual journey. Understanding this hierarchy of fear helps Muslims achieve true piety. Without a proper conceptual understanding, fear can lose its spiritual orientation.

The study of fear has become a crucial tool amidst the growing deviations in religious understanding, aiming to restore religious understanding to its essence. Many forms of extremism and radicalism stem from misinterpretations of the concept of fear in religion. They interpret fear as coercion or intimidation, rather than as a path to spiritual closeness. As a result, religious teachings are misused to justify harsh and inhumane actions. Through a correct semantic and theological understanding, the misuse of the concept of fear can be minimized. Islam rejects fear, which distances humans from God's love and mercy.

The concept of "fear" is a fundamental emotion in human experience and a central theme in Islamic theological and spiritual discourse. However, in both popular and academic discourse, significant conceptual simplification often occurs.⁴ The translation of various Arabic terms in the Quran and Hadith into the single Indonesian word "fear" has obscured the semantic richness and theological depth contained in the primary Islamic sources. This linguistic reduction risks transforming a spiritual and transformative concept into merely a psychological emotion with negative connotations.⁵

The Qur'an and Sunnah, as the two main sources of Islamic teachings, present the concept of fear in a multi-layered manner. The emotion of fear is recognized as a natural human trait (Tabī'i), an instinctive response to a real or perceived threat. However, within the framework of religious discourse, this basic emotion is transformed into an epistemological and soteriological instrument, a means to know God and achieve salvation. Fear is no longer something to be avoided, but rather a place (spiritual station) that must be climbed and interpreted correctly to get closer to the Creator⁶.

The urgency of this research becomes increasingly relevant in the context of contemporary Islamic thought. A shallow understanding of the concept of fear can lead to two equally problematic extremes. On the one hand, an understanding that underestimates God's threat and justice can lead to permissiveness and spiritual negligence.⁷ On the other hand, an understanding that only focuses on blind fear, without being balanced by hope (king) and knowledge (knowledge), has the potential

³Meyfa Rizkia Al Aswa, Annisa Fitria, and Mukmin Mukmin, "Multicultural-Based Islamic Religious Education Learning Methods as an Effort to Prevent Social Conflict," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 16–27.

⁴T H Green, "The Fear of Islam: An Introduction to Islamophobia in the West," *Fear of Islam an Introduction to Islamophobia in the West*, 2015, 1–363, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=84951809361&origin=inward>.

⁵Hasibuan, D. (2021, August 5). *The Difference Between the Words Al-Khasyyah and Al-Khauf in the Quran and Their Secrets*. ibihtafsir.ID. <https://ibihatafsir.id/2021/08/05/perbedaan-kata-al-khasyyah-dan-al-khauf-dalam-al-quran-dan-rahasiannya/>

⁶Sirajudin, Barni, M., & Iskandar. (2023). Fear in the Quran and Hadith. *Al Manar*, 1(2), 108–118. <https://journal.unusida.ac.id/index.php/almanar/article/view/1081>

⁷Wahidah Wahidah et al., "The Role of Reason in Structuring Islamic Spirituality as a Framework for the Formation of Faith According to the Qur'an and the Sunnah," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 28–50.

to give rise to a rigid, anxious spirituality, and can even become a justification for extremist acts based on misguided fear. Therefore, a thorough analysis of key terminology such as fear, Khasyyah, and Rahbah is crucial to reconstruct an authentic and balanced understanding of the position of "fear" in the relationship between the servant and his Lord.

Literature Review

Studies on the terminology of fear in Islam have historically been conducted by various classical Muslim scholars. Traditional commentaries such as Tafsir al-Ṭabarī, Tafsir Ibn Kathīr, and Tafsir al-Qurṭubī provide extensive expositions of verses that contain the concept of fear.⁸ They explain that fear is not just an emotional reaction, but a moral and spiritual imperative.⁹ In classical interpretation, the term *khauf* is often associated with the threat of punishment, while *khasyyah* is associated with the knowledge and majesty of God. Meanwhile, *rahbah* is considered a combination of fear and spiritual longing.

This classical literature serves as an important foundation for contemporary studies. In Sufism, fear plays a central role in the formation of spirituality. Al-Ghazali, in his *Ihya' Ulum al-Din*, places fear as one of the spiritual stations a seeker must pass through. He emphasizes that true fear is one accompanied by hope, not one that leads to despair.¹⁰ Sufis also emphasize the relationship between fear and love for God. Fear without love is considered dry, while love without fear is considered uncontrolled. Thus, fear is seen as a spiritual energy that must be managed in a balanced way.

Contemporary scholars in modern studies have focused heavily on the psychological aspects of fear in Islam. They view fear as an ethical motivation that drives one to self-improvement. Islamic psychology views fear as a positive self-control mechanism. Numerous studies have shown that balanced fear can enhance self-awareness and the quality of worship. Thus, fear is not a negative concept in Islam. Rather, it is a crucial component in the formation of moral character.

Semantic studies on the terms *khauf*, *khasyyah*, and *rahbah* have been carried out by many academics through linguistic analysis.¹¹ Semantic studies confirm that these terms cannot be equated because they each have distinct roots and contextual meanings. For example, *khasyyah* derives from a root word indicating submission based on knowledge, not threat. Conversely, *khauf* is often used to indicate fear of real danger. *Rahbah*, on the other hand, conveys a sense of fear mixed with hope. This semantic study provides crucial clarity for a deeper theological understanding.

