**السلام عليكم و رحمة الله و بركاته**

“**الحمد لله رب العالمين ، والصلاة والسلام على سيد الأنبياء والمرسلين و على آله وصحبه اجمعين ثم ام بعد**”

**أعوذ بالله من الشيطان الرجيم**

" **فأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى \* فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى** "

**اَللّهُمَّ اَدْخِلْنَا فِي الْجَنَّة**

I wanna talk about the fear of Allah ‘Azzawajal in this thirty minute or less session that we have together, but before I do, I wanna share with you some obstacles that you & I face in dealing with this subject in a healthy way. First & foremost there are different kinds of people in the audience & obviously within the Muslim community also, there are people at different levels in their relationship with Allah. There are youth that are maybe here at this conference, my guess is, most them aren’t here, that aren’t even remotely religiously affiliated; that, you know, as they were coming up even if they were coming up in a Muslim household, the religion wasn’t emphasized that much & they don’t see the need not even for the Jumu’ah prayer, even on the Fridays that they are off of school, they don’t see the need to go. And their parents, as these kids are becoming teenagers & growing a little older, they are starting to feel the need to bring religion to the lives of these children because they realize the impact it’s having on their character now than they ever did before. So it’s a state of emergency in certain families. That’s one kind of person. But another kind of our category of Muslims, especially younger Muslims, are Muslims that had some sort of an awakening & you started turning towards the religion & one of the things that brought you here to this conference is perhaps may be, a lot of you even came without your family, you came on your own, you came with a bunch of friends because you wanted to feel connected to a larger Muslim community, you wanted to be part of our meet with scholars & speakers & feel rejuvenated; it’s a, it’s a way of refreshing your Iman & I really appreciate that about conferences. At the end of a con….I have been coming to conference since I can remember, my entire life adult life & people complain sometimes “Well, you know in conferences, you only get a twenty minute speech or a thirty minute speech & there is too many programs going on, you don’t even learn anything because the topics are all over the place” & I have always believed that’s not the point; it’s the halal party of the year. That is what a conference is. So if you are coming here with friends & you attend, OK you heard a little bit of good advice, you didn’t come here to learn. Please don’t be offended. Other people Shuyookh have great wisdom in knowledge to offer, but really guys you are sitting here, half the time you are on your phone, so you are not here to learn, let’s be honest with ourselves. We are here to get a little bit of good advice in shaa Allahu t’aala, get a good vibe & feel good about being Muslims that have come together for something good & in shaa Allahu t’aala, they’ll have a positive spirit to do something more with our lives, after we leave. And that in of itself is a worthy goal. It’s a worthy goal. I don’t think that the only goal for Muslims is to learn. I don’t think that. I do think coming together & feeling inspired, I bring my kids every year because I want them to see all kinds of weird Muslims walking around. And then say “That’s one Muslim too?” & I say “Yup, that one too.” I want them to feel that. But, as we grow in our religion, one of the things that starts happening is, we start talking about problems of the Muslims, the problem of the Masjid, the problem of the world, the problem of politics, the problem of, you know, d’awah in America, the problem of some brothers & sisters on my college campus, who don’t do this, who don’t do that & “Brother I was talking to that one Muslim who doesn’t pray, how do I convince him?” etc. etc. Problems, problems, problems & they are usually somebody else’s problems & you are trying to figure out the solution to everybody else’s problems. In other words, the more religiously awakened you get after a while, you are concerning shifts, from predominantly being concerns about yourself to concerns about others. You just worry about others, as though you have already been resolved; that territory has already been conquered; now it’s time to move on & help somebody else. “May Allah help those Muslims brother, those guys from the Pakistan’s Student Association, why aren’t they in the MSA?”, the ones that are already one foot into Jannah. You know, why aren’t they there. “Why aren’t they at the