



AWAKE OR ASLEEP?

Imagine a person asleep, on a cold winters night, cosily tucked up in a luxurious warm blanket. His belly is full from the sumptuous meal he had for supper. His palatial home is a picture of apparent serenity.

Contrast this with a person who is away from home, toiling overtime and is very tired and hungry. The very look on his face evokes sympathy.

Outwardly one may envy the first person and feel sorry for the second. Now add one more element to both pictures. The first person who is apparently sleeping peacefully is either unaware or ignoring the fact that a blazing fire has engulfed the surroundings and is edging closer to him. If he does not wake up and run immediately, he is sure to be caught up in the blazing inferno.

The second person toiling in the early hours of the cold morning, is working on a contract that will earn him billions upon completion. Suddenly, our reactions have changed. We now feel bewildered when we see the first person sleeping, considering the impending disaster about to befall him. We also now feel envious of the second person who is toiling away. We too would be ready to sacrifice our sleep and take over his toil and apparent hardship if we can gain the billions as well. We would also be astounded and shocked if he decided to give up the apparent toil and suffering and go to sleep — at the expense of losing billions.

ASTONISHMENT

Keeping these pictures in mind, one will get a clear understanding of the *Hadith* wherein *Rasulullah (Sallallahu Alaihi Wasallam)* expressed his astonishment in the following words: ***“I have not seen anything as dreadful as the Fire (of hell) whose evader (one who wishes to be saved from it) is asleep. And I have not seen anything as desirable as Paradise whose seeker is asleep” (Tirmizi).***

This is the point of reflection for us. Are we awake... or asleep? One's eyes may be wide open but if one is engaged in actions that earn the wrath of *Allah Ta'ala*,

one is really “asleep” in a house surrounded by fire. Thus a person gambling, transacting in interest, disrespecting his parents, raving or drugging, involved in any degree of *zina (the zina of the eyes, ears, heart or beyond that)*, backbiting, using vulgar language, etc., is **SLEEPING** — and the fire is catching up.

CHASING FUN

The present mentality that has generally gripped the *Ummah*, in emulation of the Western lifestyle, is to chase “fun.” Thus the pursuit of worldly pleasure has by-and-large become the main object of life. While no person will declare this to be his object, one's priorities and one's lifestyle in general will speak volumes of what is one's true objective. With the pursuit of pleasure becoming the primary objective, we have become blind to the raging fire, deaf to the advice of

the *Qur'an* and *Sunnah* and we have gone to sleep — in a host of sins and disobedience. We have become the slaves of the worldly temptations and desires — and this slavery leads

to sin. *Rasulullah (Sallallahu Alaihi Wasallam)* is reported to have said: ***“The fire of Hell is surrounded with (evil) passions and desires while Jannat (Paradise) is surrounded with things that seem difficult (the injunctions of Deen).”*** What this means is that evil passions are a curtain around hell. The one who raises this curtain by indulging in temptations and sin will fall into hell. Making the pursuit of pleasure and chasing fun one's main object will repeatedly make one “lift the curtain” of temptations and sin. Chasing fun is thus a very dangerous path, the reality of which will only become apparent when one leaves this world.

Chasing “fun” is not restricted to gambling, drugging, raving and the like. Entertaining oneself with the immoral filth on the box, the internet, newspapers, magazines, etc., also falls into this category. For some, “making money” is fun. Perhaps even the thought does not cross many minds that the purpose of business is to

(continued overleaf)

INSIDE...	Eid.....	Page 3
	Competition.....	Page 4
	True Love	Page 4

AWAKE OR ASLEEP?

(From page one)

earn a *Halaal* living, not to “make money.” If earning a *Halaal* living was truly the objective, why would one engage in *Haram* forms of business? Why would one then forego *Salaah* for business? Is not *Allah Ta’ala* the Provider? Has not *Allah’s Muazzin* just declared: “*Come to Salaah... Come to success?*” Success at that time is to hasten to the *Musjid*. To forego *Salaah* for business, means that business is the object. Thus, “making money” has become the object in itself, either because it is “fun” to do so or so that it can be the means to pursue pleasure — which has become the object of life.