Other research notes that fear in Islam is closely linked to the concept of piety. Piety in many Quranic verses is associated with an awareness of God's presence, which gives rise to fear. However, fear in the context of piety is not simply the fear of

⁸ Muhammad Hilal, "Debating Prophethood: Ibn Al-Malāḥimī's Critique to Muslim Philosophers," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 51–72.

⁹ C Allen, "Fear and Loathing: The Political Discourse in Relation to Muslims and Islam in the British Contemporary Setting," *Politics and Religion Journal* 4, no. 2 (2010): 221–36, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=84864716056&origin=inward>.

¹⁰ Mohammad Zulkifli and Maimun Maimun, "The Politicization of Pesantren within the Framework of Athiyah Al-Abrasyi's Thought (An Analysis Based on the Book *At-Tarbiyah Al-Islamiyyah Wa Falsafatuh*)," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 73–97.

¹¹ Fahriah Fahriah et al., "Quantitative Evaluation Research and Its Implications for the Development of Islamic Education.," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 98–117.

punishment, but rather the fear of disappointing God.¹² Many scholars consider piety to be the pinnacle of spiritual qualities, encompassing fear, love, and hope. Therefore, fear is inseparable from the concept of piety. Literature on piety consistently places fear as a key element.

A study of the hadith also shows that the Prophet Muhammad emphasized the importance of balanced fear. In numerous hadiths, the Prophet warned people not to overdo their worship, which could lead to hardship. He emphasized that Islam is built on the principle of balance between fear, hope, and love.¹³ These hadith provide a strong theological basis for the importance of understanding fear in moderation. Thus, the study of hadith contributes significantly to understanding the emotional structure of Islamic spirituality. Hadith literature enriches theological insights regarding fear.

In the context of the sociology of religion, fear is also seen as a mechanism that shapes responsible social behavior. Fear of God motivates individuals to act honestly and fairly in social life. Numerous studies have shown that religious fear can strengthen moral integrity in society.¹⁴ Therefore, fear not only functions on an individual spiritual level but also has social implications. Sociological literature views fear as part of religious values that shape public ethics. This suggests that the concept of fear has a multidimensional function.

Contemporary studies on religious extremism often highlight the misuse of the concept of fear in Islam. Many extremist groups interpret fear narrowly, resulting in a rigid and repressive understanding. Modern literature emphasizes that extremism arises from a disproportionate interpretation of fear. Research shows that extremism typically develops when someone understands God only as a punishing figure, rather than as a loving one. Therefore, a comprehensive understanding of fear can be an antidote to extremism. This literature is relevant in the context of the modern world.

Fear in the context of Islamic education is often used as a pedagogical approach.¹⁵ However, excessive use of fear can produce a generation that lacks spiritual depth.¹⁶ Many Islamic education scholars criticize educational methods that overemphasize the fear of hell. They emphasize the need for education that balances fear with love and hope.¹⁷ This educational literature demonstrates that fear must be managed wisely. Proper education should lead to *khasyyah*, not merely *khauf* (intelligible fear), thus demonstrating the rich and multidimensional concept of fear in

¹² Latifah Latifah et al., "Analysis of the Development of Qur'an-Hadith Learning in Improving the Quality of Islamic Religious Education in the Modern Era at Madrasah Tsanawiyah," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 118–35.

¹³ Nur Ali Subhan et al., "Student-Centered Learning Approach from Ibn Khaldun's Perspective: A Philosophical Study of the Concept of Learning in Islamic Education," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 136–51.

¹⁴ Fitri Handayani, "Rahmatan Lil Alamin-Oriented Development Design of the Pancasila Student Profile Strengthening Project Based on the Three Educational Centers in Building Student Character.," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 152–69.

¹⁵ Mukhlis Mukhlis et al., "Reorientation of Islamic Religious Education in the Global Era in Facing the Challenges of Globalization, Multiculturalism, and Radicalism," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 170–200.

¹⁶ C A Quinn, "Pride, Faith and Fear: Islam in Sub-Saharan Africa," *Pride Faith and Fear Islam in Sub Saharan Africa*, 2003, 1–175, <https://doi.org/10.1093/0195063864.001.0001>.

¹⁷ Muhammad Noor Alamsyah and M Anshari, "Sufism of Ahl Al-Sunnah Wa Al-Jama 'ah (ASWAJA) Scholars of the Nusantara: A Comparative Study of the Thought of Shaykh Arsyad Al-Banjari, Shaykh Nawawi Al-Bantani, and Kiai Haji Hasyim Asy 'Ari," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 201–21.

Islam. Semantic, theological, psychological, and sociological studies provide complementary perspectives. Understanding *khauf*, *khasyah*, and *rahbah* requires an integrative academic approach. Modern literature emphasizes the importance of maintaining a balance between fear, love, and hope in religious life. This is because true fear can lead humans to spiritual and moral maturity. Therefore, this literature review serves as an important foundation for this research.

Method

This research employs a qualitative approach with textual analysis of Quranic verses and Hadith related to the concept of fear. This approach is used to explore the deeper meaning of three key terms: *khauf*, *khasyah*, and *rahbah*. The textual method allows researchers to understand the context in which the verses were revealed and the circumstances in which the hadith were conveyed. Furthermore, linguistic or semantic analysis is used to identify the original meaning of words based on their Arabic roots. The research also utilizes classical tafsir and hadith literature to enrich the interpretation. With this method, the research seeks to provide a comprehensive and academic understanding.

