



Welcome  
Ramadan  
with

*Jay!*

Source

تفسير الشيخ السعدي

وشرح رياض الصالحين - الشيخ بن عثيمين - رحمهما الله



طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

Request Issuance of Permit Publication/Printing

نتيجة تدقيق مادة علمية  
Result of Auditing the Material

Applicant	إيمان العبيد	جهة الطلب
Reference number	IPP-001089	الرقم المرجعي / تاريخ الطلب
Date of application	31/05/2023	تاريخ الطلب
The addressee		الجهة المرسل إليها

عنوان المادة	المؤلف	المحقق	الناشر/دار الطبع	شكل المادة	اللغة	سنة الطبع	القياس	عدد الصفحات
Welcome Ramadan with Joy	إيمان العبيد ونورة الظاهر	نورة الظاهر	مركز السلام الإسلامي	كتاب	انجليزية	2023	A5	45

نتيجة التدقيق لا مانع من منح إذن التداول، وذلك لتحقيق المادة العلمية شروط طباعة وتداول المصاحف والمنشورات الدينية في إمارة دبي

تنبيهات : Warning :

For approved subjects only, the following is required: the Department assumes no responsibility for scientific intellectual, legal or other rights to other.

Any abrasion, modification or separation in sealed attachments shall void the certificate.

The material may not be traded on the basis of this certificate, where the trading license shall be taken from the competent authority in the country.

This certificate is valid only within the territorial boundaries of the emirate of Dubai.

No entity that has been granted this certificate shall be entitled to include it in the pages of the material, whether it is a Qur'an or a book or any other format.

This certificate is valid for only six months.

بالنسبة للمواد المجازة يشترط التالي:  
لا تتحمل الدائرة أية مسؤولية عن الحقوق العلمية، أو الفكرية، أو القانونية، أو أية حقوق أخرى تجاه الآخرين  
أي كشط أو تعديل أو فصل في المرفقات المختومة بلفي الشهادة لا يجوز تداول المادة بناءً على هذه الشهادة، حيث يتعين أخذ إجازة التداول من الجهة المختصة بالدولة  
هذه الشهادة سارية المفعول ضمن حدود إمارة دبي  
لا يحق لأي جهة تم منحها هذه الشهادة إدراجها أو إدراج شعار الدائرة الرسمي ضمن صفحات المادة العلمية المطبوعة  
هذه الشهادة صالحة لمدة ستة أشهر من تاريخ إصدارها.



Generated Date

11-October-2020

تاريخ إنشاء الشهادة

Application Number

MC-02-01-2480500

رقم الطلب

### Establishment Details

### بيانات المنشأة

Establishment Name	AlSalam Islamic Center / مركز السلام الإسلامي	اسم المنشأة
Emirate	Dubai / دبي	الإمارة
Trading License Number	57	رقم الرخصة التجارية
Media File Number	MF-02-5801994	رقم السجل الإعلامي

### Permit Details

### بيانات التصريح

Service	Printing Permit / إذن طباعة	الخدمة
Type of Publication	Book / كتاب	نوع المطبوع
Book Title	WELCOME RAMADAN WITH JOY	اسم الكتاب
Author Name	ALSALAM ISLAMIC CENTER	اسم المؤلف
Language	English / الإنجليزية	اللغة
Age Classification	E	التصنيف العمري

### Warning

### تنويه

يجب تدوين رقم موافقة إذن الطباعة واسم المطبعة وعنوانها بالإضافة للتصنيف العمري مع ذكر الجملة التالية " تم تصنيف وتحديد الفئة العمرية التي تلائم محتوى الكتب وفقاً لنظام التصنيف العمري الصادر عن المجلس الوطني للإعلام " وذلك للحصول على موافقة التداول



إعتماد مدير ادارة المحتوى الإعلامي



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ





# Contents



## Welcome Ramadan with Joy! 2

What is the meaning of joy? 2

Types of joy mentioned in the Qur'an 3

Ramadan is the Month of Happiness 5

What are the characteristics of those who do not feel joy for Ramadan? 13



## Ramadan and the Qur'an 16

Ramadan and the Qur'an - A Connection 16

Virtues of the Qur'an 17

Mercy of Allah (ﷻ) 17

The Qur'an is a reminder 17

The Qur'an is a medicine for all 17

Ramadan and the Qur'an - A Second Connection 20

How to taste the sweetness of the Qur'an in Ramadan? 22

Outer Manners 22

Inner Manners 22



## Inner Glow before Ramadan 27

Introduction 27

Purification and Beautification (التزكية) 27

Purification (التزكية) is the way to success (التزكية طريق الفلاح) 28

What is required from us on the way to purification (التزكية)? 28

What is the result of the one who does (التزكية)? 29

Rules of Purification (التزكية) 29



## Night of Decree 33

What did the Prophet (ﷺ) and the Righteous Predecessors do? 33

What should I do to welcome these last ten nights? 34

What did the Prophet (ﷺ) do in the last ten nights of Ramadan? 37

What is the meaning of Laylat Al Qadr? (ما معنى ليلة القدر؟) 38

What is Laylat Al Qadr? (ما هي ليلة القدر؟) 39



## Firmness after Ramadan 42

Introduction 42

Allah is the Ever-Living Who Never Dies 42

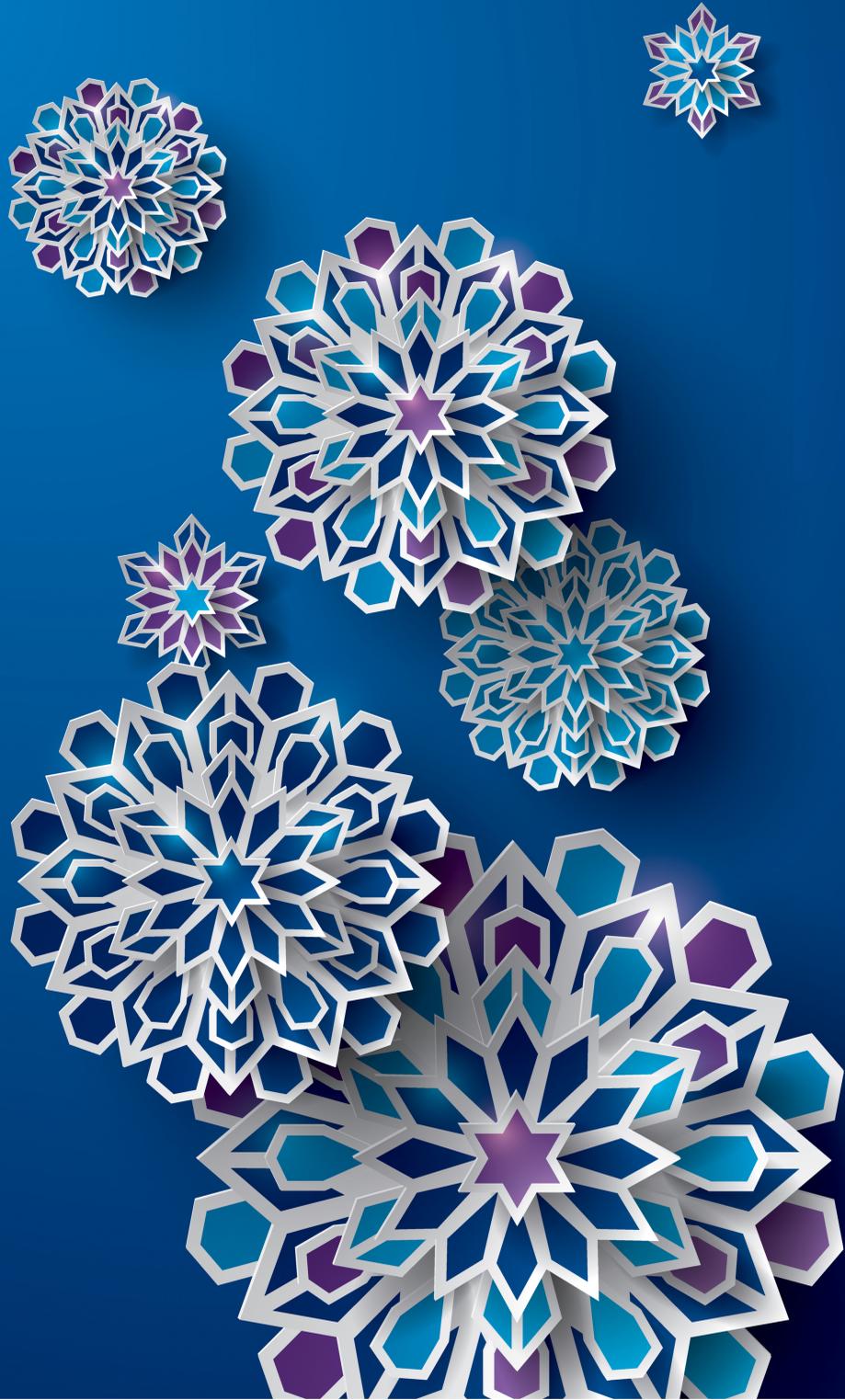
What is our job in these moments? 43

What is after Ramadan? - The journey begins 44

Greatest means to firmness (أعظم أسباب الثبات) 44

Firmness in the Qur'an (الثبات في القرآن) 45





Welcome Ramadan with Joy!