neighbor net?” Why aren’t they at this program or that or why aren’t they showing at the conferences; what can we do for them. Well first & foremost, we have to do something for us & that’s what this conversation of fear is about. I am trying to address all of these different kinds of audiences & there are even more categories, but let me tell you something, the more you are out there in activism, in doing things, there is a very natural tendency to forget about yourself. You start getting concerned with the organization that you are serving, with the program that you are putting together, with, you know whatever activity & you start losing yourself in the process. At the same time there is another problem. And this problem is a cross humanity & Muslims are no exception. You know, there’s a certain perception you have of me, whatever that’s based on. But it’s not the same perception that my wife or my children have of me or what my parents have of me. It’s not the same perception. They know a side of me you’ll never know & I know a side of you that’s just partial; we meet each other in public, we say salaams to one another, even if we speak to each other for a little bit, I don’t really know you & you don’t really know me. But you know, what happens when we present ourselves in public & we are out there all the time, meeting with people, interacting with society & we are not by ourselves much, you know what happens? We forget that there is such a thing as also talking to yourself. There is such a thing as being reconnected with yourself, you know. You know, we present a certain version of ourselves to the outside world. There is a certain, you know, there’s a certain kind of language that we are not gonna use at an interview. There’s gonna be a certain kind of tone you’re gonna take when you are talking to your employer or the Imaam of the Masjid or when you have a question with a scholar or something. There’s gonna be a side of you that you are gonna present. And when you are among your friends or you are at home by yourself or you are among people that just completely know you, there’s a different side of you that comes out. That’s a different side of you. But you know what happens for some people? They put that phase out for so long, they even forget who they really are. You become so used to presenting your outside, this version of yourself to the outside world, you don’t even know what it means to look in the mirror anymore. You see someone who is not really there. We are not able to be honest with ourselves. I mean really, how many of us have done the actual exercise of tal..I know, it sounds a little psychotic, but it’s healthy. I actually happen to think it’s therapeutic; to talk to yourself & to be able to say to yourself “Here are my shortcomings.”, “Here is what is wrong with me.”, “I tend to have an anger problem.”, “I rush into things.”, “ I start things & I don’t finish them.”, “I don’t give enough attention to one thing, I am involved in too many things.” , “I have short attention span.” , “ I am rude, because when somebody is talking to me, I just start talking to somebody else.” Or “I can’t seem to put my phone down.” Or “I have this addiction online, that I can’t get rid of.” Or “I have these friends, when they do the wrong thing, I don’t say anything, I become a coward, I don’t say anything; I don’t even give them sincere advice.” Or “I have these, you know, these late night hangouts & keep missing fajr.” When is the last time, we actually sat down and said “Here is what I would like to change about my life? We are so worried about the world’s problems, like we don’t have any. And when you forget that you don’t have problems, then the only fears you have, is for others. You know longer have fears for yourself. What is the surprise then? Then when the du’aa is being made, when the Quran is being recited, you & I are having a hard time finding the tear to come out of your eye; because the genuine fear is no longer there. That thought is not running or recurring in our minds. Hope is very powerful, but fear balances it. They have to go hand in hand. You can’t have one or the other. And so this last session, I want to balance the equation. It’s not a counter to the hope. It’s the balancing of that conversation & it’s a necessary part of that conversation. Our religion is not fire & brimstone, though it mentions fire & brimstone. And it does that in a very balanced way. The other problem we suffer, before we can have a healthy conversation about fear, the additional problem we suffer & one is that we just keep presenting this artificial version of ourselves. The other problem is