The primary data in this study comes from the Qur'an and authentic Hadith. Verses containing the term "fear" were collected through a thematic or *maudhu'i* approach. Related hadiths were traced through primary texts such as Sahih Bukhari, Sahih Muslim, and other Sunans. Secondary data were obtained from classical tafsir literature, contemporary academic writings, and Sufi works. All data were systematically analyzed to identify patterns and structures of meaning. Thus, this study uses valid and authoritative data.

The data analysis technique was conducted through three main stages: categorization, interpretation, and theological formulation. In the categorization stage, each term "fear" was grouped according to the context of its use in the Qur'an and Hadith. The interpretation stage was conducted by comparing the opinions of various scholars from the disciplines of tafsir, fiqh, and Sufism. Then, a theological formulation was developed to explain the relationship between the three concepts of "fear." Using this technique, the research not only describes the meaning of the terms but also explains their conceptual relationships. This approach provides a systematic structure for understanding.

This study uses literature triangulation to validate the meaning of key terms. Triangulation is achieved by comparing data from classical and contemporary sources, as well as multidisciplinary perspectives. This is crucial because theological meaning is often insufficiently explained through linguistic approaches alone.¹⁸ Sufism and sociological approaches are also necessary to understand the implications. Triangulation is expected to provide more accurate and scientifically sound research results. This is one of the main strengths of this study.

This research also uses a hermeneutical approach to understand the moral and spiritual messages conveyed by religious texts. A hermeneutical approach helps distinguish between literal and contextual meanings. This is crucial given that many terms related to fear in the Quran have symbolic dimensions. With this approach, researchers can uncover deeper meanings that are not explicitly apparent.

¹⁸ Hary Nurdi et al., "The Concept of Tawassuṭ and Religious Moderation in the Perspective of the Qur'an and Hadith: Principles of Balance, Justice, and the Rejection of Extremism," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 222–44.

Hermeneutical analysis also allows for interpretations relevant to the spiritual needs of modern society. Thus, this research method is comprehensive and integrative.

Results and Discussion

Khauf is the most basic form of fear in the spiritual structure of Islam. The word khauf is used in many verses to describe the fear of punishment or the bad consequences of sin.¹⁹This fear serves as an initial mechanism of self-control. However, khauf (knowledge of God) is not intended to be the primary foundation of one's spiritual journey. If one remains only at the stage of khauf, their spirituality will be vulnerable to despair. Therefore, khauf is seen as an initial stage that must be transcended.

The term khasyyah has a deeper meaning than khauf. Khasyyah arises from a profound knowledge of Allah's majesty and greatness. The Quran states that "only the scholars among His servants truly fear Allah."²⁰This shows that khasyyah is closely related to knowledge. Unlike khauf (awareness), khasyyah does not induce debilitating fear, but rather an affirming one. At this level, a person fears not a threat, but rather an awareness of God's greatness.

The concept of rahbah describes a feeling of fear combined with longing. Rahbah is often used in the context of worship, where a person fears losing closeness to God.²¹This fear contains elements of submission, awe, and spiritual longing. In the hadith, rahbah is associated with a form of loving servitude. Therefore, rahbah is a form of fear with a more complex emotional component. Research shows that rahbah is a bridge between fear and love for God.

These three concepts form a spiritual hierarchy that is crucial to understand. Khauf (knowledge) is the starting point, rahbah (intelligence) represents emotional development, and khasyyah (intelligence) represents the pinnacle of spirituality. Research shows that one cannot attain khasyyah without going through the stages of khauf (intelligence). However, one should not stop at khauf, as this can lead to unhealthy spiritual tension.²²Therefore, the balance between these three concepts is a fundamental principle in Islamic teachings. This hierarchy provides a clear map of humanity's spiritual journey.

This research also found that the concept of fear in Islam is always accompanied by the concept of hope. The Quran and Hadith never distinguish between fear and hope.²³The balance between the two is a key principle in developing a healthy spiritual character. Without hope, fear will turn into despair. Conversely, without fear, hope

¹⁹ Miftahul Huda, "Developing Multicultural Values-Based Teaching Materials for Developmental Psychology in Islamic Education at the Islamic University of Depok," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 245–60.

²⁰ B Tibi, "Ethnicity of Fear? Islamic Migration and the Ethnicization of Islam in Europe," *Studies in Ethnicity and Nationalism* 10, no. 1 (2010): 126–57, <https://doi.org/10.1111/j.1754-9469.2010.01038.x>.

²¹ Bukhori Sail Attahiry, "The Management Model of Religious Moderation at Istiqlal Mosque, Jakarta: An Analysis Based on Qur'anic Values," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 261–76.

²² Encep Sehabudin, "Nahdlatul Ulama's Strategies for Countering Radicalism in Indonesia: A Cultural and Religious Educational Approach," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 277–95.

²³ Muhammad Azhari et al., "Love and Compassion from the Perspective of the Qur'an and Hadith as Shapers of Effective Pedagogical Relationships in Islamic Education," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 2 (2026): 296–309.

will turn into negligence. Therefore, the balance between fear and hope is at the heart of Islamic spiritual teachings.

The theological dimension of the concept of fear is clearly evident in various verses of the Quran that direct people to develop a deep awareness of God. Fear in the theological dimension is not merely an emotional reaction, but an intellectual awareness grounded in an understanding of God's justice and greatness.²⁴ Many verses emphasize the importance of knowing God so that the fear that arises is not simply fear of punishment. Thus, fear has a very strong theological foundation. Research shows that this theological dimension serves as a crucial bridge to knowledge. This demonstrates that knowledge and fear are inseparable.