# Welcome Ramadan with Joy!

## What is the meaning of joy?

The greatest feeling we can have towards Allah (ﷻ) is happiness. We are given feelings which are a gift to us from Allah (ﷻ), but how will it be a gift? When these feelings are channeled for the sake of Allah (ﷻ). Joy and happiness are a worship.



The meaning of (الفرح) is a delight that hits the heart when you hear, see, or feel something.

## Joy is an indicator of magnification of Allah (ﷻ)

(الفرح) is a worship and our (الفرح) is an indicator of magnifying Allah (ﷻ). Anything we magnify in your heart we will feel happy for it, so when we magnify Allah (ﷻ), then our happiness will always be linked to it. This makes us happy to receive any commands and any decrees from Allah (ﷻ).

(الفرح) is a level higher than contentment and satisfaction (الرضا). The more our faith increases about Allah (ﷻ), the more our heart will have different feelings. The minimum feeling is patience. So the feelings from minimum are:



Patience → Shukr → Contentment, Satisfaction → Joy!

# Types of joy mentioned in the Qur'an

## Dispraised joy (الفرح المذموم)

We are forbidden to have this feeling.

﴿إِنَّ قُلُوبَنَا كَانَتْ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَإِنَّهُمْ لَكَاذِبُونَ مِمَّا إِنَّا مَفَاتِحُهَا لَنُنْزِلُهَا بِالْعَصْبَةِ  
أُولَىٰ الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾﴾

Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allâh). Verily Allâh likes not those who exult (with riches, being ungrateful to Allâh) (Surah Al Qasas 76)

This is the story of Qarun who was given intelligence and wealth from Allah (ﷻ) but he was boastful about it. The people told him to not rejoice because Allah (ﷻ) does not like those who rejoice. But what does this mean? **Don't rejoice and be excited with the duniya [worldly matters]. Don't be happy or sad for it.**



اللهم لا تجعل الدنيا اكبر همنا و مبلغ علمنا

Oh Allah don't make the duniya our greatest concern and our ultimate in knowledge



When we make the duniya the least of our concerns, then the duniya will run to us. But when we are happy with the duniya, then we cannot be happy with the akhira. This will distract us from real happiness, which is happiness of the akhira.

﴿فَلَمَّا دَسُّوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ  
حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾﴾

So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows (Surah Al An'am 44)

These are people who forget what Allah (ﷻ) reminded them about the akhira, though they are constantly being reminded, but they ignore it. So the gates of the duniya are opened for them and they rejoice for it, but this is dispraised, because it is a punishment. **When we are happy for the duniya, then we will not be excited for the akhira.**

## Praised joy (الفرح المحمود)

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾

Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); -therein let them rejoice." That is better than what (the wealth) they amass (Surah Yunus 58)

The only thing worthy of being happy about, is to be happy with the special favors of Allah (ﷻ) and His special mercy. These are favors related to the hereafter such as when He favors us with worship, Qur'an, faith, **anything that brings you closer to Him.**

**So where will you get the special favors and mercy of Allah (ﷻ)?**

In the following ayah Allah (ﷻ) says,

يَتَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences,) Which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers (Surah Yunus 57)

Allah (ﷻ) is nurturing us with the Qur'an and the Sunnah, these are the sources which produce joy. The **Qur'an** comes as a good advice and a cure for our heart – that is why we feel happiness when we understand it. Why do we feel sad? Because there is something wrong in the heart. The source of joy is from the Qur'an and Sunnah, but for whom? For the believers- **we need belief.**



We need to gather our heart with the Qur'an,  
and Ramadan is the month of the Qur'an.



# Ramadan is the Month of Happiness

## Reasons to be happy for Ramadan

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (Surah Al Baqarah 183)

The Qur'an by itself is a cure for the heart, and to hear Allah (ﷻ) addressing the believers motivates us to want to be amongst the believers. When Allah (ﷻ) prescribes something for us, then we need to know that is where we will find our happiness, and this shows us how much Allah (ﷻ) cares for us. Anything which He forbids then it is a source of our misery. **This should make us happy for the favors of Allah (ﷻ).**

To be obliged to fast 30 days is what you need in order to be reformed. When we are truly fasting for 30 days, we can adopt a very good character and adopt taqwa.



When we enter Ramadan, we enter the school of taqwa,  
but not everyone graduates from this school.



We ask Allah (ﷻ) to help us attain the title of 'muttaqeen' this Ramadan. Muttaqeen are those on the Straight Path and who hold themselves back from doing wrong for the sake of Allah (ﷻ).

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الصِّيَامُ جُنَّةٌ، فَلَا يَرْفُثُ وَلَا يَجْهَلُ، وَإِنِ امْرَأُ فَاتَتْهُ أَوْ شَاتَمَتْهُ فَلْيَقُلْ إِنِّي صَائِمٌ

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him, 'I am fasting'." (Al Bukhari 1894)

**Fasting is a shield** - protecting you from the nafs which commands you to do evil. For 11 months, there is a fight between shaitan and your nafs. In Ramadan, the shayateen are chained, so now it is time to overcome your nafs, which is a greater enemy.

**You are made of a body and soul.** When you stop feeding your body, then your soul comes to the surface and wants to do good deeds, it wants to be nourished. But in normal days, we are feeding our body and we forget to feed our soul.

Allah (ﷻ) is showing us that when we are fasting, we are able to control what is halal, like halal food and drink so we should be able to give up the sins, which are haram.



Suppose someone tells you something bad, how will you react? Tell them

**'I am fasting'.**

Don't say 'you are fasting' but 'I am fasting'. And this should remind us that you are fasting in our heart, meaning to fast from doing anything bad and negative towards the people.

قال النبي صلى الله عليه وسلم: " من لم يدع قول الزور والعمل به فليس لله حاجة في أن يدع طعامه وشرابه

Abu Hurairah (رضي الله عنه) reported: The Prophet (ﷺ) said, "If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink." (Al Bukhari Book 9, Hadith 1241)

Anyone who is using his tongue to speak vain talk, talk falsehood, and lie, then Allah (ﷻ) is in no need of his food and drink. **Because the sins of the tongue are more harmful than abstaining from food and drink.**

## Changes in the universe for us (تغيير في الكون لنا)



Imagine Allah (ﷻ) is changing the environment, the universe, just for you

Look at how special you are and how He wants you to be close to Him.



Imagine when preparing for an exam the environment changes, the place is kept clean for you. If you need something someone will do it for you, etc. And to Allah is the best example. **He is changing the universe for the fasting people during this trying time.**

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَتَاكُمْ رَمَضَانُ شَهْرٌ مَبَارَكٌ فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكُمْ صِيَامَهُ تَفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ وَتُعَلُّ فِيهِ مَرَدَّةُ الشَّيَاطِينِ لِلَّهِ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ

*It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'There has come to you Ramadan, a blessed month, which Allah, the Mighty and Sublime, has enjoined you to fast. In it the gates of heavens are opened and the gates of Hell are closed, and every devil is chained up. In it Allah has a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived.'" (Sunan An Nisa'i 2106)*

It is a blessed month and Allah (ﷻ) wants you to fast in this month. The gates of paradise will be open as if you can feel the 'breeze' of paradise. There are 8 gates of paradise which are open and 7 gates of hell which are closed. **You do not have any opportunity like this, except in Ramadan.**

The shayateen and their leader will be chained so the effect of evil will be less.