over stimulation. You know, so many of you are addicted to movies & on top of that horror movies & people, they celebrate the things that we are supposed to be afraid of, you know, just this morning, when we got the hotel, I was gonna put some PBS on for my kids, because they like watching some of their shows, & I was like put on a cartoon on & you know, how in the hotels they have the movie trailers, so they had, what is it hell raiser? Or something, hell something, hell rider? I, I can’t tell; Ghost rider! Ghost.. Dude’s face is on fire & he’s riding a motor bike & he’s supposed to be a character that you love like, “This guy is awesome!” , his face is on fire, you know, hell, is a joke. Your face on fire is entertainment? You understand how deluded it is? & by the way, I can’t think of outside, a two year, like two year old just saw a glance & then he got scared. But nobody else got scared, which is disturbing. It’s disturbing that nobody else got scared because now these unusual weird things have become normal for us; stuff blowing up, people on fire. You guys are playing video games where the head shot is the best shot to take, you know. “I have got like five headshots in a row bro, slow motion; play that in slow motion”, “Oh snap! That’s good.” you know, “Should I turn the blood off or on?”, “Nope, turn it on bro, turn it on.” Turn the blood on, you know. You are not disturbed by that & then some of you are addicted these like really disturbing gory horror flicks & the more the bloody & disturbing they are, the more you wanna watch that & on top of that you are a vegetarian; I don’t understand the reconciliation. But regardless, it is over stimulated us & so when the Quran presents a picture of fire, presents a picture of torture & punishment, you just go like “Aaayy, you know, I mean, yea it’s bad, because it can’t be that bad.” We are just over stimulated. There’s nothing that affects us any more, these words don’t have an impact on us. And that’s a very deep spiritual problem. It’s a very deep spiritual problem; just like you know, if you have a bad diet, you have a bad diet, you have some very serious physical issues, you have a drain in energy, when you are not eating healthy food. You start being tired over very little work & slowly your body starts deteriorating & you are prone to some very serious diseases. Spiritual stagnation is just like that; if you are not taking in a healthy spiritual diet & you are not resisting junk food, junk intake, you know spiritual poison, you are not avoiding that; then you are gonna have these consequences & one of its biggest consequences is, at least the one that I see & I struggle with it myself & I see it in the youth especially, there is no more fear. There’s no fear. And actually even if the religion talks about fear, the first thing we do, is complain about it like “Why is Quran…”, this girl came up to me & told me “Why is the Quran talking about hell?” & actually this happened of all places, in Boston, it happened, she came up to me & she said “I used to be a Muslim & I left.” Then I said, Ok let’s talk after the program & she told me “I left Islam because I was reading Surat Ur Rahman..” & I was like “OK,well that’s cool.” Surat Ur Rahman , the extremely merciful, the unimaginably merciful. She goes “Yea, if God describes himself as so unimaginably merciful, why is it that in the middle of this surah, people are being dragged into hell by their heads being grabbed? Why are they being burned? Why is their boiling water being poured onto them?” “"**يَطُوْفُونَ وَ بَيْنَهَا وبَيْنَ حَمِيْمٍ آن** ,they are gonna be going back & forth between boiling water & torture, “What kind of mercy is this? I don’t understand.” Oh I am sorry, I’ll place it in different order in another surah for you, you know, because you are not comfortable with the idea. Who’s talking to who here? Master is talking to slave. This is not a book you need to review on amazon.com that you say “I like most of it, but this hell fire stuff was a little, I give it two stars for that.” Because you are in a position to judge what is good & what isn’t good, you know, & you don’t like to feel scared, you know & she said “You know, I just couldn’t believe that God would create a hell, so I don’t like fear, I don’t like it to the point, where if a religion makes me feel it even a little bit, then that religion makes me uncomfortable.” Wow! That’s your state. That’s the position you are in & by the way, speaking of this surah before I move on, you should know something about this surah. This incredibly graphic description of hell that is supposed to scare you & right at the end of it