Pleasure in reality is only in the Hereafter. *Allah Ta’ala* declares: “*I have prepared (such pleasures) for my righteous servants (in Jannah) which no eye has seen, no ear has heard of and no heart has ever imagined.*” The worldly pleasures are temporary and a great deception. A person slogs to build empires with fascinating dreams for the future, but illness or even sudden death suddenly visits him. All his dreams are shattered. Yet had he been awake — awake to the reality of *Jannah* and awake in striving for it — he would have realised his dreams in the Hereafter.

WHY SINS BUT NO SACRIFICE?

Despite knowing that this world is temporary; that death is certain and could come at any moment; that sins bring destruction in the world and the next, why do we still ignore these realities and fall into sin? Likewise, even though we are aware that the reward of obedience in *Jannah* is beyond imagination; that righteous actions bring peace and tranquillity in this world and comfort in the next; that sacrificing for *Deen* will earn one billions of rewards — why are we not eager to make every possible effort in doing righteous acts and sacrificing for *Deen*? The answer lies in the feebleness of our conviction in the Hereafter.

Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: “*I do not fear (anything) upon my Ummah except the weakness of yaqeen (conviction)*” (*Jamius Sagheer*). The person who has a reasonable hope or even a faint hope of earning profits in his business, is ready to toil from morning to evening. A person who is aware that the mosquito can sting him does not allow it to sit on him for a second. This is conviction — the conviction that business may bring profits and that a mosquito can sting and cause pain.

Punctual and proper performance of the five daily *Salaah* is a means of easily attaining one’s sustenance. This is a reality. When the conviction in this reality

will be stronger than the belief that the business provides, it will be impossible to continue with business at the expense of *Salaah* with the congregation. Likewise, when the conviction in the real punishments and torments of *Jahannam* will be more than the conviction in the sting of the mosquito, one will not persist in sin. When the conviction on the rewards of the Hereafter is truly embedded in one’s heart, one will not spend hours on the newspaper and magazines and leave the *Qur’an* to gather dust on the shelf. The heart will also then be inclined to earn the maximum — for the Hereafter. One will thus spend the maximum time possible in remembering *Allah Ta’ala*, learning *Deen* and generally striving to uplift *Deen*.

ACQUIRE CONVICTION

How does one acquire this firm conviction? There are many aspects in this regard. Firstly, learn to truly recognise *Allah Ta’ala*. Who is *Allah Ta’ala*? What are his powers? How magnificent is His creation! When the recognition of *Allah Ta’ala* is acquired, the true love of *Allah Ta’ala* will develop. As a result the fulfilment of righteous actions and the forsaking of sin will become the most pleasurable thing in one’s life.

This recognition is acquired in the company of such personalities who have gained the recognition of *Allah Ta’ala*. By spending a reasonable amount of time in the company of such a personality whose heart is lit with the love of *Allah Ta’ala*, our hearts will also become illuminated. This is the procedure that has always existed.

Secondly, the environment of *Deen* must be created in our home. The propaganda tools which corrupt our minds and that of our families must be thrown out. The greatness of *Allah Ta’ala* must be constantly spoken about. Discussions of the Hereafter should be a standard feature.

Thirdly, when one sacrifices for something, one begins to love it. Look into our hearts and we will find the deep love for many material things which we own. This love is due to the effort and sacrifice we have made to acquire the material things. How much have we sacrificed for *Allah Ta’ala* and for His *Deen*. By sacrificing what is beloved to us for *Allah Ta’ala*, the true love of *Allah Ta’ala* will be acquired. Once His love is acquired, His obedience will become natural in our lives.

May *Allah Ta’ala* accept us all and grant us His true recognition and love. *Aameen*.

E I D

Discussing *Eid* before *Ramadhaan* even commences may seem strange. Though this is indeed unusual, such a discussion is extremely necessary if one wishes to truly enjoy *Eid* in reality. The reality of *Eid* can only be attained if one spent a true *Ramadhaan*.

