

MODULE 2

Class title: Heedlessness

Aim of lesson: To identify and cure the disease of heedlessness in ourselves

Category: Tazkiyah

Class Format: Power Point Presentation with discussion

Handout: in folder

(Greeting to students) *Assalam alaikum wa Rahmatullahi wa Barakatuh*

(*Taooz*) *Aoodhubillahi min AsShaytanir Rajeem*

(*Tasmiyah*) *Bismillahir Rahmanir Raheem*

(*Du'a*) *Rabbish rahli sadri wa yassirli amri wahlul uqdatum millisani yafqahu qawli*

(Surah At Ta-Ha 20: Verse 25-28)

Slide 1:

Teacher: Today we will be talking about a disease of the spiritual heart, but before we move on to that, let's look at the first slide, what happens when our physical body becomes sick, we treat it according to the symptoms.

Slides 2-4:

Let's assume that God forbid, somebody in your family is very sick, they have a high fever which is not coming down. You take them to the doctor and he tells you it might be dengue fever, he asks you to get some tests done. The patient refuses to get the tests done and says take me home I will be okay. Will u listen to him, absolutely not... You are going to say, "Are you out of your mind!"

We all know if dengue fever not treated on time, it can be fatal.

Slides 5 & 6:

Anyway, let's come to the real topic, which is heedlessness. A human being is a combination of a physical and a spiritual body. This spiritual part has senses and a heart and can also get sick, again if not treated ... the soul dies too.

Heedlessness is a disease of the spiritual heart, can anyone define what heedlessness is?

Student: Heedlessness is when someone tells you what's right and what's wrong but you don't really pay attention.

Teacher: Did you understand what she just said.

Student: Be ignorant.

Teacher: Be ignorant yes, one part of being heedless. Anyone else?

Student: Not focused.

Teacher: You are not focused. Alright, the dictionary says it is ‘thoughtlessness, lack of attentiveness, lack of realizing your responsibilities, negligence’. Let’s understand with these two examples.

Slides 7 & 8:

First one is about two girls having fun, you know, singing along to loud music and they are racing along a road, they are in a very fast car and they are having fun. But they don’t realize that further down the road there is a sharp turn, if they don’t watch out the car is going to go over the edge and crash. They are so engrossed in their fun that they miss their turn..... and the car crashes. And they die on the spot! One moment they were happy and so engrossed that they stopped being alert, the next moment they die because of their heedlessness. If they had been careful, they would not have missed the sharp turn. So while driving you have to be alert, no matter what, you cannot just drive without looking here and there. And I think living in Pakistan we realize that a lot, don’t we? Because sometimes a motorbike rider can come in front of your car suddenly and you just miss him by inches wondering, where did he come from!

Slide 9:

Now let’s look at the next example. Well, this man is enjoying a TV show with his son and it is his favorite show. What’s your favorite TV show these days?

Students: Simpsons, 24.

Teacher: So maybe he’s watching let’s see...24, it is an action packed TV show and he’s totally engrossed, he senses that something is burning but he’s too engrossed and doesn’t want to get up and check. Now his whole neighborhood is on fire. He smells something is burning but he doesn’t want to get up and miss even one minute of that show! And he realizes too late when his house catches fire and he’s not able to save himself. So human beings tend to be very heedless in a lot of their matters. We are very susceptible to this disease.

Now if we look at it from the Islamic point of view then what does ‘heedlessness’ mean?

Slides 10-12:

We become heedless of the purpose of our lives. What is the purpose of our lives?

Student: To worship Allah (swt).

Teacher: To worship Allah (swt). We are accountable for each and every single deed however minute, however minute it is. We are responsible for it and we are going to be accountable for it. Allah (swt) is going to ask us...there will be a 'Day of Judgment' and there is a 'Heaven' and 'Hell'. And as Muslims we can't believe in just what we see. It may apparently seem that there is no Heaven or a Hell. But we all believe in the unseen. Our belief is based on the unseen. The *Qur'an* and the *hadith* tell us that we have to believe in the unseen. It's a blind faith. Isn't it? How many of you have seen heaven or Hell. Anyone? But we believe in it. Don't we?

But what happens is that when you don't see something it goes at the back of your mind. You forget about it. You don't see it eminent so you don't care about it. You get sucked up by the daily routine life Don't you?