“**يَقُوْلُ سُبْحَانَهُ وَ تَعَالى وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَان**”, whoever got afraid of standing in front of his master gets two gardens, in other words, I scared you to qualify you for Jannah. The entire point of scaring you was so you can go to jannah. Even Allah scaring us is a mercy. Even that is a mercy. But this idea of, you know “I don’t wanna talk about hell fire.”, “I don’t wanna talk about judgment day.”, “You know let’s talk about mercy.” Allah doesn’t let us do one side, He doesn’t. Study Quran on your own. Study it. You’ll never find a surah that’s one side of the picture. Allah always balances the equation & we are naturally supposed to be people that fear Allah ‘Azzawajal & do an accounting of ourselves. There are many words in the Quran that describe fear. You know this is one of the things in Arabic language that when something important, then they give it many names. When a concept, an item, an object, like the sword or the horse, when something was important to Arab tradition, they would give it many names. Fear & emotions by the way are very big part of Arabic literature. So the words in the Arabic language for fear are many & interestingly enough, the Quran uses over a dozen different words just for fear; just for fear. “**خَوف**”, for example, the most common word,

“**لاَخَوفٌ عَلَيْهِم**”, finish the ayah for me, because I am not an Egyptian,

“**لاَخَوفٌ عَلَيْهِم وَ لَا هُمْ يَحْزَنُوْن**”, “**خَوف**“; “**خَوف**“ actually means to see the dangers that are coming & be afraid of what’s coming. You know like hurricane warning & you are packing your bags & getting out of town, that’s “**خَوف**“, you know. The Arabs say “**خذ الامر بقوابله**”, take hold of the matter before, by taking note of the signs. See the change in the winds & know that trouble’s on its way. This is “**خَوف**“. Allah says “**فَأَمّاخَافَ مَقَامَ رَبِّهِ جَنَّتَان**”, whoever was afraid of standing in front of their master. In other words, they could tell, this is coming. They weren’t delusional to the fact that it’s not coming. This idea, you will not have fear, until you realize there is a state of emergency, there’s trouble coming. And that’s the other huge problem. Especially the youth have; “I got time bro, I got time to kill, that’s why I got angry bird & I got like, temple run on my phone so I can just, because I got time & I am sitting around.” , you know. You don’t have time. Who told you, you have time? Where did that come from? Allah gave you this incredible thing called the intellect so you can fry it playing video games? That’s why he gave it to you, so that you can watch one episode after the another? This is why you were given…you know, what the difference between you & people who have no purpose in the life? , you know. Allah complains about them & says

“**اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنَاكُمْ عَبَثًا**“ Did you assume that we’ve created you without a purpose? Pointless life? That you have just time to kill? You don’t have time; and on top of that the Muslims SubhanAllah! That in itself is an indication that there’s no fear. Entertainment, I don’t think is wrong. I personally don’t think it’s wrong, it OK. Entertain yourself, but know some limits guys. Put some limits on it. It’s like once you start, you can’t stop, you know, & that’s an indication that you are not afraid of it consequences. There is “**خَوف**“. There is “**اَلْخَشِيَه**”.

“**اَلْخَشِيَه**”, “**فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِي**”, you know, “**خَشِيَه**” literally in Arabic means, when you are afraid of the evil of something; the harm that will come to you from something. “I am afraid of a snake”, it’s a kind of a “**خَشِيَه**”. It’s a kind of a “**خَشِيَه**” because I am afraid of its poison, its bite. That’s “**خَشِيَه**”. Allah told us specifically; for example, don’t be afraid of people or what they are capable of doing to you. Even, if they have that capability. Look, the fear of the snake is a logical fear. It’s not something wrong. Even Musa (AS), up on the mount, was afraid of the snake. It’s natural. It’s not like there is a lack of Imaan there, you are a normal human being & by the way that tells us something else; fear is a necessary instinct for survival. It’s not something negative in of itself. A child that does not have fear have a problem, because he will jump out the window, he will go take the step down the stairs even though he can’t handle it, because there is no fear. The smart child will taste that once & then the next time he’ll back off. Even the smarter child will see his little brother go & say “OK, you know what, I’ll wait for mama.” you know. That’s just child psychology. So what does Allah tell us? Here’s a bunch of people that fell off a cliff before you, you wanna go down that road? You wanna taste it for yourself? And what do we do, dumber than the child; yea let’s try it, how bad could it be. I am gonna be the exception, I am gonna be the one that jumps out of the window & is gonna float, watch. There are no exceptions. “**مَنْ صَارَعْ اَلْحَقَّ صَرَعَهُ**” Whoever tries to wrestle the truth, wrestle the inevitable gets wrestled & pinned themselves. There is no way. Fear is a healthy thing in its place, in its place. But I wanna talk to you about this other kind of fear. There are so many words in the Quran for fear I can’t possibly go through all of them with you, but a couple more. “**اَلْخُشُوْع**” which is usually associated with concentration & humility in the prayer, but has an element of fear in it. “**اَلْخُشُوْع**” has an element of fear in it & some scholars even argue, it’s the element of fear that goes from your heart & starts affecting your limbs. You are so afraid, you start feeling it in your muscles, your muscles start getting soft. You start feeling a tingle; that kind of fear. That’s “**خُشُوْع**”. When is “**خُشُوْع**” experienced? You guys already know the answer to that. When is that kind of fear among other things experienced in the life of a Muslim? Where does khushoo happen? In salat. Allah says,