While *Eid* is certainly meant to be a joyous occasion, the true happiness of *Eid* should be understood in its proper perspective. Consider the situation of a student who has spent the entire year at an institution. At the end of the year a celebration is held. He is wearing the expensive new outfit that he bought especially for this occasion. All varieties of treats have been prepared. The happiness in the atmosphere is enchanting. However, he has just received his results. The results state that he has failed. What occasion will he celebrate? What will he rejoice over? *Eid* should be considered in a similar manner. The month of *Ramadhaan* was especially given to the *Ummah* to acquire the wealth of *Taqwa* (consciousness of *Allah Ta'ala*. *Allah Ta'ala* declares: ***“O you who Believe, verily fasting was prescribed upon you just as it was ordained upon those before you so that you may attain Taqwa.”*** *Taqwa* entails the forsaking of every disobedience of *Allah Ta'ala*. One who has spent his *Ramadhaan* in various forms of *ibaadah* (worship) but has not given up sin, has not attained *Taqwa*. What will he celebrate? What will he rejoice over? The only difference is that one's results of *Ramadhaan* are not received “in black and white” in this world. However, every person can, to some extent, judge for himself whether he has passed or not.

REALITY OF EID

The reality of *Eid* is encapsulated in some couplets attributed to *Sheikh Abdul Qadir Jailani (R.A.)*. If the message of these couplets is taken to heart, *Insha-Allah* one will truly have an *Eid* in reality:

ليس العيد لمن لبس الجديد

انما العيد لمن امن من الوعيد

“Eid is not for the one who has worn new garments

Eid in reality is for the one who has gained safety from the warnings (of punishment)”

The message expressed here is clear. The joy of *Eid* is for the person who, by his obedience to *Allah Ta'ala*, has gained safety from the warnings of punishment that have been sounded in the *Qur'an*

and the *Ahadith* against those who engage in disobedience. Adorning oneself with new garments does not achieve anything. Indeed, adorning oneself with the garments of *Taqwa* will gain the blessings of both worlds. Hence, how tragic it is that people spend hours, rather days, to get the “right” *Eid* outfit. In the process numerous aspects that are against the dictates of *Taqwa* are also perpetrated. This is besides the fact that every moment of *Ramadhaan* wasted is like millions lost. Therefore, one should not make new clothes a fundamental necessity. It is *Sunnah* to wear the “best” clothes **that one owns** on the day of *Eid*, not necessarily something new.

ليس العيد لمن ركب المطايا

انما العيد لمن ترك الخطايا

“Eid is not for the one who rides a smart conveyance

Eid is for the one who has left out sins”

Driving a fancy car is no measure of success. The person who has forsaken all sins has acquired *Taqwa* — the object of *Ramadhaan*. He is indeed successful and has reason to rejoice and celebrate. *Eid* is for him.

ليس العيد لمن تبختر بالعود

انما العيد للتائب الذي لا يعود

“Eid is not for the one who is perfumed with Oud (itr)

Eid is for the one who repents and does not return to sin”

The one who has repented and remains steadfast upon his repentance will pass on the Day of Judgment. He will then enjoy perpetual *Eid*.

RAMADHAAN SPECIALS

The day of *Eid* at the end of *Ramadhaan* will come and go. In order to truly deserve celebrating on that day, we must dedicate ourselves to acquiring the object of *Ramadhaan*. We will have to spend our minutes of *Ramadhaan* in a correct manner. If hours are spent shopping for “Eid Specials” in *Ramadhaan*, while the “*Ramadhaan* Specials” given by *Allah Ta'ala* in the form of increased rewards is lost, it will indeed be very tragic. Our *Eid* will then be a very superficial one.

May *Allah Ta'ala* grant us the ability to spend our time correctly in *Ramadhaan* and grant us a true *Eid*. *Aameen*.