How many of you think about Heaven and Hell every day? Be honest. You actually do, that's great if you do! You as well?

Who gets scared every night that, 'What if this is my last night? What if I don't wake up from my sleep?

Slide 13:

Alright now look at this man; he feels the spray of water. He thinks its rain but actually it's a big wave that's behind him and he's going to drown. This is the example of a heedless man. He thinks everything is fine... he thinks, "I'm going to live here forever and even if I die that's about it". No big deal for him, but No..... As Muslims we can't be heedless. We can't afford to be heedless.

Slide 14:

Allah (swt) says in Surah Ar Rum 30: Verse 7:

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

"They know what is apparent of the worldly life, and of the Hereafter they are the *Ghafiloon*."

They know the brand names that are popular, the shoes that they're going to wear, they know what to eat, where to eat. Which tuitions are the best, which songs they need to listen to, which movies are the best! Every single thing that is happening around them, what they can see and hear around them. And then about the Hereafter... they are '*ghafiloon*'. Actually the Arabic word for heedlessness is *ghaflah*. And heedless people are the *ghafiloon*.

Slides 15-16:

Now what is the most dangerous form of heedlessness? We just saw a car crash. The girls died on the spot. We saw a house just being burned down because of heedlessness. If that man had gotten up and checked where the burning smell was coming from, he might have run out of the house in time with his son but he couldn't because he was heedless.

There is something more dangerous than that. Can anyone guess? That's when we are heedless of what Allah (swt) has commanded and what Allah (swt) has prohibited.

What do we mean by that? What has Allah (swt) commanded? Can anyone tell me? What has Allah (swt) commanded us to do?

Student: To worship Him.

Teacher: Just to worship Him?

Student: To pray *namaz*, to read *Qur'an*.

Teacher: Is that about it? Anything else?

Student: The five pillars of Islam.

Teacher: The five pillars of Islam, good. Anything more than that?

Student: things to follow

Teacher: How will you find that out?

Student: *Hadith*.

Teacher: *Qur'an* and *hadith*. Yes you need to read, you need to find out, what Allah wants us to do, how he wants us to behave in certain situations. What is haram what is allowed, so on so forth. For that u need to know what is in the *Qur'an*, what does the *hadith* say about a certain topic.

Again it's a very dangerous thing if you feel that *Qur'an* and *hadith* are not relevant in my life, that it was something of the past ages and no big deal. Nowadays it is not relevant and it is not important. This can be very dangerous. Why is it dangerous because then you are ignoring the means of your connection with Allah (swt).

Slides 17-18:

Now, when I first read this verse, it really shook me. I think it's one of the most

important verses of the *Qur'an* and I want all of you to concentrate and listen to this. Here Allah (swt) describes those people who are heedless. We need to identify the symptoms. We need to find out how a person becomes heedless. So here Allah (swt) says:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ

“And surely We have created many of the *jinn* and mankind for Hell.”

(Surah Al Ar'af 7: Verse 179)

Does it sound like Allah (swt) just wants to put everyone in Hell? What Allah (swt) is trying to tell you is that He has created Hell and most of the people are going to go to Hell because most of the people are heedless! Most of the *jinn* and most of the men. Don't you see that around you? It is very difficult for people to leave their desires and lead a much more disciplined life in accordance with Islam.

Slide 19:

The verse continues ...

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا

“They have hearts with which they do not understand.” (Surah Al Ar'af 7, Verse 179)

What does it mean? Is the heart meant for understanding something? In school if you are given a new problem how do you understand it? Through your....

Student: Brain.

Teacher: Yes, brain. So Allah (swt) says they do have intellect. Their intellect is fine, it's there. They understand everything. Ok let's understand it with an example. You are in school and you see a group of girls or boys taking drugs. You see them, right. It's a very cool group in the school, the most popular group in the school. Then you go and you find out in your health class or in your science class that drugs are very harmful for the human body. Don't you all believe in that? Are drugs good for you? Is cocaine good for you, is heroin good for you? No, not at all! You understand that but you still choose to be with those people. Why? You know it and you understand it but your heart does not understand, it does not agree with the intellect because your heart is full of desires. Yes?

Student: We want the worldly desires.