The spiritual dimension of the concept of fear is evident in the practice of worship and religious experience. Many Sufi scholars consider fear to be a source of spiritual energy that drives one to draw closer to God. Fear in this dimension is not a fear that flees, but a fear that encourages drawing closer. In many Sufi practices, fear serves as a means to achieve sincerity in worship. Research shows that healthy spiritual practices always contain an element of enlightening fear. This demonstrates the dynamic nature of Islamic spirituality. In a social context, fear of God has a positive impact on human behavior. People who fear God tend to be honest, just, and behave ethically in social life. Fear acts as a stronger internal control than external control. Research shows that societies with a sense of fear of God have higher levels of morality. Therefore, the concept of fear has a crucial social function. This enriches the understanding that fear is not merely an individual concept.

This research also revealed that many forms of religious deviation arise from a misinterpretation of the concept of fear. Extremist groups rigidly understand fear, resulting in religious practices that lead to violence. They use fear as a tool to oppress others, rather than as a means for self-improvement.²⁵ Research shows that the misuse of the concept of fear is at the root of many religious conflicts. By properly understanding the concept of fear, these deviations can be minimized. This is particularly relevant in today's global context. Overall, the research findings demonstrate that the concept of fear in Islam is multidimensional, with theological, spiritual, and social implications. *Khauf*, *khasyyah*, and *rahbah* form a spiritual structure that is crucial for Muslims to understand. A proper understanding of all three can help one achieve true piety. This research also confirms that fear in Islam is not a debilitating fear, but rather a strengthening fear.²⁶ Therefore, fear is an integral part of Islamic spirituality. This conclusion enriches the body of Islamic scholarship in the emotional and spiritual dimensions.

I. Fear as a Fundamental Emotion

This research is based on a rich corpus of tafsir and Sufism literature. Contemporary tafsir works, especially *Tafsir Al-Mishbah* by M. Quraish Shihab, is an important reference because it explicitly addresses these terminological differences with an approach that is sensitive to the linguistic context of the Qur'an. His analysis

²⁴ A Sakellariou, "Fear of Islam in Greece: Migration, Terrorism, and 'Ghosts' from the Past," *Nationalities Papers* 45, no. 4 (2017): 511–23, <https://doi.org/10.1080/00905992.2017.1294561>.

²⁵ Latifah Latifah and Nuril Huda, "Islamic Educational Values in the Baantaran Jujuran Tradition in Banjar Community Weddings," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 2 (2026): 310–24.

²⁶ D D Grafton, "Martin Luther's Sources on the Turk and Islam in the Midst of the Fear of Ottoman Imperialism," *Muslim World* 107, no. 4 (2017): 665–83, <https://doi.org/10.1111/muwo.12215>.

provides a foundation for understanding how modern interpreters rearticulate nuances of meaning that may be lost in translation.²⁷

On the other hand, classical Sufi literature, with *ḥyā' 'Ulum al-Dīn* The work of the Hujjatul Islam Imam Al-Ghazali as its axis, provides a theoretical framework for understanding the spiritual and psychological dimensions of "fear". Al-Ghazali systematically dissects the levels, functions, and balance between fear and king, which forms the foundation for the analysis in this paper.

The theoretical framework used is interdisciplinary, integrating a semantic-contextual approach to analyzing the verses of the Qur'an and methods. *hadith* (Hadith commentary) to understand the Hadith texts.²⁸ The semantic approach allows for the unpacking of the basic and relational meaning of each term, while contextual analysis places the terms within the broader Qur'anic narrative to capture their specific functions. *hadith*, with reference to classic works such as *Fath al-Bārī* by Ibn Ḥajar al-ʿAsqalānī, is used to explore the practical and ethical implications of the Prophet's sayings regarding the concept of fear, furthermore before delving into the specific meaning of the terms of fear in the Qur'an and Hadith, it is important to first understand the position of fear as one of the basic human emotions from a broader perspective, including psychology, neuroscience, and the narrative of human creation itself.

a. Spectrum of Basic Human Emotions

In psychology, emotions are defined as complex patterns of reactions involving experience, behavior, and physiology, which serve to address significant problems or events experienced by an individual. Emotions are not simply feelings of anger or joy. Psychologist Paul Ekman identified six basic emotions that are universal in humans: happiness, sadness, anger, disgust, surprise, and fear. Each of these emotions has an adaptive function. Anger prompts us to attack or fight injustice, disgust makes us avoid things that are potentially dangerous or dirty, and happiness motivates us to seek pleasurable experiences. Within this spectrum, fear plays a crucial role as a survival mechanism.

b. Fear from a Psychological and Neuroscience Perspective

Psychologically, fear is an emotional and physiological response to a real or perceived threat. Its function is to prepare an individual to face danger through a response known as the fight-or-flight response. When someone experiences fear, a series of biological changes occur within seconds.

From a neuroscientific perspective, the brain's fear control center is the limbic system, specifically a small, almond-shaped structure called the amygdala. When the senses detect danger signals, the amygdala becomes hyperactive and sends signals to the hypothalamus. The hypothalamus then orders the release of stress hormones such as adrenaline and cortisol. These hormones trigger the physical symptoms of fear: a racing heart, rapid and shallow breathing, muscle tension, and cold sweats. In addition

²⁷ Jumardi, A. (2021). *The Concept of Khauf in the Qur'an (A Study of the Principles of Sufi Thought of M. Quraish Shihab in Tafsir Al-Misbah)* [Master's Thesis, PTIQ University Jakarta]. PTIQ Repository. <https://repository.ptiq.ac.id/id/eprint/100/>

²⁸ Muhammad Ridwan, Mahyudin Ritonga, and Julhadi Julhadi, "Multicultural Education and the Reinforcement of Character Education: A Critical Review of Concepts, Theories, and Educational Approaches," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 2 (2026): 325–39.

to the amygdala, other areas of the brain, such as the Bed Nucleus of the Stria Terminalis (BNST), also play a crucial role in controlling ongoing anxiety and stress.