There is a night that is better than a thousand months which is Laylat Al Qadr – Night of Decree. We don't know when it is, but it is in the last ten nights, so we need to work extra hard in these nights. Imagine if we establish prayer on this night, **then it is like worshipping Allah (ﷻ) for a thousand months (more than 83 years).**



May Allah (ﷻ) allow us to establish Laylat Al Qadr. Ameen.



عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صَفَّدَتِ الشَّيَاطِينُ وَمَرَدَّةُ الْجِنِّ وَغُلِقَتِ أَبْوَابُ النَّارِ فَلَمْ يَفْتَحْ مِنْهَا بَابٌ. وَفَتَحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَيُنَادِي مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ وَلِلَّهِ عِتْقَاءُ مِنَ النَّارِ وَذَلِكَ كُلَّ لَيْلَةٍ "

*Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: "On the first night of the month of Ramadan, the Shayatin are shackled, the jinns are restrained, the gates of the Fires are shut such that no gate among them would be opened. The gates of Paradise are opened such that no gate among them would be closed, and a caller calls: 'O seeker of the good; come near!' and 'O seeker of evil; stop! For there are those whom Allah frees from the Fire.' And that is every night." (Jami` at-Tirmidhi 682)*

**A caller will call**, we cannot see it or hear it, but we need to believe it because that is our test. Anyone who wants to do good, then come forward, and anyone who wants to do bad, then abstain.

We don't know how paradise is being opened  
and how hellfire is being closed, but it does affect us.



Every night, Allah (ﷻ) will free some servants from the hellfire, and they will never enter it.

May Allah (ﷻ) free us from the first night. Ameen.

We don't know if we have been freed, but a person says how is that possible? If a person sins, Allah (ﷻ) will guide him immediately to repent and seek forgiveness, and if he wants to sin, something will happen to turns him away from it.

### Ramadan is the month of the Qur'an (رمضان شهر القرآن)

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ  
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ  
أُخْرٍ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ  
وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu-Akbar; Allâh is the Most Great) for having guided you so that you may be grateful to Him. (Surah Al Baqarah 185)

The Qur'an in whole was revealed in Ramadan from the Preserved Tablet to the lowest heaven, and the first part was revealed to the Prophet (ﷺ) in Ramadan from the angel Jibreel (Gabriel) (عليه السلام). **If you want to read, study, listen, or act on any book, make it the Qur'an.** May Allah (ﷻ) make us of the people of the Qur'an. Ameen.

## Happy for the month of repentance (افرح بشهر التوبة)

Even before Ramadan you want to seek forgiveness, though the month of Ramadan is the month of forgiveness.

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: من صام رمضان إيماناً واحتساباً، غفر له ما تقدم من ذنبه

Abu Hurairah (رضي الله عنه) reported: The Prophet (ﷺ) said, "He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven." (Riyadh As Saliheen, Bukhari and Muslim, Book 9, Hadith 1219)

We need to focus on our heart while fasting. We don't fast because of the culture or to lose weight, but because we believe in Allah (ﷻ). Don't make your fast as a habit – **habit kills the reward.**



Means we need to **believe** that Allah (ﷻ) has commanded us to fast and we are obeying His command. We believe it is one the pillars of Islam and our Islam will not be complete without fasting. We also believe in Allah's promises. It also requires us that we fast sincerely for Allah's sake and not as a habit or custom.



Means **hoping the reward** from Allah (ﷻ). It is in our nature to have expectations. We hope to attain Allah's pleasure, enter paradise, be saved from the hellfire, draw closer to Allah (ﷻ), and be forgiven.

Whoever does this, then Allah (ﷻ) will expiate his sins. It's important to put anything on hold which can distract us during the month of Ramadan such as the mobile phone, tv series and the like. **Imagine as if it is your last Ramadan, you can't guarantee that you will have another Ramadan.**

عن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه"

Abu Hurairah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said, "He who observes optional prayer (Taraweeh prayers) throughout Ramadan, out of sincerity of Faith and in the hope of earning reward will have his past sins pardoned." (Riyadh As Saliheen, Al Bukhari and Muslim, Book 9, Hadith 1187)



Means whoever establishes the taraweeh, the night prayer every night with the same two conditions as mentioned in the previous hadith; that is with the intention in the heart and hoping for reward (إيماناً واحتساباً).

The best place to pray for the woman is at home, because they can easily get distracted in the masjid. They will think what to wear, maybe chit chat or bring their children and it can be distracting for others. You have to be careful of your heart in the masjid because you can feel arrogant, or argue or show off, etc. You can pray at the masjid, but it is better at home. Even the wives of the Prophet (ﷺ), though their homes were next to the masjid, prayed at home. You can pray at home with your daughter, let your housekeepers join you and smaller children will also see you praying.

If you go to the masjid, then you need to pray with the imam from the beginning to end, so that you can get the full reward of having prayed the whole night.



Worship is not for our desire, but it is for Allah (ﷻ).



وعن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "من قام ليلة القدر إيماناً واحتساباً غفر له ما تقدم من ذنبه". ((متفق عليه))

Abu Hurairah (رضي الله عنه) reported: The Prophet (ﷺ) said, "Whosoever performs Qiyam during Laylat Al Qadr (Night of Decree), with Faith and being hopeful of Allah's reward, will have his former sins forgiven." (Riyadh As Saliheem, Al Bukhari and Muslim Book 9, Hadith 1189)

The Night of the Decree takes place in the last ten nights. It is an odd night, and the Prophet (ﷺ) would especially focus on the ten nights and awaken his household during the night.

A person might say 'what if I can't fast or pray, or I have my menses in the last ten nights?' – your test is to submit, and for this you will be rewarded. Don't think bad of Allah (ﷻ), be happy with your decree. You can still recite the Qur'an with gloves, listen to the Qur'an, make dua'a, give charity.

## Happy for Ramadan (أفرح بـرمضان)

جاء رجل الى النبي صلى الله عليه و سلم، فقال: يا رسول الله أرأيت ان شهدت أن لا اله الا الله، و أنك رسول الله و صليت الصلوات الخمس و أديت الزكاة و صمت رمضان و قمته، فممن أنا؟ قال الرسول صلى الله عليه و سلم من الصديقين و الشهداء

*A man came to the Prophet (ﷺ) and said: O Messenger of Allah (ﷺ) if I bear witness that there is no one worthy of worship but Allah, and that you are the Messenger of Allah, and I pray the five prayers, pay zakat, fast Ramadan and establish the night prayer, so of whom am I? The Messenger (ﷺ) said: of the truthful ones and martyrs. (Sahih At Targheeb 1002, Authenticated by Al Albani as Sahih)*

A person will attain the title of the sidiqeen and martyrs if he does all of the five obligations, in addition establishing the night prayer in Ramadan, **and this shows you the greatness of this month**. Some people might say this is simple, but we don't get the reward unless we hope for the reward, and this is what makes the difference. That is why those who know are not equal to those who do not know.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الصَّائِمُ حَتَّى... يُفْطِرَ

*Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: "There are three whose supplication is not rejected: The fasting person when he breaks his fast... (Jami` at-Tirmidhi 3598)*

**Hasten to break your fast because that shows submission.** As soon as the adhan calls, then the sunnah is to break your fast with fresh dates. For suhoor, it is sunnah to have dry dates.



Right before breaking the fast you have an acceptable invocation,  
so don't be busy with cooking and frying.

## Happy for Intercession (أفرح بالشفاعة)

الصيام و القرآن يشفعان للعبد يوم القيامة يقول الصيام رب منعته الطعام و الشهوات بالنهار فشفعني فيه و يقول القرآن منعته النوم بالليل فشفعني فيه قال فيشفعان

*Fasting and the Qur'an intercede for the slave on the Day of Judgement. The fast will say, Rabb, I deprived him from food and temptations during the day, so allow me to intercede for him, and the Qur'an will say I deprived him from sleeping during the night, so allow me to intercede for him, He says so they intercede (Graded as Hasan Sahih by Al Albani in Sahih At Targheeb 984)*

It is as if your fast and Qur'an will be tangible on the Day of Judgement, and they will speak on your behalf.