Teacher: Yes. Because the worldly desires are very attractive. They pull you deeper and deeper. Don't they? So Allah (swt) says:

Slide 20:

وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا

They have eyes with which they do not see” (Surah Al Ar’af 7, Verse 179)

What does that mean? Is Allah (swt) talking about blindness when one person is not able to see his or her surroundings? No! Basically, they can't perceive Allah (swt). They can't perceive how they will be raised again. Do you ever think how we will be raised again? Do you ever wonder that, “When will I die, how will I be raised again?” You know, all of us will be standing in a ground, can you ever imagine it? Isn't it hard to imagine? I always found it hard to imagine. Like the whole planet, and everybody, every single person is standing in this really big ground. Can you all imagine it? It's going to be a tough day.

So basically what happens is that your spirit, your soul again, it has a spiritual eye and that eye is more sensitive than your physical eye. If you see things which you are not allowed to, that eye gets destroyed. You are not able to perceive things the way Allah (swt) wants you to perceive. But you see, if you look at the plant, how does it grow? The earth shakes and that small thing comes out and then it grows to become a plant. That is how we will be grown again. If Allah (swt) can grow a plant again why can't He grow us? So bear that in mind and don't forget that Allah (swt) will bring us up again.

Slide 21:

وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا

“...And they have ears with which they do not hear...” (Surah Al Ar’af 7, Verse 179)

Have you ever had that feeling when somebody tries to tell you about *Qur'an* and Islam and religion and you're like, “Shh.... please don't tell me”. You cannot bear to listen, does that ever happen? You'd rather listen to music or watch a film because that's much more entertaining. Isn't it? Isn't that true.

Slide 22:

أُولَئِكَ كَالْأَنْعَامِ

“....they are like cattle” (Surah Al Ar’af 7, Verse 179)

Ok. If you look at the animal kingdom, cattle belong to the category of domesticated animals. What is the difference between a wild animal and a domesticated animal?

Student: Wild animals live on their instincts and domestic animals just eat what their masters feed them.

Teacher: Yes. Domesticated animals are trained by humans and they live in a very controlled environment. So they feel safe. Now take the example of a rabbit. When a rabbit comes out of his home it’s very cautious, it looks here and it looks there, it’s very alert. But in comparison a cow has very dulled senses. Now look at a lion, it is very alert, it can smell its prey from very far. So when Allah (swt) says they are like cattle, it means that a heedless person has very dulled senses. And then Allah (swt) goes on and says,

Slide 23:

بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

“...no rather, they are more astray, it is they who are the *ghafiloon*”

(Surah Al A’raf 7, Verse 179)

So Allah (swt) says they are worse than the cattle. Their soul is dying, they have forgotten why they were born, their purpose of life, they eat, play some games on PSP, watch some videos on YouTube, browse through facebook and go to sleep. This a verse from Surah Al-A’raf if you want to look it up. Now that we know Allah’s description of a heedless person, how do we find out if our soul is sick and dying?

Slide 24:

These are some of the excuses that we make when somebody asks us to practice Islam. Ok, let’s imagine if your mom says, “Please take *hijab*, its compulsory for a Muslim woman”. You react and say, I know, I know. I’ve read it in Qur’an many times”.

Slides 25-26:

You agree with people telling you about Islam and its do’s and don’ts but you say, “I’m so busy, you’re free you can do whatever you want, I have got like so much pressure of school, just keep praying for me, alright. I’ll try to do it, alright. It isn’t easy you know”.

But do you think if it was impossible for us to practice Islam Allah (swt) would have asked us to do it? Do you think so? Did Allah (swt) say, “From 2012 onwards, or from 2008 onwards you are allowed to do what ever you want because the peer pressure would

be so much that you won't be able to practice". Did Allah (swt) say that in Qur'an? No. Allah (swt) never said that in Qur'an. So even if it is not easy, you still have to try.

Slide 27:

You'll say, "Ok I'll try, I'll do it soon, I'll just do it... may be from tomorrow". You know how we make plans, "Ok from next *Ramadan* I'll start covering my head, If I go for *umrah* I'll start covering my hair" or "I'll stop backbiting once I'm through with this issue in my life". Don't we make these resolutions which we never keep?

Slide 28:

And the next excuse, we all say, "None of my friends are doing it, so are they all going to go to Hell?" Yes, they will if they continue to behave like this and if they don't say *astaghfar* before they die. Allah (swt) has no issues in throwing them in Hell.

So if majority around us is not practicing, is it okay for us to leave them?