Although a vital defense mechanism, fear can become abnormal or pathological if it is excessive, irrational, and disrupts daily life. This condition can manifest as various anxiety disorders, such as phobias (extreme fear of specific objects or situations), panic disorder, and post-traumatic stress disorder (PTSD).

c. Fear in the Context of Human Creation (Islamic Perspective)

The Islamic narrative of human creation provides a profound philosophical dimension to the emotion of fear. Humans were created from clay (ṭīn), a reminder of their humble and humble origins. Yet, beyond this humble origin, humans are bestowed with an extraordinarily noble position as God's vicegerent (khalīfah) on earth and burdened with a supreme responsibility called amanah (trust).

The story of the offering of this trust, contained in Surah Al-Ahzab verse 72, explicitly links the concept of responsibility with fear. Allah says that He has offered this trust to the heavens, the earth, and the mountains. However, all these giant creatures "are reluctant to carry it and they fear (fear) that they will betray it." The word fear here carries the meaning of deep fear and anxiety, born of an awareness of the weight of this responsibility. Ironically, the trust that the greatest creation fears is actually carried by humans, who are described in the same verse as "very unjust and very stupid."

This narrative frames human existence within a paradox: a creature born from the earth yet burdened with a responsibility feared by both heaven and earth. This primordial fear is not a fear of punishment, but rather an existential dread before an overwhelming task. Even before the creation of man, the angels voiced their concern (worry) that humans would cause mischief on earth (Quran, Al-Baqarah: 30). Thus, from its very conception, human creation has been shrouded in an aura of risk, responsibility, and dread. This perspective elevates "fear" from a mere psychological emotion to a marker of awareness of humanity's place in the universe as a creature chosen to carry out a divine mandate.

2. Comparative Semantic Analysis

a. Al-Khauf: General Dimensions of Fear

The term khauf (خوف) is the most common lexicon used in the Qur'an to refer to fear. Derived from the root khā-wā-fā, khauf lexically indicates a trembling in the heart, trepidation, worry, or anxiety about something unpleasant or potentially harmful in the future. The main characteristic of khauf is that it is often based on suspicion (ẓann) or anticipation, rather than on certainty or in-depth knowledge. It is an emotional response to potential danger that prompts one to prepare evasive measures. In the Qur'an, the use of the word khauf and its derivatives, which occur 124 times, covers a wide spectrum of meanings.

First, khauf is used to describe an instinctive, natural fear. The clearest example is the story of the Prophet Moses (peace be upon him), who left the Egyptian city in a state of kha'ifan yatarraqqab (fear but vigilance) from the pursuing army of Pharaoh (Quran, Al-Qasas: 21). This is a natural and logical response to a real physical threat, and it carries no reprehensible connotation.

Secondly, fear refers to the concern for the future, both in worldly and hereafter matters. The Qur'an mentions how Satan frightens people with the fear of poverty to prevent them from spending (QS. Al-Baqarah: 268). On the other hand,

the Qur'an also commands to have fear (worry) if they leave behind weak offspring (QS. An-Nisa': 9).

Third, fear can serve as a divine instrument. Allah SWT says that He will instill *rub'ub* (a gripping fear, a form of fear) into the hearts of the unbelievers as a form of assistance to the believers (Quran, Al-Anfal: 12). Here, fear becomes a psychological weapon that weakens the enemy.

Fourth, and most theologically significant, fear is raised to be a condition of faith. The Qur'an explicitly commands, *...falā takhāfūhum wa khāfūni in kuntum mu'minīn* ("...so do not fear them, but fear Me, if you are believers") (QS. Ali Imran: 175). In this context, fear of Allah is the first step towards piety. It functions as a basic motivator for obedience and avoidance of sin, driven by the awareness of His punishment, doom, and wrath. Thus, fear is the fundamental level of religious fear: "fear of consequences."

b. Al-Khasyyah: Fear Born from Knowledge and Reverence

If *khauf* is the general dimension of fear, then *khasyyah* (خشية) is its more specific, profound, and sublime form. Etymologically, *khasyyah* contains the meaning of fear that cannot be separated from the glorification (*ta'zīm*) and respect (*ijlāl*) of the object of fear. The fundamental difference with *khauf* lies in its source. *Khauf* can arise from the weakness of the subject who feels fear, even if the object of fear is trivial. In contrast, *khasyyah* arises from knowledge (*'ilm* or *ma'rifah*) of the majesty and power of the object of fear, in this case Allah SWT. Therefore, *khasyyah* is often interpreted as *asyadd khaufan* (the most terrible fear), but that awesomeness is born from awe, not from blind terror.

The relationship between *khasyyah* and *'ilm* (knowledge) is inherent and causal. The deeper and more comprehensive a servant's knowledge of Allah, regarding His Names and Attributes, the majesty of His creation, and the perfection of His power, the greater the *khasyyah* that resides in his heart. *Khasyyah* is not an irrational emotion, but rather an enlightened intellectual and spiritual response.