COMPETITION

Hazrath Ubaadah bin Saamit (R.A.) reports that one day when Ramadhan had drawn near Rasulullah (Sallallahu Alaihi Wasallam) said: "The month of Ramadhan, the month of Blessings has come to you. In this month Allah Ta'ala turns towards you, sends down upon you His special mercy, forgives your faults and accepts your duas. Allah Ta'ala also **appreciates your competition for the greatest amount of good** and boasts to the angels about you. Therefore show to Allah Ta'ala your righteousness for verily the most unfortunate person is he who is deprived of Allah's mercy in this month." (*Targheeb*)

With regards to worldly matters we always strive to do the best. As a result we very often end up competing with others who are also desirous of being the best. In the Hadith above this spirit of competing is commended. However, this is strictly restricted to competing in matters of Deen. This "competition" gives one more vigour to engage in excessive recitation of the Qur'an, zikr, etc. Nevertheless it is obvious that the intention in performing these good deeds should be solely the pleasure of Allah Ta'ala.

SEHRI

Hazrath Ibn Umar (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: "Verily Allah Ta'ala and His angels send mercy upon those who eat Sehri." (*Targheeb*)

BURN THE HOMES

Abu Hurairah (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: "I wish I could ask the boys to collect a huge quantity of firewood for me. I **would then go around and set fire to the dwellings of those who perform their Salaah at their own houses without any excuse.**" (*Muslim*)

From the advices of ...



FAQIHUL UMMAH

The sterling advice of Faqihul Ummah Hazrat Mufti Mahmood Saheb (*Rahmatullahi Alaihi*) has helped thousands of people to overcome many problems and difficulties — especially in the line of *Islahun Nafs* (inner-self reformation). Hereunder is an extract from his discourses.

TRUE LOVE

Hazrat Umar (R.A.) once came to Rasulullah (Sallallahu Alaihi Wasallam) while wearing a silk garment. Rasulullah (Sallallahu Alaihi Wasallam) remarked that silken garments are not permissible for men to wear. Hazrat Umar (R.A.) left the gathering and immediately threw the garment into the furnace and burnt it. The next day when Hazrat Umar (R.A.) returned, Rasulullah (Sallallahu Alaihi Wasallam) enquired as to what he had done with the garment. Hazrat Umar (R.A.) replied that he had burnt it. Rasulullah (Sallallahu Alaihi Wasallam) explained to him that the garment was not permissible for men. The cloth could have been cut up and used to sew something for his daughters.

The point to understand here is that the one who has true love for Rasulullah (Sallallahu Alaihi Wasallam) does he have the time to think about what permissible use can be found for this garment. All he considers at that moment is that "my beloved is displeased with this." Hence in his eyes such a thing can only be worthy of being burnt to ashes.

Thus it does not behove of one who takes the name of Rasulullah (Sallallahu Alaihi Wasallam) and regards himself as being his follower to adopt those ways that Rasulullah (Sallallahu Alaihi Wasallam) disliked. Such an attitude is completely wrong.

WHAT IS THE PROOF?

Every claim must be substantiated with proof. A person claims to be a *Muslim*. He claims to love Rasulullah (Sallallahu Alaihi Wasallam). What is the proof of this claim? The proof should be one's entire life. One's entire life should conform to what Rasulullah (Sallallahu Alaihi Wasallam) desired. Such a person's claim will be justified. However, if one's life is against the teachings of Rasulullah (Sallallahu Alaihi Wasallam), how can such a person's claim be acceptable? ...

Therefore, in order to rectify our lives, we have to adopt the way of life of Rasulullah (Sallallahu Alaihi Wasallam). Nowadays, Muslims look at the West and see what is their way of living, building homes, dressing, etc., and then prefer to adopt that way. In such an instance who is one imitating? The enemies of Allah and His Rasul (Sallallahu Alaihi Wasallam)! Yet the claim is of love for Rasulullah (Sallallahu Alaihi Wasallam). Had this claim been true, we would have searched for the way of Rasulullah (Sallallahu Alaihi Wasallam) and adopted that way.

(Mawaaiz, Part. 4)