## Happy for Rewards (أفرح بالأجر)

وعن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "قال الله عز وجل: كل عمل ابن آدم له إلا الصيام، فإنه لي وأنا أجزي به. للصائم فرحتان: فرحة عند فطره، وفرحة عند لقاء ربه. ولخولف فيه أطيب عند الله من ريح المسك

*Abu Hurairah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said, "Allah the Exalted and Majestic said: 'Every act of the son of Adam is for him, except As-Siyam (the fasting) which is (exclusively) for Me, and I will reward him for it.' The fasting person has two joyous occasions, one at the time of breaking his fast, and the other at the time of meeting his Rubb. Surely, the breath of one observing Saum is better smelling to Allah than the fragrance of musk. (Riyadh As Saliheen, Al Bukhari and Muslims, Book 9, Hadith 1215)*

The fast is for Allah (ﷻ) and He will reward you for it. The amount of reward is not mentioned.

What does Allah (ﷻ) mean when He said 'the fast is for Me'? When you fast, only Allah (ﷻ) knows if you are really fasting because you cannot fast for someone else. People might pray to show off or they might sacrifice to someone else other than Allah (ﷻ), but they do not fast for someone else.

On the Day of Judgement there is the Qantara, which is a bridge before paradise where you have to settle the scores between people. For example, in the duniya, if we spoke bad about someone, then on the Day of Judgement, they will come and take from our rewards (hasanat). **The hasanat from your fast, cannot be touched, but of course it must have been done sincerely for Allah (ﷻ).**

The smell that comes from the mouth of one who is fasting is more beloved to Allah (ﷻ) than the fragrance of musk. You might think it is an unpleasant smell but Allah (ﷻ) appreciates it.

## There are two joys for the one who fasts:



**When he breaks his fast**, he needs to have that joy and happiness. Why at the time of breaking the fast specifically does he need that happiness? Because of the reward. Because Allah (ﷻ) said 'it is for Me'. Allah (ﷻ) favored us and had mercy on us to worship and to be able to eat. That is why Ramadan is an opportunity to submit to Allah (ﷻ) and to show that we are an obedient slave of Allah (ﷻ).



**When he meets his Lord**, he will have another joy. Imagine the happiness of meeting Allah (ﷻ), and that is for those who are fasting. We will meet Allah (ﷻ) with joy and happiness because you will see the reward.

## What are the characteristics of those who do not feel joy for Ramadan?

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا فِيهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾

*Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayât (proofs, evidences, verses, lessons, revelations, etc.),*

*(Surah Yunus 7)*

لَا يَرْجُونَ لِقَاءَنَا

They are not hoping to meet Allah (ﷻ), they don't want to die, they don't want to meet Allah (ﷻ). If someone does not want to meet Allah (ﷻ), then it means his life is focused on the duniya. Anyone who is hoping to meet Allah (ﷻ), then Allah (ﷻ) loves to meet him, and anyone who hates meeting Allah (ﷻ), then Allah (ﷻ) hates to meet him. Allah (ﷻ) gave us life in order to worship and to draw closer to Him.

## وَرَضُوا بِالْحَيَاةِ الدُّنْيَا

What made them to be not ready to meet Allah (ﷻ)? Because they are content and satisfied with the duniya.

### Two tests you should do to yourself



You missed **an opportunity for rewards in the akhira**. For example, you missed reading Qur'an today, either you will feel 'why did I miss it', or you say 'it's ok, tomorrow I will do it'. If you think that you can do something for the akhira tomorrow, then you are satisfied with the duniya.



Another test is that **an opportunity of the duniya** comes and you miss it, for example, you didn't get a promotion, salary raise, etc – if you feel angry about it, then you are concerned with the duniya, but if you say it's ok if I don't get it now, another time – this is fine because duniya comes and goes, but chances for the akhira once gone are gone.

## وَاطْمَأْنَوْا بِهَا

They are confident and satisfied with the duniya. They are only worried about the duniya, not the akhira. **They are not scared that someone might affect their religion.**

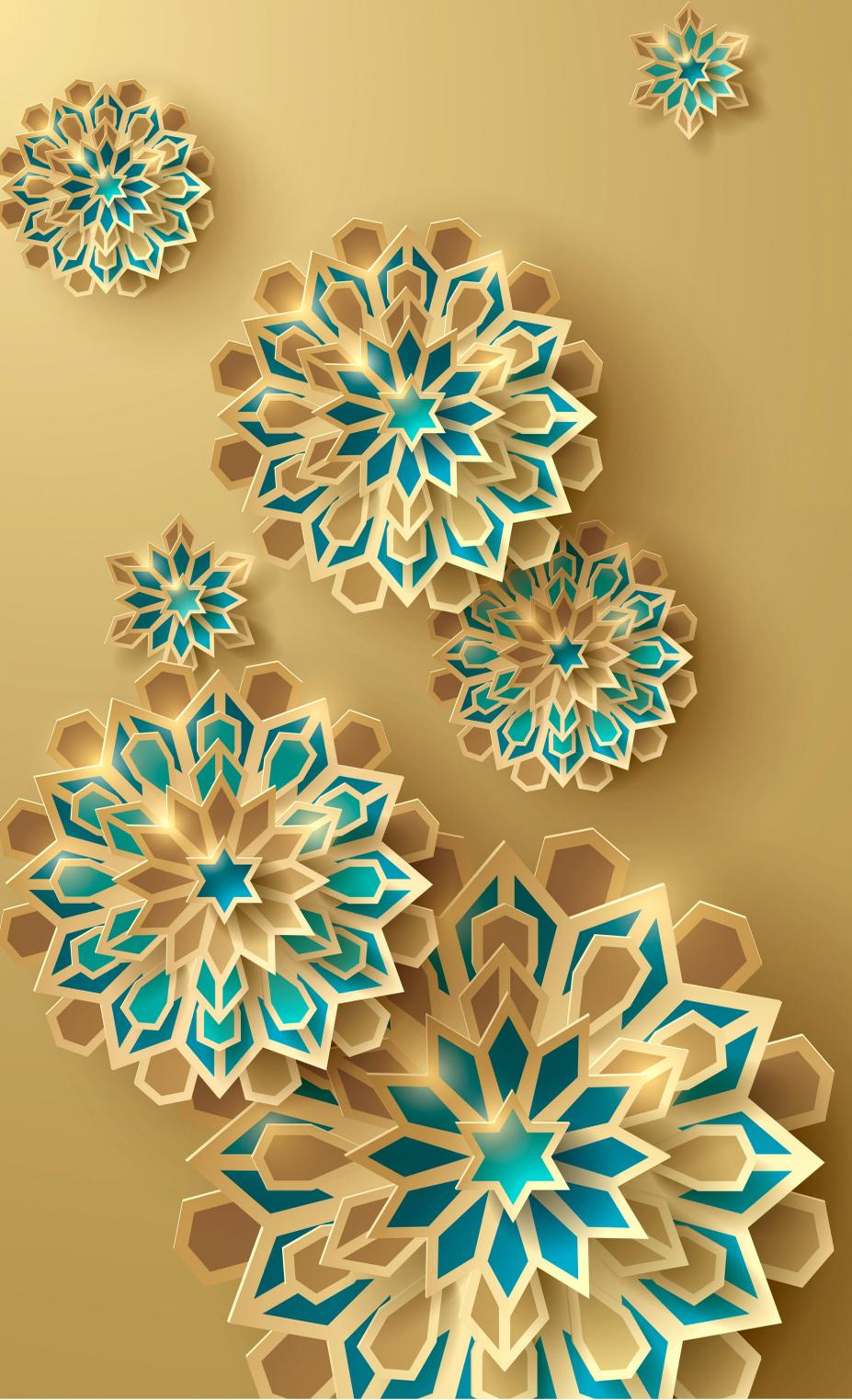
## وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ

They are heedless to the signs of Allah (ﷻ). Allah (ﷻ) is bringing us signs in the Qur'an, Sunnah, the universe – signs of who is Allah, what is paradise, what is hellfire, the sunrise and the sunset, etc. Allah (ﷻ) is bringing signs to their very eyes, but what is the problem? **Heedlessness of the heart because they are not looking at the signs with happiness.** They are not seeing situations as signs, but only as coincidences. Every situation is a sign from Allah (ﷻ) to draw yourself closer to Him.



May Allah (ﷻ) allow us to receive Ramadan with joy. Ameen.





# Ramadan and the Qur'an

## Ramadan and the Qur'an – A Connection

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ  
 فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ  
 أُخَرٍ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ  
 وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

*The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu-Akbar; Allâh is the Most Great) for having guided you so that you may be grateful to Him. (Surah Al Baqarah 185)*

We cannot enjoy Ramadan without the Qur'an. Ramadan is the month of the Qur'an because that is when it was revealed, so the connection between the heaven and the earth began in Ramadan. All of the divine books were revealed in Ramadan. The Qur'an is guidance for all of mankind, not just the believers.