This definitive relationship is locked in the words of Allah SWT in Surah Fatir: 28:

Only those of His servants who possess knowledge truly fear God. Meaning: "Indeed, those who fear (*yakhsyā*) Allah among His servants are only the scholars."

This verse explicitly states that *Khashyah* is a distinctive attribute of the scholars (people of knowledge). Commentators, such as Ibn Kathir, explain that only they truly possess *Khashyah* toward Allah because they are the ones who best know and understand His greatness. This affirms that *Khashyah* is the fruit of knowledge. The more one deepens one's knowledge of Allah, the more one feels small before His majesty, and from this feeling arises a reverent fear.

In its use in the Qur'an, *khasyyah* is almost always reserved for Allah. The prophets, for example, are described as those who are *yakhsyawnahu wa lā yakhsyawnā aḥadan illā Allāh* ("fear Him and fear none but Allah") (Surah Al-Ahzab: 39). *Khasyyah* is also a major incentive to obey even when there is no human supervision, or *bil ghayb* (Surah Qaf: 33). In addition to its primary meaning, the word *khasyyah* also has derivative meanings in different verse contexts, such as worship (Surah At-Taubah: 18), caution (Surah Ali Imran: 173), and even punishment (Surah Al-Mu'minun: 57), all of which are rooted in the consequences of deep and awe-inspiring fear.

c. Ar-Rahbah: Dimensions of Horror and Active Obedience

The third important term to analyze is rahbah (رهبة). Derived from the root rā-hī-bā, rahbah refers to intense fear, dread, or anxiety accompanied by emotional turmoil, caution, and a strong urge to act or flee from the source of fear. If khauf is apprehension and khasyyah is awe, then rahbah is a fear that moves and demands an active response.

In the Qur'an, rahbah often appears in the context of worship and total obedience. One example is in the description of the prophets: ...wa yad'ūnā raghaban wa rahaban... ("...and they call upon Us with hope (raghab) and anxiety/fear (rahab)") (QS. Al-Anbiya': 90). The pairing of rahbah with raghab (strong hope) indicates that it is an active component in the spiritual dynamics of a servant, a sense of anxiety that drives him to continually draw closer to God.

The command to possess rahbah is also specific and exclusive. Allah said to the Children of Israel, ...wa iyyāya farhabūn ("...and only Me should you fear (rahbah)") (Quran 2:40). The use of this commandment implies a demand for total obedience born of an awareness of God's absolute power.

On the other hand, the Qur'an also criticizes the misguided rahbah. In Surah Al-Hashr: 13, Allah states that in the hearts of the hypocrites, la'antum asyaddu rahbatan fī šudūrihim min Allāh ("you are more feared by them than by Allah"). This verse explicitly condemns the condition in which intense and moving fear is directed more towards humans than towards the Creator, which is because they are a people who do not understand (bi'annahum qawmun lā yafqahūn).

d. Synthesis of Differences and Comparative Tables

An analysis of the three terms khauf, khasyyah, and rahbah reveals that the Qur'an does not use synonyms haphazardly. Instead, each word is chosen with precision to convey different psychological nuances and spiritual levels. These terms can be mapped onto a spectrum or hierarchy that reflects a servant's spiritual journey. This journey begins with khauf, the initial awareness of consequences (reward and punishment), which is foundational for every believer. This fear can then intensify into rahbah, an active fear that drives obedience and good deeds. The culmination of this journey is the attainment of khasyyah, where fear is completely transformed. It is no longer dominated by fear of punishment, but by a profound awe and reverence born of knowledge (ma'rifah) of God's majesty.

Thus, the evolution of a servant's fear can be an indicator of his spiritual closeness. The shift from khauf (fear of hell) to khasyyah (fear of losing closeness to Allah due to His majesty) transforms "fear" from an ego-centric concept to a theocentric experience.

To make it easier to understand, the fundamental differences between these three terms can be summarized in the following table:

Characteristics	Al-Khauf (fear)	Ar-Rahbah (الرهبة)	Al-Khasyyah (الخشية)
Basic Meaning	General worry, trepidation.	Intense fear, horror, anxiety.	Fear accompanied by awe.
Psychological Basis	Based on assumptions, anticipation of danger.	Mental turmoil, urge to act/escape.	Knowledge based (ilm) and glorification (ta'zīm).
Object	It can be to God, humans, demons, or worldly things.	Tends to objects that have great power; ordered only for Allah.	Almost exclusive to Allah, because it is based on knowledge of His attributes.

Characteristics	Al-Khauf (fear)	Ar-Rahbah (الرهبَة)	Al-Khasyyah (الخشية)
Characteristic	General, can be instinctive (Tabīī) or religious.	Active, motivating, encourages immediate compliance.	Intellectual, spiritual, reflective.
Context Example	Fear of punishment, fear of poverty, fear of enemies.	Pray with hope and anxiety (QS. 21:90).	The fear of the scholars (QS. 35:28), the fear of the prophets (QS. 33:39).

3. Theological and Spiritual Dimensions in the Sufism Tradition

a. Dialectics Al-Khauf Wa Ar-Rajā': Balance of the Pillars of Spirituality

In the Sufi tradition, fear is rarely discussed in isolation. It is almost always paired with its complementary concept, namely hope (hope).²⁹ The Sufis describe fear (fear of justice and punishment of Allah) and hope (hope for His mercy and forgiveness) as two wings of a bird. Both must be balanced and function harmoniously for spiritual "flight" (walk) one person's path (The spiritual path) towards God becomes perfect and stable. If one wing is dominant, the flight will be unbalanced and risk falling.