Slides: 29-30

And another thing one might say is, "I'm too weak". As if you had a headache and it is an excusable thing! So if you are weak are you not supposed to practice Islam? Is that true? You say, "I wish I was much stronger". Do we say to some of our friends who practice Islam, "I wish I was like you, but I'm so weak."

Slide 31:

"Please don't impose anything on me, I know I'm accountable to Allah (swt) and I'll deal with it", it's between me and Allah. Do you hear people saying that?

Slides 32:

Allah (swt) doesn't need us to worship him. It is all invented by the *mullahs*.

The worship is for us, we need it! We need that bonding with Allah (swt), don't we? Whether we worship Allah (swt) or not - it would not make any difference to Him, it is for us. We are the ones who **need** to worship Him.

Note to teacher: Hadith reference: O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you. O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall

forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O my servants, were the first of you and the last of you, the human of you and the jinn of you to become as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good praise Allah, and let him who finds other than that blame no one but himself. [Sahih Muslim, Book 32, Number 6246]

Slide 33:

Then you also may hear that, “Just being a good person is enough. You know I don’t tell a lie, I don’t cheat and I am honest, I think that’s enough, I don’t need to practice anything more than that”. Have you heard that excuse, anyone? Have you heard that excuse that just being a good person is enough?

Slides 34-35:

Allah (swt) is not so cruel that He would throw us in Hell just because of this....just because I did not pray the *fajr* prayer or just because I did not cover myself properly or just because, you know..... I was so upset that I started backbiting. He is Most Forgiving.

Do you know that this is *shaytan*, confusing us. He’s confusing us by saying that Allah (swt) is the Most Merciful, so He will not put you in Hell. We read it every day, you know *Bismillah ar Rahman ar Raheem*. Allah (swt) is Most Merciful, no doubt, but at the same time he is also *Al-Qahhaar* (The Subduer). If Allah (swt) is going to forgive everyone no matter what they do – then why should I be a Muslim? Why should I be honest and loyal and good – I can be whatever, do whatever and will still be forgiven. Hmm. Then we don’t have a problem do we?

Heedlessness causes us to not know Allah (swt) as He really is, as He Himself has told us. We make our own idea of Allah in our head as an excuse to do what we please.

Side 36:

Another misconceptions that you hear, “After all we are Muslims, so all of us will automatically go in *Jannah*”.

You know Jews (Bani Israel) used to believe this. Jews used to think that whatever we do we will still be the winners, we'll still go to *Jannah* and even if we do go to Hell – the fire will touch us just a bit ...

You must have heard this, “yes, Muslims will go to *jannah*” , but do you know that whatever bad deeds that you have done, for that you need to go to Hell, and you will be punished for that. You will be punished for that!

And yes, the Prophet (pbuh) did say:

"When the people of Paradise have entered Paradise, and the people of the Fire have entered the Fire, Allah will say. 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart.' They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayyat (life) and they will spring up just as a seed grows on the bank of a rainwater stream." The Prophet (pbuh) said, "Don't you see that the germinating seed comes out yellow and twisted?" [Bukhari; Volume 8, Book 76, Number 565: Narrated Abu Said Al-Khudri]

So when someone thinks *eventually* we will enter Paradise – do they not realize that they will have to go to Hell first? And do they not realize the seriousness of it? What do they think Hell is?

Slide 37:

Have you ever said that, “I’ll start doing this and this once my exams are over”. You know we are so pressurized by the exams that we say, “Ok once they are over I’ll do it.

Slide 38:

I just keep forgetting it”. You make a pact with yourself today and say, “Ok when I go home I’ll do this”. But once you go home you forget all about it. This is the state of heedlessness; you keep falling in and out of it.

Slide 39:

Good for you if you actually do it, but it’s not like compulsory.

Slides 40-41:

And then the classic: the five pillars of Islam are the main things.

Can a house be complete without any pillars? Can it be complete? Yes the pillars are the foundation, you need to do it, that is the fundamentals. However, a house is not just pillars! You need to have bricks, doors, windows, a roof.

What is beyond *salah*, *saum*, *Hajj*, *zakat*? What comes beyond that? What other teachings?

Student: The teachings of *Qur'an*.

Teacher: What teachings? Each and every aspect of your life.

Slide 42:

How many of you think that this is all good but not at my age, “I’m too young”. How many of you feel that and how many of you see people saying that? How many of you? Raise your hands? Because this is very important.