**Why is it guidance for all of mankind?** Because it is very clear and it shows you the criterion between right and wrong. Whoever witnesses this month, then we need to fast, but if there are excuses like sickness and travel, then you can make it up later. Allah (ﷻ) wants ease for you, and without the Qur'an you cannot get ease. When people follow anything besides the Qur'an it will be difficult, **but with the Qur'an it is a short cut – it makes everything clear.**

Allah (ﷻ) wants us to **magnify Him** in Ramadan. Every day in Ramadan with the Qur'an shows you how much Allah (ﷻ) is guiding you. When we appreciate this, it makes us magnify Allah (ﷻ) and exalt Him in our heart. When we magnify Allah (ﷻ), then we will have the joy and happiness within us.

Ramadan with Qur'an → Appreciate Guidance → Magnify Allah (ﷻ) → Joy!



The Qur'an is reminding you to be grateful.



## The Qur'an is a mercy (القرآن رحمة)

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ آيَاتُ فِي ذَٰلِكَ لَرْحَمَةٌ  
وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe. (Surah Al Ankaboot 51)

## Virtues of the Qur'an



Mercy of Allah (ﷻ)



The Qur'an is a reminder



The Qur'an is a medicine for all

## The Qur'an is a comfort (القرآن طمأنينة)

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَتَابِي نَقَشَعِرُهُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ  
ثُمَّ تَلِينَ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهُ يَهْدِي بِهِ مَنْ يَشَاءُ  
وَمَنْ يُضِلِلِ اللَّهُ فَآلَهُ مِنْ هَادٍ ﴿٢٣﴾

Allâh has sent down the best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth), and oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He wills and whomever Allâh sends astray, for him there is no guide. (Surah Az Zumar 23)

This is a book that has beautiful ayat which resemble each other in beauty and truth. The ayat are (مُتَابِي) means they are oft-repeated. For example, paradise, the heavens and the earth, etc. are mentioned many times in the Qur'an with various descriptions in different ways. Why? Because we need repetition. Allah (ﷻ) did not make one chapter all about paradise, all about hellfire, etc. Each surah will give us a mix of everything.



The Qur'an is the project of your life.  
It is not something to be raced or done in haste.

The skin will shiver for seconds, and the effect is the skin and the heart will soften. The Qur'an will make you softer – more merciful, caring, compassionate, gentler. **The Qur'an does not harden us, but makes us soft. And they will be guided to the remembrance of Allah (ﷻ).**

### The Qur'an is a cure (القرآن شفاء)

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

*And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss. (Surah Al Isra'a 82)*

Again the Qur'an is mentioned with the believers, so it shows the pre-requisite for the Qur'an is that you need **belief**. When we trust Allah (ﷻ), then we will benefit.

The Qur'an will be a cure for us.

Every single ayah will cure us from a sickness that we do not even know about—whether it is a physical, mental, or heart sickness. **And it will cure us** without us realizing.

### The Qur'an is a cure from:

- ✿ Wiswas, whispering
- ✿ Jealousy
- ✿ Desires
- ✿ All problems we are facing: spouse, children, poverty, financial, economical, etc
- ✿ Greed

### The Qur'an is the life of the hearts (القرآن حياة القلوب)

Why? Because it is a:

- ✿ Mercy
- ✿ Gives you comfort
- ✿ Guidance
- ✿ It is a cure

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ

أَوْثُوا الْكِتَابَ مِنْ قَبْلِ أَنْ يُقَالَ عَلَيْهِمُ الْأَمْدُ فَفَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾

*Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (the rebellious, the disobedient to Allâh). (Surah Al Hadiid 16)*

This is a strong admonition from Allah (ﷻ) to the companions - they are hearing the Qur'an and the Prophet (ﷺ) is amongst them. Allah (ﷻ) wants to upgrade them, and He wants to upgrade the believers.

He wants that the Qur'an humbles our heart and that we have khushu' - **to be submissive and have presence of heart**. When we are reading something and someone comes to talk to us, we tell them I am reading something important now. And when we are reading the Qur'an and someone interrupts to talk to us, we put the Qur'an down and say it's time to end now. May Allah (ﷻ) forgive us. Ameen.



Allah (ﷻ) wants us to have khushu' -  
focus and presence of the heart - with the Qur'an.

Do not be like the people before, whose hearts became hardened from kalaam Allah. We want our hearts to be soft, and we can get this when we are focused. When you hear an ayah, we shouldn't feel like we have already heard it or know it. Anything that comes to us, we should take it personally because it means Allah (ﷻ) wanted us to hear it.

## What makes the hearts harden?

فَطَالَ عَلَيْهِمُ الْأَمْدُ

*the term prolonged for them*

When a person is away from the remembrance of Allah (ﷻ), then the heart hardens. May Allah (ﷻ) make the Qur'an the spring of our heart. Ameen. It is amazing that this is mentioned in the dua for grief:

اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، نَاصِبِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حَزْني، وَذَهَابَ هَمِّي

*O Allah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which you have named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and release for my anxiety*  
(رواه أحمد، وصححه الألباني في السلسلة الصحيحة 199)

## Ramadan and the Qur'an – A Second Connection

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَأَجْوَدُ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ لِأَنَّ جِبْرِيلَ كَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ فِي شَهْرِ رَمَضَانَ حَتَّى يَنْسَلِخَ يَعْزُضُ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

*Narrated Ibn `Abbas: The Prophet (ﷺ) was the most generous person, and he used to become more so (generous) particularly in the month of Ramadan because Gabriel used to meet him every night of the month of Ramadan till it elapsed. Allah's Messenger (ﷺ) used to recite the Qur'an for him. When Gabriel met him, he used to become more generous than the fast wind in doing good. (Sahih al-Bukhari 4997)*

The Prophet (ﷺ) was the most generous and his generosity was at its peak in Ramadan. **Generosity is not limited to money.** It includes knowledge, learning, good advice, etc.

Every night in Ramadan, Jibreel (Gabriel) (عليه السلام) used to descend to the Prophet (ﷺ) and they would study and revise what was revealed to the Prophet (ﷺ) from the Qur'an in the night. So this daily provision of revising the Qur'an made the Prophet (ﷺ) the best in generosity. **Busy your nights especially with the Qur'an.**

This hadith gives evidence that it is recommended:

- ✿ The best time to study the Qur'an is in the night.
- ✿ Study with at least two, not alone. When you are gathered, Allah (ﷻ) will open more.
- ✿ And during the night there are less distractions than during the day.

فَقَدْ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ بِمِائَةِ آيَةٍ فِي لَيْلَةٍ كُتِبَ لَهُ قَنُوتٌ لَيْلَةٍ

The Prophet (ﷺ) said: Whoever prays qiyaam reciting one hundred verses will be recorded as one of the devout. (الراوي : تميم الداري | المحدث : الألباني | المصدر : السلسلة الصحيحة الصفحة) (أو الرقم: 644 | خلاصة حكم المحدث : صحيح)

## Intercession of the Qur'an

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَيَقُولُ يَا رَبِّ خَلِّهِ فَيُلْبَسُ تَأَجُّجَ الْكِرَامَةِ ثُمَّ يَقُولُ يَا رَبِّ زِدْهُ فَيُلْبَسُ حُلَّةَ الْكِرَامَةِ ثُمَّ يَقُولُ يَا رَبِّ ارْضَ عَنْهُ فَيَرْضَى عَنْهُ فَيَقَالُ لَهُ اقْرَأْ وَارْقُ وَتُرَادُ بِكُلِّ آيَةٍ حَسَنَةٌ "

Narrated Abu Hurairah: The Prophet (ﷺ) said: "The the Qur'an shall come on the Day of Judgement and (the reward for reciting the Qur'an) says: 'O Lord! Decorate him.'" So he is donned with a crown of nobility. Then it says: "O Lord! Give him more!" So he is donned with a suit of nobility. Then it says: "O Lord! Be pleased with him." So He is pleased with him and says: "Recite and rise up, and be increased in reward with every Ayah." (Jami' At Tirmidhi Book 45, Hadith 3164)



And the pleasure of Allah (ﷻ) is of a higher degree than paradise.

# How to taste the sweetness of the Qur'an in Ramadan?

There are manners and etiquettes when dealing with the Qur'an, remember that you are dealing with kalam Allah. Keep in mind we are talking about manners / recommendations, not about halal and haram.