“**اَلَمْ يأَنِ لِلَّذِيْنَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ الله**”

في سورة الحديد

57 surah he says , isn’t it time for believers yet, that their hearts should be filled with awe, they should be over whelmed by the fear of Allah, by the, by the mention of Allah, by the, by the remembrance of Allah, meaning, by the Quran. A genuine recitation of the Quran; not to perfect your tajweed, which is important, not to study tafseer, which is important, not to understand the Arabic language, which is important. A genuine recitation of the Quran, you are just sitting there because you wanna know what Allah is saying to you, that; that’s the only reason you are reading it. It’s not ‘ilm. It’s not “**مراجعه**”, it’s not review for your hifz, it’s none of those things; those are all great things. But there has to be a time when you sit & recite Quran & the only reason you are doing it is because you need therapy. It’s the only reason you are doing it. And when that happens, you’ll experience “**خُشُوْع**”. And when you get mature in that, then that is supposed to happen inside salat. That’s when it’s supposed to happen. But if you have to build up to that point, it should even happen outside. You just have to sit & recite Quran & let Allah ‘Azzawajal overwhelm you with his words because they are overwhelming, they are very powerful words. There’s no small thing & Allah complains, hasn’t the time come yet, that their hearts aren’t overwhelmed with emotion? Because of what Allah has revealed. Are these words aren’t powerful enough, you know. These same words if they fall upon a mountain “**لَرَأَيْتَهُ خَاشِعًا**”,

رَدُّ الْعَمَلِ الْاَوَّلْ , The first reaction for the mountain, “**خَاشعًا**“ & a mountain is just solid rock, it’s just rock & yet that rock experiences internal change because of the word of Allah & then it can’t handle “**مُتَصَدِّعًا**”. How much harder than that rock does our heart have to be that it hears the word of Allah & nothing happens? How much harder? That Allah has to complain in the Quran, what is going on? How come these words aren’t having their impact? Don’t worry about it guys, I have like eight minutes left, I’ll take less than that. OK, now I wanna talk to you about just a couple more fears. Two very common words that are associated with fear that actually, they are related to each other; one of them, even though it doesn’t technically means fear is “**تقوى**”. I think all of you know the term “**تقوى**”, right? You have heard it before. And a lot of times in the Quran when “**تقوى**” is translated, it is translated as fear, but, just from a linguistic point of view, “**تقوى**” essentially is a fear or actions taken out of fear, precaution, protecting yourself; It comes from “**وقاية**”, which literally means “protection”. So when you lock the house as you leave, that’s “**تقوى**”. If you are going on a road trip & you left a couple of lights left on, on purpose, & you set the alarm or you told the neighbor, you left the keys with a friend or whatever, all of that’s “**تقوى**”. In other words, you took proper precaution, to not get yourself into trouble. “**تقوى**” is before the fact. “**تقوى**” is before the fact. In other words, you don’t wanna get yourself into trouble. You don’t wanna, you know, get a ticket; so you slow down before the red light comes. That’s “**تقوى**”. In other words, it’s a genuinely healthy, logical attitude for someone who knows there’s trouble out there. That’s what Allah ‘azzawajal wants from us; just become awake, aware, conscious people. Be aware of your environment. Know that this thing is gonna land you into trouble. I remind you something about “**تقوى**” that I wanna share with you. Allah ‘azzawajal did not tell us or tell Adam (AS), don’t eat from the tree, “**لَا تَأكُلَ مِنْ هذِهِ الْشَّجَرَة**” Don’t eat form the tree, he didn’t say that.