It actually comes to your mind “ why do I need to be a religious old fogey - I’m too young, I’ll do it once I’ve crossed twenty or once I get married”. Practicing *deen* is for older people. We think I’m young – this is the time to paint the town red, be irresponsible, do my “thing” and what have you. This has been instilled in us by popular culture. And it is not true!

Young people, people your age are dynamic, full of energy, full of passion and initiative – they can be the best Muslims ever. We see that when the Prophet (pbuh) gave his invitation to *deen*, it was the young people of Makkah who accepted and supported him more than the older lot.

You know you can’t afford to keep on waiting for **that** time to come can you?

Slides 43-44:

Now if you feel that these excuses – all or some - keep cropping in your mind time and time again, then that’s a symptom of this disease of heedlessness. You definitely have fallen sick, your heart is sick you need to do something about it. You need treatment.

Alhamdulillah, we find the treatment for all diseases of the heart in the *Qur'an* and in the sunnah of the Prophet (pbuh). Scholars have made it easy for you and me and have identified ways to cure our hearts of heedlessness.

Slides 45-48:

Now what do you think is a key cause of heedlessness?

Your friends - people who you hang out with, people who you spend time with and want to be like. Yes. Very important factor.

Consider what you do with your friends. Do they remind you when it is time for *salah* and everyone gets up and prays – or do you feel uncomfortable getting up for *salah* when you are with them, because perhaps you are the only one praying?

If you feel that your friends either discourage you or are totally indifferent to practicing *deen*, find new friends. Yes, you need to find new friends. If you feel the peer pressure is too much and you don't even think about Allah (swt) when you are with them - you need to find somebody who holds your hand, who helps you and reminds you of Allah (swt), who points out when you do something wrong.

Narrated Abu Hurayrah (ra): The Prophet (pbuh) said: A person is on the *deen* of his friend; so each one should consider whom he makes his friend. [Book 41, Number 4815 : Sunan Abu Dawud]

Allah (swt) says in the Qur'an:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا
يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا حَلِيلًا
لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

“And (remember) the Day when the wrong-doer will bite his hands and say: Woe to me! Would that I had taken a path with the Messenger. Woe to me! If only I had not taken so-and-so as a friend! He has led me astray from this Reminder (the Qur'an) after it had come to me. And Satan is ever a deserter to man in the hour of need.” (Surah Al Furqan 25: Verses 27-29)

How many of your friends tell you, “Ok, you know you are backbiting so stop backbiting now...” Won't that be something if they will help you with that! That'll be really good. And they hold on to you, they act sort of like an anchor, you know they help you stay very firm on Islam.

That does not mean you have no fun at all by the way. It is just that you adjust your standard of having fun. And if everyone around you is in the same boat – it helps.

Slides 49-52:

The other cure is to do lots and lots of *astaghfar*.

Slides 50-52:

Note to teacher: Complete Hadith reference: On the authority of Abu Maalik al-Haarith ibn Aasim al-Ashari, (ra), who said: The Messenger of Allah (pbuh) said, ‘Purification is

half of the faith. The phrase al-hamdullilah (‘All praises be to Allah’) fills the scale. The phrases sub-haanallaah (‘High is Allah above every imperfection and need; He is pure and perfect’) and al-hamdullilah (‘All praise be to Allah’) fill together – or each fill – what is between the heavens and earth. Prayer is a light. Charity is a proof. Patience is a brightness. The Qur’an is either an argument for you or against you. And everyone goes out in the morning and sells himself either freeing or destroying himself.” (Recorded in Muslim)

There is a long hadith of the Prophet (pbuh) with many lessons. At the end he says: “everyone goes out in the morning and sells himself either freeing or destroying himself.”

So all of us are like merchants. What does that mean? Scholars explain it this way:

Every day, every human being is faced with new situations. Every morning, we get up and do things, either obeying or disobeying Allah (swt). Each of our daily actions therefore, either leads us towards the freedom of Paradise, or the destruction of Hellfire. Like our relationship with the Qur’an, there is either obedience or disobedience, there is no in between.