## Outer Manners



## Inner Manners



## Outer Manners (الآداب الظاهرة)

### ❁ Etiquettes of the Reciter (آداب القارئ)

- ❁ It is recommended to be on wudhu.
- ❁ To face the qibla, though it is not obligatory.
- ❁ The best reciting is while standing in the prayer.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ

رَبَّنَا مَا خَلَقْتَ هٰذَا بَطْلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

*Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire (Surah Al Imran 191)*

- \* Those who remember Allah (ﷻ). The best remembrance is the Qur'an while standing in prayer.
- \* Then while sitting to recite the Qur'an.
- \* And the third is while you are lying on your side.

### ❁ Amount of reciting (مقدار القراءة)

This depends on the heart of the reciter.

Everybody is different, may Allah (ﷻ) purify our hearts. Ameen.

The more one's faith increases, the more he will read with Ihsan (excellence).

### ✿ To recite with tarteel (الترتيل)

Again this is a recommendation, not obligation.

Tarteel is to recite letter by letter, every letter is clear and pronounced.

When you recite with tarteel, then we can ponder, because we want the Qur'an to affect us.

When you recite with tarteel it shows respect to the words of Allah.

Ibn Abbas (رضي الله عنه) said to read Surah Al Baqarah and Al Imran with tarteel is more beloved to him than to read the whole Qur'an quickly.

### ✿ Crying (البكاء)

We cannot force tears, this comes as a result of belief while reading the ayat.

Every ayah touches us whether out of happiness or fear.

One of the people that Allah (ﷻ) will shade on the Day of Judgement is the one who wept alone out of khushu.

### ✿ Taking care of the rights of every ayah (يراعي حق الآيات)

How will you interact with every ayah? When you read (سبح اسم ربك الأعلى) (Glorify the Name of your Lord Most High) and you say 'subhan Allah', etc. If there is sujood, make sujood. If there is dua'a, say ameen, if there is takbeer, say Allah Akbar, in your heart first and you can say it. If there is something fearful, you seek refuge in Allah (ﷻ), if there is something hopeful, you ask for it, so you interact with the Qur'an.

### ✿ Secretness / openness in the recitation (الإسرار في القراءة):

If you are afraid that it can cause riya'a (showing off) and can disturb others, then recite in a low voice. But if you are alone and you are not disturbing anyone, then it is better to say it louder.

### ✿ Improve the recitation (تحسين القراءة):

Pronounce the words correctly, and beautify the voice while reciting the Qur'an.

زينوا اصواتكم بالقرآن

The Prophet (ﷺ) said to beautify your voices with the Qur'an (Sunan Abi Dawud 1468  
Authenticated by Al Albani)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ

Narrated Abu Salama: Abu Huraira said, "Allah's Messenger (ﷺ) said, 'Whoever does not recite Qur'an in a nice voice is not from us,' (Sahih al-Bukhari 7527)



## Inner Manners (الأداب الباطنة)

### ✿ To understand the greatness of these words (فهم عظمة الكلام)

You need to feel these words are so great that you are being able to read it. There is nothing greater than the Qur'an.

### ✿ Magnifying the One speaking (التعظيم للمتكلم)

The One speaking is Allah (ﷻ) and you need to magnify Allah (ﷻ) otherwise we will not taste the sweetness of the Qur'an.

### ✿ Presence of the heart (حضور القلب)

This is khushu', meaning your heart has to be there while reciting the Qur'an. The righteous predecessors would recite the Qur'an, and if they felt that their heart was not there, they would repeat the ayah until their heart was there.

### ✿ Pondering (تدبر)

This is reflecting the ayat and understanding what is the impact of the ayah on you.

### ✿ Understanding (التفهم)

To recognize that this ayah is about Allah, about creation, about halal/haram, etc.

### ✿ Only one being addressed (المخاطب)

When we are reciting the Qur'an, then we need to take each ayah as if we are addressed personally. When we come across ayat regarding adultery, inheritance, etc – we shouldn't say 'this does not apply to me'. We shouldn't detach ourselves.



## Barriers to understanding (حجب الفهم)

### ❁ Concern is to finish (الهم هو الانتهاء)

We are checking the pages to see how much is left.

### ❁ Concern with tajweed and pronunciation (الهم هو المخارج و التجويد)

Tajweed is a tool for improving and understanding, but it is not meant to be an obstacle. One of the plots of the shaitan is to make us focus on the recitation and forget the understanding.

### ❁ Sins and especially arrogance (الإصرار على الذنب أو الكبر)

Allah (ﷻ) will not open the Qur'an for someone who is arrogant. Arrogance is to feel that we are better than someone else, or we feel as if we are better in understanding or reciting. May Allah (ﷻ) purify our hearts. Ameen.

تَبَصَّرَةٌ وَذَكَرَىٰ لِكُلِّ عَبْدٍ مُّئِيبٍ ﴿٨﴾

*An insight and a Reminder for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allāh and performs deeds of His obedience, and always begs His pardon). (Surah Qaf 8)*



## Impacts of reciting

### Emotions (التأثر)

You will have feelings of happiness, hope, fear, etc while reciting

### Upgrade (الترقى)

The more you are applying the inner and outer manners, the more there will be an upgrade in the way of reciting the Qur'an.



May Allah (ﷻ) open the Qur'an for us  
and may He make us the people of the Qur'an. Ameen.



Inner glow before Ramadan

# Inner Glow before Ramadan

## Introduction

The journey to Allah (ﷻ) never stops until you reach your final destination, and **our goal is the pleasure of Allah (ﷻ)**. Allah (ﷻ) wants you to go to paradise and He gave you the duniya to make you reach the akhira. Imagine we are poor and weak servants, and Allah (ﷻ) wants to honor and elevate us. You want to enter Ramadan with joy, and how can you enjoy Ramadan without the Qur'an?



You want to purify the nafs (soul) before entering Ramadan so that you may enjoy Ramadan.

## Purification and Beautification (التزكية)

(التزكية) is made of two parts



### Purification (تطهير)

Our nafs (self) can have dispraised qualities like anger, impatience, to be controlling, so we want to get rid of any bad faults and behaviours.



### Beautification (تحلية)

We want to be upgraded, we want our tongue, thinking, heart, all actions of the limbs – to be upgraded. We want to adopt the good qualities of being patient, pardoning, etc.

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾  
قَدْ أَفْلَحَ مَنْ رَزَقَهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّسَهَا ﴿١٠﴾

And by Nafs (Adam or a person or a soul), and Him Who perfected him in proportion; (7) Then He showed him what is wrong for him and what is right for him; (8) Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allāh ordered, by following the true Faith of Islāmīc Monotheism and by doing righteous good deeds). (9) And indeed he fails who corrupts his ownself (i.e. disobeys what Allāh has ordered by rejecting the true Faith of Islāmīc Monotheism or by following polytheism or by doing every kind of evil wicked deeds) (10) Allah (ﷻ) is swearing by the nafs, and He is showing you the way of good and bad, and it is up to you. So the one who purifies his self, then he will be of the successful ones. And the one who fails is the one who corrupts his self.

(Surah Ash Shams 7-10)

## Purification (التزكية) is the way to success (طريق الفلاح)



Don't ever feel like your duty is to achieve or have success - your duty is to purify and beautify yourself.



## What is required from us on the way to purification (تزكية)?



### Pre-requisite #1

You don't need to be perfect because Allah (ﷻ) will make you perfect in paradise.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

*Allāh burdens not a person beyond his scope (Surah Al Baqarah 286)*

Allah (ﷻ) wants that we make an effort, because there are those who want to be perfect and they can't, and then they despair, and that is a sin. Allah (ﷻ) appreciates the struggle and the effort, and He rewards you for that. Allah (ﷻ) sees your struggle.



### Pre-requisite # 2

Ignore the people (أغفل عن الناس)

A person should want to purify himself for the sake of Allah (ﷻ) and not for the sake of the people. If we change to meet the expectations of people then this is shirk because we are doing it for the sake of the people.



Make an effort for the sake of Allah (ﷻ), not the people.



## What is the result of the one who does (تزكية)?

Humility / being broken, not haughty and arrogant

(الذل و الانكسار و ليس العلو و الكبر)

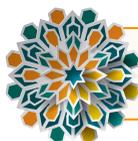
Purifying ourselves for the sake of Allah (ﷻ) causes us to be humble and not arrogant.