 “**لَا تَقْرَبَ هذِهِ الْشَّجَرَة** “ فقال

Don’t go near the tree. Now the next part of the ayah is

“**لَا تَقْرَبَ هذِهِ الْشَّجَرَةفَتَكُونَ مِنْ الظَّالِمِيْن** “, don’t eat from the tree, don’t go near the tree rather, you’ll become from the wrong doers. But there’s a step in between; don’t go near the tree, if you go near the tree, as a result you’ll get tempted by the fruit then you’ll eat the fruit, then a whole bunch of.. &then eventually, you’ll be counted among the wrong doers. There’s a whole process. But as far as Allah is concerned & His knowledge of human nature is concerned, because He knows what He created, He says, once you are within the gravitational force, you get close enough, you’ll get sucked in. So there, if Adam (AS) was told that, you my brother cannot say “Nah! Be, I can handle myself, I got this.” It’s not haram, is it? It’s just like almost haram. You can’t do that. Because you are now within the gravitational field; you have to be afraid of the fences & even beyond. You have to stay out of the neighborhood. You gotta stay away. You can’t even go near it. There’s a very powerful thing Allah taught us; not just to fear Him but to fear the things that leads us to sin. To be afraid of the things, that lead you to sin. You are heading in the wrong direction, you are not doing anything wrong yet, but I could see where this is leading. So stop. Let me give you guys a little bit of an example, just so this is not entirely theoretical. So sister comes up to me & says or the brother comes up to me & says “This Christian girl in college is asking questions about Islam & she’s is asking about God.” Or Muslim girl come up to me & says “This, you know, this guy in my college class is asking about God & he has these questions. Could you help me answer them because he keeps arguing with me?” Lady, sister, he is not arguing with you because he has a theological concern. Because those questions have well been answered online & there is plenty of resources on that available, he just wants to spend some more time with you. And may be deep down inside, you already know that. But you come & you say “No, No, No I am trying to d’awah to Islam.” And you are gonna say, I am gonna help this sister out, she’s a sister in shaa Allah, you know, I wanna help her out & we would just gonna meet up at Starbucks & discuss tawheed. That’s what we are gonna do. I mean this is d’awah to Islam. And then may be one day, it’s not Ramadan yet, so yea, in shaa Allahu ta’aala right after between Maghrib & Ishaa I am gonna take her to this, this restaurant, it’s a halal restaurant, we are gonna do our totally halal d’awah & somebody says “Brother, what are you doing?” & he’s like “We are ea..ea..eating the food at a restaurant, is it haram?” you know, “Is talking about Allah haram?” No, but I could see where this is going & four months later bro, there’s a sister, she’s ready to convert & I wanna marry her. Is she really ready to convert? “No, but I think she might.” How do I convince my parents? Yeah. And this is the halal version of what you tell the imam. What happened in between, we all know. We are not dumb, Ok; I was in college too once. I know how this stuff goes. And when you question the guy, you question the girl, they say “Astaghfirullah, what are you talking about? I would never.” Really? You would never? You get sucked in, you don’t even realize it; One thing reach to another. One thing reach to another. You have to be afraid of these things & this will never happen, I am going back to the beginning of my conversation, you’ll not be afraid of these problems, if you don’t really know who you are. If you are delusional about yourself, if you think everybody else has a problem, you are here to save the world; you are here to give them Islam. If that’s what your mentality’s become, then you will never think that you have a nafs problem too; you have “**شَهَوَاتْ**” also. You have the waswasa of shaytaan too. You won’t be even worried about that. “**أَتأمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ** “And by the way, I’ll end with this two types of fear. As I said “**تقوى**” is before the fact, you take precautions ahead of time & then after that, there is “**وجل**“; “**الوجل**”.