Those who disbelieve in the Hereafter, sell themselves to this wordly life and their own desires such as money, power and lust. It is the equivalent of selling their own selves to destruction, because this path leads to nowhere but the Hellfire. Allah (swt) says:

“And how bad indeed was that for which they sold their own souls, if they but knew.” (Surah al-Baqarah 2: Verse 102)

The one who is successful is the one who sells themselves to Allah (swt), and in return buys eternal freedom. For our belief and obedience Allah (swt) promises us nothing short of Paradise. Allah (swt) says:

“Verily, Allah has purchased of the believers their lives and their wealth for [the price] that theirs will be Paradise.” (Surah al-Taubah: Verse 111)

At the end of each day we should balance our deeds. See what trade we made with Allah (swt). And then we must make *astaghfar* for all the sins and shortcomings that we did.

I can be heedless in my *salah*. I’m saying my *salah* but I don’t know what I’m saying, my mind is somewhere else. I’m fasting but I don’t know why I’m fasting, I’m just fasting because everyone is fasting. My intention is not purely for Allah (swt).

Ok so you were going down, you did something wrong, you do *astaghfar* and you are back on track. Do you understand that graph? The man is going down and he says his *astaghfar* and he goes back up again. This will happen in your life. You start practicing

and then you know something will happen and you'll stop doing it and then you'll say *astaghfar* and you'll continue with your journey.

Slide 53:

How will you seek forgiveness from Allah (swt)? What will you do?

According to the Prophet (pbuh)'s teachings one should ask for Allah (swt)'s forgiveness at least, at least seventy to hundred times a day. Can you imagine that? Seventy to hundred times, this is like a minimum figure. For Arabs, 70 or 100 meant a lot of times, not necessarily one hundred.

And who was doing this? The Prophet (pbuh) who was free from sin! So we should be making extra effort in turning to Allah (swt) as much as we can.

Making *astaghfar* polishes the heart and brings us closer to Allah (swt).

Note to teacher: Hadith references:

The Prophet (pbuh) said: "There is (at times) some sort of shade upon my heart, and I seek forgiveness from Allah a hundred times a day." [Muslim]

The Prophet (pbuh) said: By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day. [Bukhari]

The Prophet (pbuh), said,

The best supplication for forgiveness is to say, '*Allahumma anta Rabbi la ilaha illa anta, Khalaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa wa'dika mastata'tu. A'udhu bika min sharri ma sana'tu, abu'u laka bini'matika 'alayya wa abu'u laka bidhanbi faghfirli innahu la yaghfirudhdhunuba illa anta*

(O Allah, You are my Lord, there is no god but You. You created me and I am Your servant, and I try my best to keep my covenant (faith) with You and to live in the hope of Your promise. I seek refuge in You from evil done by me. I acknowledge Your favors upon me and I acknowledge my sins. So forgive me for none forgives sins but You.")

He (pbuh), added,

If somebody recites this during the day with firm faith in it, and dies on the same day before the evening, he will be one of the people of Paradise. And if somebody recites it at night with firm faith in it, and dies before the morning, he will be one of the people of Paradise. [Bukhari]

Slides 54-58:

Then another cure is to visit righteous people. Find a spiritual mentor, somebody who will guide you. It could be your teacher, your father, your mother, or an elder in your family but they should be God fearing people. Righteous people. They will help you because they have knowledge and they will guide you if you ever come across a problem, they will help you and guide you.

Now what if you don't have one in your life? Because at times we don't have such mentors in our lives. We are not surrounded by such people. What should you do?

Slides 59-61:

Another remedy is to say *durood*. What is *durood*?

Student: To send blessings on Prophet (pbuh).

Teacher: Yes, that's right. Allah (swt) says in the Qur'an:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“Indeed Allah and His angels send blessings on the Prophet, O you who believe invoke blessings upon the Prophet (pbuh), and salutation of peace.” (Surah Al-Ahzab 33, Verse 56)

This purifies your soul. On Fridays you should to say the *durood* abundantly. We should say it constantly, when you are in your car, when you are coming here, when you are going back, when you are not doing anything.

The cool part is – every time you send blessings on the Prophet (pbuh), Allah (swt) sends blessings on you! *Alhamdulillah*.

Slides 62-69:

Another cure is the recitation of the *Qu'ran* and understanding of the *Qur'an*. If you don't try to understand the *Qur'an* how will you know what Allah (swt) has commanded and what Allah (swt) has forbidden? Isn't that so? Does that mean if you don't understand *Qur'an* you will stop reciting it also? You need to recite it as well, because it is 'The Word' and if you listen to excellent *qaris* you will realize there is lot of rhythm in it. Don't you feel that? Have you ever listened to a really good *qari*? Try listening to a good *qari*. The recitation of *Qu'ran* is like a medicine. It will heal you from inside.

