

Balancing Hope with Fear

Session Three

Reflect on the following hadith. What are some benefits of the Fear of Allah?

Certainly, **Fear of Allah** is the medicine for your hearts, sight for the blindness of your spirits, the cure for the ailments of your bodies, the rectifier of the evils of your chests, the purifier of the pollution of your minds, the light of the darkness of your eyes, the consolation for the fear of your heart and the brightness for the gloom of your ignorance.

Nahjul Balagha, Khutba no. 197

Agenda

- Verse of Quran
- Three stages of Fear
- Reading: Ayatullah Tehrani's answer to Allah: Love or Fear?
- Whispered prayer of the Fearful – passage 5
- Dua no. 50, his supplication in Fear

Three stages of Fear

From <http://www.al-islam.org/faith-and-reason-ayatullah-mahdi-hadavi-tehrani/question-7-friends-allah-not-having-fear>

According to the status of those who travel towards Allah, fear can be divided into three parts:

1) The fear of common people: This is the fear of the punishment of Allah. They fear the anger of their Lord. Allah says,

They fear the day when the hearts and eyes are perplexed and confused.

Sura Nur, 24:37

2) The fear of the middle ones:

This is the fear of the Divine displeasure. Those who have hearts that tastes the presence of Allah and who continuously watch over their souls are punished with this type of fear. They always fear the fact that the grace of Allah could end for them and that the sweetness of Allah's presence could vanish.

3) The fear of great souls who have living hearts:

That means the acknowledgement of the greatness of Allah (awj). While witnessing the Beauty of Allah, they also get a taste of His power. His beauty has showed itself to them with ultimate closeness and His honour has manifested itself with the show of self-sufficiency. Therefore the situation of the special friends of Allah differs from that of other people. The fear that occurs from witnessing the greatness of Allah and the manifestations of the Names of Allah unto their hearts, increases every moment. They are drowned in such spiritual pleasures.

Points from Ayatullah Tehrani's answer to: *Allah, love or Fear?*

The fruits of the marriage of fear and hope in the human being are;

- a) rushing towards good
- b) Instilling moral virtues in oneself
- c) avoiding evil and sin

This is to paint ourselves with the colour of the Divine.

It is in the hereafter that we will reap the fruit of fear and love.

There will be the **abode of punishment** for those who were deceived and did not gather for the Hereafter. There will be the **abode of blessings** for those who succeeded in keeping the balance of fear and hope, those who refrained from sin and prepared for their eternal life.



Whispered prayer of the Fearful

Passage 5

Deliver me through Your mercy
from the chastisement of the Fire
and the disgrace of shame
when the good are set apart from the evil
forms are transformed
terrors terrify
the good-doers are brought near
the evildoers taken far
*and every soul is paid in full what it has earned
and they shall not be wronged (3:25)*



Fear of Punishment of the Fire and of Shame

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ

يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ

And you will see them brought forward before it, humbling themselves because of (their) disgrace, looking with a stealthy glance.

Sura Shura, 42:45

Fear on the Day of Judgment

They are . . .proceeding in groups towards the final objective and the rendezvous of death, till when matters come to a close, the world dies and resurrection draws near.

Allah would take them out from the corners of the graves, the nests of birds. the dens of beasts and the centres of death.

They hasten towards His command and run towards the place fixed for their final return group by group, quiet, standing and arrayed in rows. They will be within Allah's sight and will hear every one who would call them. They will have the dress of helplessness and covering of submission and indignity.

(At this time) contrivances would disappear, desires would be cut, hearts would sink quietly, voices would be curbed down, sweat would choke the throat, fear would increase and ears would resound with the thundering voice of the announcer calling towards the final judgement, award of recompense, striking of punishment and paying of reward. **Nahjul Balagha, Khutba no. 83**

Taking on other forms

In the Hereafter, whether it is in the *Barzakh* or whether on the Last Day, if one's inner nature, his deeds, and his inner self are really human, his heavenly visage also will be man-like.

But if his deeds are inhuman, he will not possess human form; it will be rather subject to the state of his inner self and his psyche. For instance, if his inner self is dominated by the power of lust or sensuality, his otherworldly visage will be of a brute . . .

If the power of passion or anger conquers one's inner self and his psyche, his otherworldly appearance will resemble one of the bestial forms, corresponding to that attribute of his nature.

And if the power of imagination and invention is governed by fiendish forces and his inner self is made vicious, governed by the vices like deceit, dishonesty, slandering, backbiting, which are the attributes of Satan, he may undergo a metamorphosis and assume one of the forms of Satan.

Forty Hadith An exposition by Imam Khomeini (First Hadith)

<http://www.al-islam.org/forty-hadith-an-exposition-second-edition-imam-khomeini/first-hadith-jihad-self>

Dua no. 50

The Dua starts with hope in God, reminding God of His promise in the Holy Quran.

O God,
I found in the Book which You sent down
and through which You gave good news
to Your servants
that You said
O my servants!
who have acted extravagantly against their own souls
do not despair of the mercy of Allah
surely Allah forgives all sins (39:53)

It continues with hope that prevents fear from becoming overwhelming.

Were it not for the places
where I expectantly hope for Your pardon
which enfolds all things
I would have thrown myself down
[in despair]



Fleeing from God to God

Were anyone able to flee from his Lord,
I would be the most obligated to flee from You!
But not a secret in earth and heaven is concealed from You
except that You bring it to light
You are sufficient as a recompenser!
You are sufficient as a reckoner!

O God,
surely You would seek me if I flee
and catch me if I run.
So here I am before You
abject, lowly, abased



The Duas show a mixture of fear and hope. That is the state of the human heart in relation to Allah.

يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ

who is cautious of the Hereafter
and places his hope in the Mercy of his Lord

Sura Zumar, 39:9

If you knew the extent of the mercy of Allah you would rely on it and you would not act except a little. And if you knew the extent of the anger of Allah you would think you can never be saved.

Holy Prophet (s)