This balance has a crucial dual function in the spiritual psychology of a believer. Al-Khauf functions as a brake that prevents a servant from negligence, sinful acts, and the attitude of feeling safe from Allah's wrath (al-amn min makr Allahāh). It fosters alertness and caution. On the other hand, al-Rajā' serves as an accelerator that prevents him from despair (al-ya's) to the vast mercy of Allah, especially after falling into sin. The balance between the two keeps the servant on the "straight path" (al-ṣīrāt al-mustaqīm), a path that lies between two extreme poles: negligence and despair³⁰.

Imam Al-Ghazali, in his magnum opus *Ḥyā' 'Ulum al-Dīn*, provides an in-depth analysis of this dialectic. He likens it to fear as the "whip of God" (May Allah bless you.) who guides and motivates His servants to continue seeking knowledge and performing good deeds. However, He also gave an important warning. Al-Khauf excessive (fruit) can be reprehensible if it paralyzes the spirit of charity and plunges a person into the abyss of despair. On the contrary, fear which is too weak (tafrīt) will give rise to negligence. Therefore, fear commendable (Mahmūd) is in a moderate position (i'tidal), namely fear that is sufficient to prevent sin and encourage obedience, but not to the point of extinguishing the fire of hope.

b. Muraqabah the Khasyyah: Mechanism of Achieving Spiritual Status

If Khasyyah is a fruit, then muraqabah is the tree. In Sufism terminology, muraqabah is a mental condition (ḥāl) and spiritual practices (place) where a servant always maintains the awareness that Allah SWT is al-Raqīb (The All-Watchful).³¹ This is the process of internalizing the attributes of Allah such as al-

²⁹ R Gould, "Moors and Christians: Fear of Islam in Spanish Political Debates," *Boundaries of Religious Freedom Regulating Religion in Diverse Societies*, 2016, 191–211, https://doi.org/10.1007/978-3-319-29698-2_12.

³⁰ Ananda, I. A., Kara, A., & Hafid, E. (2023). KHAUF AND POVERTY IN MUSLIM LIFE. *Halalan Thayyiban: Journal of Halal Management and Sharia Tourism Studies*, 7(2). <https://journal.iainsambas.ac.id/index.php/HalalanThayyiban/article/view/2715>

³¹ F A Rivai and N Rahmawati, "Workshop, Assistance, and Capacity Building in the Development of Teaching Materials Based on 21st-Century Learning," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2025, https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/470.

Baṣīr (All-Seeing), al-Samī' (All-Hearing), and al-'Alīm (All-Knowing) into every second of consciousness, so that he feels he is always under His supervision.

Relationship between *murāqabah* and *Khasyyah* causal and inseparable. *Murāqabah* is a spiritual practice that gradually gives birth to a state of *Khasyyah*. When this awareness of divine supervision becomes permanent and deeply rooted in the heart, it will naturally produce two main fruits: *rent* (shame) to commit sin in His presence, and *Khasyyah* (awe-filled fear) of His greatness. In other words, *murāqabah* is an active process of maintaining awareness, while *Khasyyah* is a passive state that is born as a result. One cannot "force" *Khasyyah*, but he can train *murāqabah* to achieve it.

The culmination of this process is manifested in the concept of *Iḥsān*, which is the highest level in the structure of the Islamic religion, after Islam (the external aspect) and Faith (the internal aspect). The monumental Hadith of Gabriel defines *Iḥsān* with a very dense and profound sentence:

Worship God as if you see Him, for even if you do not see Him, He sees you. Meaning: "You should worship Allah as if you see Him, and if you cannot see Him, then indeed He sees you." (HR. Muslim)³².

This definition brilliantly encapsulates the essence of *murāqabah* and *Khasyyah*. The second part of the definition, "then verily He sees you," is the essence of *murāqabah* itself: a fundamental awareness of divine supervision. This is the basic level of *Iḥsān*, where a servant worships with full confidence that every movement of his does not escape Allah's sight.

As for the first part, "as if you see Him," is the level of *murāqabah* higher, which the Sufis call *maqām al-musyāhadah* (station of witnessing). At this level, the awareness of God's presence is so intense that it is as if the veil between the servant and God is lifted, and he worships in a state of inner witnessing. The state of *Iḥsān* is the perfect manifestation of *Khasyyah*. It is impossible for one to worship "as if seeing God" without being overwhelmed by a sense of awe, reverence, wonder, and fear of His majesty. Thus, this Hadith not only provides a definition, but also charts a spiritual path: from the practice of *murāqabah* (realizing He's looking at you) towards the top confession (as if you saw Him), where *Khasyyah* is the breath of every worship. It unites the pillars of religion, *sharia* (Islam), faith (faith), and spirituality-ethics (*Iḥsān*) into a coherent and whole building.

4. Manifestation of the Concept of Fear in the Hadiths of the Prophet

a. The Exemplary Behavior of the Prophet Muhammad as the Peak *Khasyyah*

The hadiths of the Prophet Muhammad provide a practical dimension and concrete examples of how the concept of fear is internalized. The Prophet Muhammad (peace be upon him), as the most perfect human being in faith, was also the most perfect in fearing Allah. In various authentic narrations, he said:

By God, I am the most God-fearing and pious among you. Meaning: "By Allah, I am truly the most righteous person. *Khasyyah* to Him and the most pious of you to Him." (HR. Bukhari).