Allah (swt) says in the Qur'an:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاء لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“O mankind there has come to you a good advice from your Lord and a healing for the disease in your heart, and for those who believe guidance and mercy!”(Surah Yunus 10, Verse 57)

So *Qur'an* is specifically for the disease in your hearts. Like the one we are talking about.

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And we sent down in the *Qur'an* that which is healing and a mercy to those who believe...”

(Surah Al-Isra 17, Verse 82)

Slides 70-72:

But what will happen if you don't cure your disease, if you don't do anything about it what will happen? People who turn away from the truth, Allah (swt) increases their heedlessness. You know our hearts become very hard, Allah (swt) puts a seal on our hearts. Then you get more and more away from the truth and then there comes a point in your life when there won't be any cure, just like the dengue fever. If you don't treat it what happens? You die. Similarly your soul will die if you don't cure these diseases.

So what you need to do is... you need to keep charging your batteries. You come here you feel a surge in your *imaan*, you learn a new thing and you say, “Ok I'm going to practice this from now on” but when you go home, you go back to your school, will you still remember it the same way you remember it now? No, when you are in school you forget about it. When you are at home you forget about it, right?

So, we need to keep coming back to circles of knowledge, keep ourselves connected with the *Qur'an*, keep ourselves connected with righteous people – that way our batteries charge.

Slides 73-76:

It's a very interesting fact that all of us will be cured of heedlessness one day.

Student: That's when Prophet 'Isa (as) will come and everyone will become a Muslim.

Teacher: No, would somebody else like to answer that

Student: When we will see the angel of death?

Teacher: Yes when we see the angel of death. You know it is explained in the *Qur'an* that the moment one dies, we are sort of living in this world with veils and the veils are down. Just Imagine the curtains are down but as soon as we see the 'Angel of death' we will realize, "O my God, O my God.... there is a God! O my God there is Heaven and Hell!" Suddenly things are crystal clear and human being wants to go back. But the 'Angel of death' grabs him and takes him.

Heedlessness will vanish and you will be able to see the unseen things which were not apparent; the angels, the *shaytan*. You know it's really funny, how sometimes you feel is *Shaytan* even there or not? But you will all actually start to see all that.

Allah (swt) in the *Qur'an*:

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

"You were heedless of this now we have removed your veil from you so your sight this day is sharp" (Surah Qaf 50, Verse 22)

Slides 77-78:

But it will be too late at that time! We will not be able to rectify our deeds or make *astaghfar* or gain Allah (swt)'s pleasure. So, the challenge is to be cured in this life. Now you have time. Now that you know, you need to do something about it.

Slides 79-80:

Do you ever wonder why Allah (swt) did not show us a video of Heaven and Hell? Or angels or anything else from the unseen world?

Student: So that he can test us.

Teacher: Why?

Student: So that he can test us. Our whole life is a test.

Teacher: Yes, because then it wouldn't have been a big deal. How will Allah (swt) test us? How will He know the true and the pious from the one who doesn't really believe? That's why He kept it hidden from us. And given us many other signs that are apparent and point towards Him. He wants to test us.

Slides 81-82:

So let's now not forget that the purpose of our lives is to worship Allah (swt) alone.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allah) created not the jinn and mankind except that they should worship Me (alone). (Surah Ad Dhariat 51: Verse 56)

But some of us still continue to do what we are doing – heedless of Allah (swt), couldn't care less where we are going and what we are doing!

Will only the heat of Hell wake them up!

Slides 83-84:

Ok, now we are going to end the class with this *nasheed*, it shows a football player who dies while playing. On 25 January 2004, Fehér died of cardiac arrest during a match on the pitch.

(Play *Nasheed*)

May all of us remember Him in this life and be saved in the Hereafter. Ameen

Du'a for end of a gathering) *Subhana Rabbika Rabbul Izzati 'amma yasifun wa salamun 'alal mursaleen, walhamdulillahi Rabbil 'alameen*

(Parting salutation to students) *Assalam alaikum wa rahmatullahi wa Barakatuh*

References for teacher:

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