فَلَا تَرْكُؤْاْ اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَنْ اَتَقَى ﴿٣٢﴾

So ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e. those who are Al-Muttaqûn (Surah An Najm 32)

اَلَمْ تَرَ اِلَى الَّذِيْنَ يُزَكُّوْنَ اَنْفُسَهُمْ ۗ بَلِ اللّٰهُ يَزِيْزُكَىٰ مِنْ يَّشَآءُ وَلَا يَظْلَمُوْنَ فَتِيْلًا ﴿٤٩﴾

Have you not seen those who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a scallish thread in the long slit of a date-stone (Surah An Nisa'a 49)



Allah (ﷻ) will give the honor and achievement but don't ascribe purity to yourself.



## Rules of Purification (التزكية)



#1

Do not look at things that do not concern you

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " من حسن إسلام المرء تركه ما لا يعنيه"

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "It is from the excellence of (a believer's) Islam that he should shun that which is of no concern to him". (At Tirmidhi Book 1, Hadith 67)

Do not look at things that do not concern you– **focus on yourself**. This is especially becoming prominent with the social media.

**Why do we not focus?** Because we are busy with something that does not concern us.



#2

Do not forget the small deeds while doing the big deeds

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ  
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ

So whosoever does good equal to the weight of an atom (or a small ant), shall see it. (7) And whosoever does evil equal to the weight of an atom (or a small ant), shall see it. (8) (Surah Al Zalzala 7-8)

You will see the result of something so small, and that will give you so much hope. The shaitan wants us to focus on the big things and to ignore the small.



#3

To do everything with 'ihsan' (excellence)

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا ۗ

If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves (Surah Al Isra'a 7)

To do ihsan is to do the best effort you can, whether in worship or in daily chores. You want to read the Qur'an with quality, not quantity. Even when you are working, you do it with ihsan.



Ihsan is to worship Allah (ﷻ) as if you see Him and if you do not see Him then He sees you.



#4

Change starts with 'you'

إِنَّ اللَّهَ لَا يَغَيِّرُ مَا يَفْعَلُ حَتَّىٰ يَغْيُرُوا مَا بَأْسِهِمْ ۗ

Verily! Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allāh). (Surah Ar Ra'ad 11)

Don't think a miracle will change you. Your condition, your situation will not change until you change yourself.

Look at this ayah from another angle. For example, you are acquiring knowledge, and you are content in the beginning and then you feel it is becoming burdensome – you will find then that you will become deprived because your heart changed and you became ungrateful. Why do we change negatively? **Because of desire.**

So this ayah can be seen from two ways, either going from bad to good or from good to bad as a result of changing inside.



#5

### Don't give excuses for yourself

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرُهُ ﴿١٥﴾

*Nay! Man will be a witness against himself (14) Though he may put forth his excuses (to cover his evil deeds).  
(15) (Surah Al Qiyamah 14-15)*

Don't make excuses for yourself. Don't say it is because of the children, spouse, hormones, etc. Don't blame others and don't make excuses for yourself - **just blame yourself because you know yourself.**



Don't make excuses for yourself, but make excuses for others.





Night of Decree

## What did the Prophet (ﷺ) and the Righteous Predecessors do?

The Prophet (ﷺ) used to do his best in the month of Ramadan more than other times (كان النبي صلى الله عليه وسلم يجتهد في رمضان ما لا يجتهد في غيره). He used to fold his bed and make the nights alive. You can make up your sleep, but you can't miss the opportunity in the last ten nights. The Prophet (ﷺ) is our role model, as long as we're following his steps then we will be guided and we will reach our goal. The righteous predecessors used to increase their effort and determination in the last ten nights of Ramadan (كان السلف يجتهدون ورفعوا الهمة في العشر الأواخر).



Hastiness is dispraised, but in matters of deen you need to grab the opportunity.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ

أُعِدَّتْ لِلْمُتَّقِينَ

*And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (Surah Al Imran 133)*

In Ramadan, you need to march forth and hasten towards the forgiveness of Allah (ﷻ) and a paradise prepared for the muttaqeen.

## What should I do to welcome these last ten nights?



#1

### Be truthful with Allah (ﷻ) and myself (وقفه صادقة مع الله و مع النفس)

Don't cheat or deceive yourself – I need to look at myself and account myself. I need to ask myself, 'what did I do in the previous 20 days?' Was my intention sincere?

I need to be firm with myself because I don't know if these opportunities will come again. If you missed the opportunity in the last 20 days, you still have a chance in the last 10 days. You don't know how close you can reach to Allah (ﷻ) in these last ten nights. May Allah (ﷻ) forgive us. Ameen.



The journey to Allah (ﷻ) is with your heart –  
how truthful is your heart, how much do you love Allah (ﷻ)?



#2

### Accompany forgiveness (ملازمة الاستغفار)

Make istighfar your companion. What stops us from doing good, being lazy, not benefitting, and not taking the opportunities? **It's our sins.** When we're seeking forgiveness then we will be 'light' because sins weigh us down. And when we're lighter, then we can go faster.

## Dua'as of the Messengers Seeking Forgiveness

### Invocation of Adam (عليه السلام)

قَالَ رَبِّنا ظَلَمنا أَنْفُسنا وَإِنْ لَمْ تَغْفِرْ لَنا وَتَرْحَمنا لَنَكُونَنَّ مِنَ الْخاسِرِينَ ﴿٢٣﴾

They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (Surah Al Araf 23)

### Invocation of Nuh (عليه السلام)

وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَّ مِنَ الْخاسِرِينَ ﴿٤٧﴾

And unless You forgive me and have Mercy on me, I will indeed be one of the losers." (Surah Hud 47)

Look at their tawheed and how much they're begging Allah (ﷻ) yet they are Messengers.

### Invocation of Musa (عليه السلام)

قال رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful (Surah Al Qasas 16)

### Invocation of Yunus (عليه السلام)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

Lâ ilâha illa Anta [none has the right to be worshipped but You (O Allâh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers." (Surah Al Anbiya'a 87)

In all of the dua'as, they're blaming themselves, and not anyone else. They need Allah (ﷻ) to forgive them.



#3

### Ask Allah (ﷻ) to pardon you (سؤال الله العفو)

قلت: يا رسول الله أرايت إن علمت أي ليلة القدر ما أقول فيها؟ قال: "قولي: اللهم إنك عفو تحب العفو فاعفُ عني"

'Aishah (May Allah be pleased with her) reported: I asked: "O Messenger of Allah! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He (ﷺ) replied, "You should supplicate: Allahumma innaka 'afuwun, tuhibbul-'afwa, fa'fu 'anni (O Allah, You are Most Pardoning, and You love to pardon so pardon me)." (At Tirmidhi Book 9, Hadith 1195)

Pardoning means that Allah (ﷻ) will overlook our mistakes, erase our sins, and open a new clear page. It's not only forgiveness, but pardoning in which a new page is opened. **The pardoning of Allah (ﷻ) is so vast.** No matter how many sins a person may have committed, the pardoning of Allah (ﷻ) is greater.

If you want to be pardoned by Allah (ﷻ), then pardon people. The more you pardon others, the more Allah (ﷻ) will pardon you.

We need to increase in saying this dua'a in these last ten nights.



اللهم إنك عفو تحب العفو فاعفُ عني

Allahumma innaka 'afuwun, tuhibbut-'afwa, fafu'anni

O Allah, You are Most Pardoning, and You love to pardon so pardon me



#4

### Beware of self-amazement and self-deception (ياك العجب و الغرور)

We can easily think highly of ourselves when we see all the worships we've done in Ramadan – the fasting, praying, reciting Qur'an, charity. **The moment we look at our good deeds then we will feel proud and deceive ourselves.** Allah (ﷻ) prescribed the acts of worship in order to be humble and not proud.



You will be humble when you don't look at your deeds,  
but look at the greatness of Allah (ﷻ).

## What did the Prophet (ﷺ) do in the last ten nights of Ramadan?



Enliven the night (أحيا الليل)

The nights were like mornings.



Awaken his family (أيقظ أهله)

His household would be awake.



'Tighten his belt' (شد المئزر)

Meaning he would put in his best effort.

Why are we making all of this preparation? To seek the Night of Decree – we want this one night. Someone might say 'then why are we worshipping all the other nights?' Because we don't know when is the Night of Decree and for this reason we need to make an effort all ten nights.