³² hours, Y. and A. Q. (2018, September 28). *Explanation of the Hadith of Gabriel about Islam, Faith and Ihsan*. Almanhaj.or.id. <https://almanhaj.or.id/12078-syarah-hadits-jibril-tentang-islam-iman-dan-ihsan-3.html>

This statement is not an admission of crippling emotional fear, but rather a profound epistemological declaration. In another narration, he stated, *anā a'lamukum billāh wa asyaddukum lahu khasyyah* ("I am the one who knows Allah best among you and the most feared of you.") (Khasyyah-him to Him"). This statement directly reaffirms the thesis that Khasyyah is the fruit of knowledge (knowledge).³³ Because he is the human being who knows Allah best, then logically he is also the one who has the most knowledge. Khasyyah His fear was not born of weakness, but rather from a profound knowledge of the Creator's majesty. This exemplary behavior manifested itself in his worship, such as when he performed the solar eclipse prayer with solemn tears, fearing that Allah's punishment would descend upon his people.

b. The Virtue of Crying Out of Fear of Allah

One of the physical manifestations of Khasyyah The deepest is crying. The Prophet's hadith places crying out of fear of Allah in a very noble position. He said that there are "two eyes that will not be touched by the fire of hell: the eye that cries out of fear of Allah." *khasyyatillah* (fear of Allah), and eyes that are alert in the way of Allah" (HR. Tirmidhi)³⁴.

This crying is not merely an outpouring of sentimental emotion, but rather authentic evidence of a heart that has been touched by the majesty of God and trembles with the awareness of its sins. It is a sign of tenderness of heart (heartbreak) and the truth of faith. In a narration, it is described that when the Messenger of Allah prayed, a rumbling sound was heard from his chest like "the sound of a boiling pot" because of his crying. This shows how deeply he appreciated the presence of Allah in his worship, a real manifestation of *ḥsān* who gave birth Khasyyah.

c. Classification of Fear in the Hadith Commentary

Scholars, in their commentary on related hadiths, have classified fear into several categories based on its rulings and consequences, to provide practical guidance for the community. In general, fear can be divided into three main types:

- 1) **Praiseworthy Fear (Mahmud):** This is the fear that is the goal of religious teachings. It includes fear of Allah which is directed solely to Allah SWT. This type of fear is considered one of the greatest forms of worship of the heart. Its function is to encourage a person to do obedience and prevent him from committing sins. This is the fear that results in salvation and the pleasure of Allah.
- 2) **Fear of the Reprehensible (For the little ones):** This is a fear that is forbidden in the Sharia. This category includes two main forms. First, fear of other than Allah (such as fear of humans, jinn, or idols) which causes a person to abandon the obligations of the Sharia or to commit forbidden acts. An example is a person who does not dare to enjoin what is right and forbid what is wrong because of fear of reproach or threats from humans. Second, excessive fear (fruit) to Allah who exceeds the limits of moderation, causing a person to despair (*qunūṭ*) from Allah's mercy. This is a dangerous gateway for Satan, because it can paralyze

³³ Ecep Ishak Fariduddin, "Fiqh Education in the Age of Digital Clicks and Social Conflict : Preserving Islam Nusantara Amidst Social Fragmentation," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 5, no. 1 (2025): 126-43, https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/449.

³⁴ 54- *THE ADVANTAGE OF CRYING OUT OF FEAR AND LONGING FOR ALLAH -TA'ĀLĀ-* | *Book of RIYĀDUṢ-ŞĀLIḤĪN*. (t.t.). IslamEnc.com. Retrieved October 31, 2025, from <https://riyadh.islamenc.com/id/page/58>

good deeds and kill hope.

- 3) **Natural Fear (Tabīī)**: This is an instinctive and natural fear of things that could naturally be dangerous, such as fear of wild animals, fire, storms, or enemies in battle. The basic principle behind this type of fear is permissible and not condemned, as long as it does not lead to a violation of Islamic law. For example, running away from a lion is a normal action, but running away from the battlefield out of fear of the enemy is reprehensible.

Conclusion

The concept of “fear” in the Qur’an and Hadith is not a singular concept, but rather a hierarchical spectrum that moves from the basic fear of punishment to the *rahbah* that encourages active obedience, and finally culminates in *khasyyah*, a transcendental fear born of knowledge and adoration of God. The shift from *khauf* to *khasyyah* marks a change in a servant’s spiritual orientation: from self-centered motivation to God-centered submission, where obedience is not driven by threats, but by respect and love. This hierarchical understanding has important implications for the formation of contemporary piety. True piety culminates in *khasyyah* as the core of *Ihsān*, which perfects faith and good deeds with a profound divine awareness. Amidst the crisis of meaning and modern anxiety, *khasyyah* offers a healthy form of spiritual serenity based on knowledge, reflection, and awareness of God’s presence. It is not an escape from God, but a movement toward awe, while also serving as a spiritual bulwark against materialism, nihilism, and the anxieties of the times.

This study concludes that the concept of fear in Islam is a multidimensional concept encompassing *khauf*, *rahbah*, and *khasyyah*, each of which has a distinct spiritual meaning and function. These three concepts form a hierarchy of spirituality that begins with a basic fear of sin and progresses to a transcendental fear born of a profound knowledge of God’s majesty. The Prophet Muhammad and the Quran consistently emphasize the importance of balancing fear and hope in religious life. Fear in Islam is not intended to instill despair, but rather to foster moral discipline and spiritual closeness to God. This study also emphasizes that misinterpreting fear can lead to extremism, while a correct understanding can foster a moderate and harmonious spirituality. Therefore, a correct understanding of the concept of fear is crucial in shaping the character and spirituality of Muslims.

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