“**وجل**“is after the fact, you are afraid of what you have done. You are afraid of what you, you have done something wrong & you are super scared, “Man! I am gonna get caught, I don’t know what’s gonna happen, I just, I did this bro, I don’t know, I gotta talk to this Imam.” I have gotta send him this “Brother, I have done this really terrible thing, what should I do, I am really scared.” I don’t know how many of those emails I have to delete. Don’t send me those emails, talk to a counselor. Talk to a..ask me Arabic questions, OK? But this is, “**وجل**“is after the fact. So Allah says, “**اِذَا ذُكِرَ الله وَجِلَتْ قُلُوبُهُمْ**”, when Allah is mentioned, when Allah is remembered, their hearts start trembling out of fear, over what they have already done. In other words, standing in salat, reciting Quran, “**خُشُوْع**” & “**وجل**“. “**وجل**“meaning, your heart starts getting overwhelmed, “Man! Allah ‘azzawajal says, just said “**وَ الَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونْ**”, they stay away from useless conversation, I just finished one; Awwhhh!!, “**وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ**” They are constantly trying to cleanse themselves, I just finished watching some filth; Awwhhh straight too!! , I am afraid of what just happened.” You are supposed to get afraid; you are supposed to be a “**محاسبه**“of yourself. This is “**وجل**“. But the last kind of fear, last kind of fear & it’s very .., I find this fascinating. Of the many kinds of fear, I just wanna talk to you about this one. It is called “**الرهب** “. “**الرهب** “, “raa”, “haa” & “baa”, from where we get the word “**رهبانيه**”, “**رهبان**“.“**رهبانيه**”, “**رهبانيه**” in Arabic means basically like a monk lifestyle, where you have “**لا تريد لذات الدنيا**”, you don’t ”**لذات الدنيا**”, you don’t want any pleasures of the world, you want nothing to do with it. You know how these monks dress in uncomfortable clothes & they sleep on like the floor & they don’t eat fruit because it might taste good or something you know. They just don’t, they don’t want anything to do with worldly pleasure; they wanna deny them all of that. But from that derivation you get one of the words for fear & that word for fear particularly is used for the Israelites, in one case, for example, “**وَ اِيَّايَ فَارْهَبُونْ** “ Be afraid only & only of me. “**رهب**“ is used. The question arises, why some of the ‘Ulama counted on the word “**الرهب** “here. They said the problem of Bani Israel began with self-righteousness. They were elf- righteous, they assumed they got it all figured out, everybody else has the problem. As a result of their self-righteousness, they stopped fearing Allah. And when they stopped fearing Allah, they weren’t, even their motivation for jannah was gone. When the fear of hell goes, next thing to go is what? Motivation for jannah. One motivation dies, the other motivation dies. And there is no longer the fear of fire. And there’s no longer the motivation for paradise. Then the only motives you have left are here. No listen to this, listen to this catch. “**الرهب** “, I told you “**رهبانيه**” are the worldliness, yea, are the worldliness. “**رهب**” is the kind of fear, that makes you lose the pleasures of this world. When you have that fear, you want nothing; you forget all the pleasures of this world. They were so immersed in worldly pleasure & they were so engrossed in it, that kind of fear Allah wants from them is the one that negates their addictions; the one that removes them. So he says “**فَاِيَّايَ فَارْهَبُونْ** “This is the state that you have reached. It’s one of the most terrifying states of fear in the Arabic language. You are so afraid, that nothing good comes in your head. You are completely over whelmed in your fear. Allah used that word specifically for the people that were so deeply engrossed in this world because their motivations for the akhirah were gone. Their motivations were gone. My final comment, I know it’s a lot time, my final comment about this issue, how to, one of the ways to reconcile hope & fear, you know; is in the life of a Muslim, may be your first entrance into Islam was something that scared you, may be it was a fear, for me personally it was. One of the things that brought me back to the deen was fear. It really was. May be the primary thing that brought me back was fear. But that is a, you know how you ever heard of the scared & straight program? Right, it’s a healthy thing. That’s not the only relationship that I have with Allah, that’s not the only relationship you are gonna have with Allah. But it might be a healthy start. And then eventually that fear will turn into a balance of fear & hope & eventually grow into love. It will evolve & this emotion will have, this relationship will have developed multiple dimensions, but that takes time. So don’t be afraid, to be afraid. Be fearful of Allah. May Allah ‘azzawajal allow that fear to enter into our hearts, a healthy fear of Allah & May Allah ‘azzawajal give us that balanced fear, that we should have of Him & the “**حدود**”of that He has set for us. May Allah make us afraid of disappointing Him. May Allah ‘azzawajal make us afraid of doing less than we are supposed to do & may Allah ‘azzawajal really put a genuine fear of Him in our most personal moments, when we are away from everybody else, so that we can truly experience the presence of Allah ‘azzawajal in our lives.

**بارك الله لي ولكم والسلام عليكم و رحمة الله و بركاته**