The righteous predecessors even used to beautify and adorn themselves in the last ten nights, they would wear their best and put perfume. Keep in mind for the lady, she would only put perfume in her home, and not when going outside. **These are special nights and we want to adorn ourselves both inside and out.**



We are meeting the King of kings,  
during a special time, on a special night.



## What is the meaning of Laylat Al Qadr? (ما معنى ليلة القدر؟)

It comes from (قدر): which means to honor, to give status to something (التقدير). It also means decree.

Allah (ﷻ) favored this night over other nights. And on this Night, Allah (ﷻ) will decree all that will happen in this one year. Who will be born, who will die, who will get married, who will have a child, who will have a house, what will be your provision for the year? **All of these decrees for the one year will be shown to the angels.**

That's why we make so much dua'a on these days – we ask Allah (ﷻ) to grant us goodness in the duniya and akhira. Ameen.

We especially say:



اللهم إنك عفوتحب العفو فاعفُ عني

Allahumma innaka 'afuwun, tuhibbul-'afwa, fafu' anni

O Allah, You are Most Pardoning, and You love to pardon so pardon me



عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ "

Narrated Abu Huraira (رضي الله عنه): Allah's Messenger (ﷺ) said, "Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven." (Sahih al-Bukhari 35)

If you establish the Night of the Decree with faith, and hoping for the reward, then your previous sins will be forgiven.

# What is Laylat Al Qadr? (ما هي ليلة القدر؟)

Let us look at Surah Al Qadr



## Ayah 1

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝١

*Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree)*

Allah (ﷻ) revealed the entire Qur'an on the Night of the Decree. Other evidence is found in

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ۝٣ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝٤

*We sent it (this Qur'ân) down on a blessed night [(i.e. night of Qadr) in the month of Ramadân — the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]. (3) Therein (that night) is decreed every matter of ordinances (4). (Surah Ad Dhukan 3-4)*

The Night of Decree is a blessed night and Allah (ﷻ) chose Ramadan to be the month of the Qur'an. Allah (ﷻ) revealed the entire Qur'an on the Night of the Decree. It was taken from the Preserved Tablet and descended to the lowest heaven in all of its entirety. Then the angel Jibreel (Gabriel) (عليه السلام) first revealed the Qur'an to the Prophet (ﷺ) on the Night of Decree.



## Ayah 2

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝٢

*And what will make you know what the night of Al-Qadr (Decree) is?*

What is its virtue? (ما فضلها؟)



### Ayah 3

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾

*The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months)*

Any worships that you establish on the Night of Decree will be better than worshipping for 1000 months, more than 83 years. No one can worship 83 years straight, so this is a great favor from Allah (ﷻ). *What happens?* (ماذا يحدث؟)



### Ayah 4

نَزَّلَ الْمَلَائِكَةَ وَالرُّوحَ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾

*Therein descend the angels and the Rûh [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees*

All of the angels including Jibreel (Gabriel) (عليه السلام) will descend on this earth by the permission of Allah (ﷻ). You will not find a place on earth not filled with angels. It will be a night of peace and tranquility. *What is its description?* (ما وصفها؟)



### Ayah 5

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

*(All that night), there is Peace (and Goodness from Allâh for His believing slaves) until the appearance of dawn*

It will be a time of peace until the appearance of dawn.



May Allah (ﷻ) make us reach the Night of Decree. Ameen.





# Firmness after Ramadan

# Firmness after Ramadan

## Introduction



Taqwa is to be careful of what comes out from you, from your utterances and actions, both of the heart and the limbs.

Qur'an is our joy in Ramadan, but we want the **everlasting joy**. Even though Ramadan has finished, our worship has not finished, qiyam has not finished, Qur'an has not finished.

## Allah is the Ever-Living Who Never Dies

All of the attributes of Allah (ﷻ) do not have an end – there is no end to Allah's mercy, provision, kindness, etc. We do not want to be 'worshippers of Ramadan' alone, but '**worshippers all the time**'. Ramadan is to give us a taste of the sweetness of faith and nearness to Allah (ﷻ). But we can have a bigger portion after Ramadan. Though there are challenges awaiting us. The shaitan wants to spoil our entire Ramadan. It is as if we have stitched an entire gown, and it takes just one thread to undo it.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا  
بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ، وَلِيَبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ  
مَا كُنتُمْ فِيهِ تَخَلِّفُونَ ﴿٩٢﴾

*And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allāh only tests you by this [i.e who obeys Allāh and fulfills Allāh's Covenant and who disobeys Allāh and breaks Allāh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ (Surah An Nahl 92)*

## What is our job in these moments?



Gratitude  
(الشكر)



Seeking forgiveness and repentance  
(الاستغفار و التوبة)



Magnify Allah  
(تكبير الله)

### Gratitude (الشكر)

We don't want to slow down in worship after Ramadan, we want to increase it. Gratitude is to give credit to Allah (ﷻ), and never to yourself; everything is a favor from Allah (ﷻ). **Shukr is an action in the heart, where you feel that you did not do enough.** When Allah (ﷻ) guides you to do one worship, even if it is to say one 'subhan Allah' that is a favor from Allah (ﷻ), so what about when you fast or pray?

### Seeking forgiveness and repentance (الاستغفار و التوبة)

وَأَسْتَغْفِرُ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾

*And seek the Forgiveness of Allāh, certainly, Allāh is Ever Oft-Forgiving, Most Merciful (Surah An Nisa'a 106)*

**We need to repent all the time.** It is out of Allah's mercy that we can seek forgiveness, and even if we sin and repent repeatedly, Allah (ﷻ) will never be bored. Why do you need to repent after Ramadan? Because whatever worship we did during Ramadan, it is full of faults and shortcomings, and by seeking forgiveness Allah (ﷻ) will fix it for us.

### Magnify Allah (تكبير الله)

We need to remember that Allah (ﷻ) is greater than any worship we did. No matter how much we struggle and strive in our worship – Allah (ﷻ) **is greater, and this makes us humble and broken - this is the true heart of a slave.**

## What is after Ramadan? – The journey begins

Ramadan is just a moment of pause, because now we are preparing ourselves for a greater journey. Ramadan is not who we are, we will see our reality after Ramadan. It is not about outer worship, but our heart.



You might be around thousands of people, but your heart is with Allah (ﷻ).

The struggle after Ramadan is to keep our heart firm because now there are more distractions.

### Greatest means to firmness (أَعْظَمُ أَسْبَابِ الثَّبَاتِ)



Concern is to be firm

(الحرص على الثبات)



Firmness is from the actions of Allah

(الثبات من أفعال الله)



### Concern is to be firm (الحرص على الثبات)

You are keen to remain firm and steadfast - you are restless about it. We need to feel that firmness is a blessing that we are in need of, because we are nothing without it. So many people start worshipping Allah (ﷻ), then with time it becomes less and less, and this shows the importance of asking for firmness.



### Firmness is from the actions of Allah (الثبات من أفعال الله)

We need to remember that Allah (ﷻ) will take care of us, because it is from His actions. Sunnat Allah - the way of Allah, is that He will not give the deen to anyone unless their heart truthfully wants it. Allah (ﷻ) will not give you prayer and fasting unless we want it and are truthful about it.

## Firmness in the Qur'an (الثبات في القرآن)

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ  
الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers, etc.), and Allâh does what He wills (Surah Ibrahim 27)

Allah (ﷻ) will give firmness to those who believe, and where will He give it? Both in the duniya and the akhira. In the duniya, He will give the believer a firm heart, and at the moment of death, He will give firmness because there are so many distractions. We need to know Allah (ﷻ) in times of ease and He will know us in times of hardship - the time of death is a time of hardship.



Don't ever think that you are keeping yourself firm.



﴿٢٥٠﴾

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

"Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people." (Surah Al Baqarah 250)

The struggle depends on how much you are holding on to the rope of Allah (ﷻ). The strong believer is not the one who is strong on the outside, but the one who is strongly attached to Allah (ﷻ) and believes in Him. And firmness is asking Allah (ﷻ) to not leave you.

﴿١٤٧﴾

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

"Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." (Surah Al Imran 147)



اللَّهُمَّ

يَا مُقَلِّبَ الْقُلُوبِ

ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Allaahumma yaa muqallibal-quloobi,  
thabbit qalbee 'alaa deenik.

“O Allah,  
O Changer of the hearts,  
keep my heart  
firm on Your religion.”

(At-Tirmidhi, 3522)



