




LAST TEN NIGHTS SPECIAL

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

الرحمات في العشر الأواخر من رمضان

MERCIES IN THE LAST TEN NIGHTS OF RAMADAN

01 MAY 2021 | 19 RAMADAN 1442 | SPECIAL

INTRODUCTION

SUPPLICATION TO NOT RELY ON OURSELVES

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.¹

○ We are now approaching the last ten nights of Ramadan and there are great feelings of excitement. These are the best nights of the month of Ramadan and we need to begin by feeling:

HAVE MERCY ON ME

يا رحمن ارحمني

Ya Rahmaan, irhemni

¹ Sahih Aj Jami'e 5820, Authenticated by Al Albani as Hasan

○ Most Merciful, have mercy on me.

- The meaning of mercy is when Allah (سبحانه وتعالى) brings all goodness to us. This means He will open worships for us and He will bring feelings to us. Thus we will feel connected to Him when we pray.
- And mercy is when Allah (سبحانه وتعالى) protects us from any kind of evil, rejection, disbelief or anything which can bring us down.

PREPARATION FOR THE LAST TEN NIGHTS OF RAMADAN

RAMADAN IS AN HONORABLE MONTH

- The month of Ramadan is an honorable month and honor is from Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is Dhul Jalaali wal Ikraam (The Owner of Majesty and Honor), He honored the month of Ramadan and He honored the last ten nights of Ramadan.
- And as we stand before Allah (سبحانه وتعالى), we are in need of being honored by Him.

SURAH AL HAJJ 18

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ ۗ

And he whom Allah humiliates - for him there is no bestower of honor.

WHAT DID THE PROPHET (صلى الله عليه وسلم) DO IN THE LAST TEN NIGHTS OF RAMADAN?

- It is not mercy when we think we can do things our own way.
- We will be truthful and guided when we follow the way of the Prophet (صلى الله عليه وسلم). However, we will get confused when people give us plans and so forth, so we go back to the origin. We cannot connect to Allah (سبحانه وتعالى) if we do not follow the Prophet (صلى الله عليه وسلم). Therefore, it is important to believe that what he did in the last ten nights of Ramadan are the best. So what did he do?

1. Enliven the night (احيا الليل): this means he would be awake the whole night. He would pray, make dua and recite Qur'an. So the night is alive as if it is the day.
A lady might say, "but I am menstruating", this does not mean she is deprived, it is all according to our intention and we will attain the reward as if we did it. She can still invoke Allah (سبحانه وتعالى) and recite the Qur'an. Someone might say, but the women cannot pray in the masjid, though the best place for the woman to pray is at home. Someone might say, "I have work the next day", but pray and sleep, and Allah (سبحانه وتعالى) will reward you. Or someone might be sick, it is important that Allah (سبحانه وتعالى) deals with us according to our intention.

Everyone is included in the mercy of Allah (سبحانه وتعالى); Allah (سبحانه وتعالى) does not challenge us, Allah (سبحانه وتعالى) does not burden us, but at the same time we should do our best. It is very important to not compare ourselves with others, it is between us and Allah (سبحانه وتعالى). And we should not compare to what we did last year, we all seek the mercy of Allah (سبحانه وتعالى). So we ask Allah (سبحانه وتعالى) to have mercy on us, to guide us and help us to have feelings.

2. **Awaken his family (أيقظ أهله)**: the Prophet (صلى الله عليه وسلم) would awaken his family. It is important to have mercy when telling the children and tell them there is the last ten nights and to make them excited for it.
3. **'Tighten his belt' (شد المأزر)**: this means he would put in his best effort. Notice what you were doing in the nights before the last ten nights, then now try to do more. The last ten nights are very special and only by the mercy of Allah (سبحانه وتعالى) we can do our best. O Allah have mercy on us.

WHAT SHOULD I DO TO WELCOME THE LAST TEN NIGHTS?

WHAT IS YOUR CONCERN?

- Everything is according to our intention, so why do we want to establish the prayers in the last ten nights? Our concern is to love Allah (سبحانه وتعالى). We want to connect with Him and to enjoy connecting with Him in the prayer. When we pray, Allah (سبحانه وتعالى) places His Face in front of ours.

ALLAH PLACES HIS FACE IN FRONT OF OURS WHEN WE PRAY

فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لِرُؤُفِهِ عِبْدِهِ فِي صَلَاتِهِ

...and when you perform Salat then do not turn away, for Allah is facing the face of His worshipers as long as he does not turn away.²

- Our concern is not ourselves or the people, but our concern is purely Allah (سبحانه وتعالى) and the hereafter. When this is our concern, then

² At Tirmidhi Book 44, Hadith 3102

every stride and struggle we take will be appreciated by Allah (سبحانه) (وتعالى).

SURAH AL ISRAA 19

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا

And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allah's Obedience) while he is a believer (in the Oneness of Allah - Islamic Monotheism) - then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allah).

- Sometimes our concern is to see ourselves doing good so that we feel good, but our concern is to be connected to Allah (سبحانه وتعالى).

1. BE TRUTHFUL WITH ALLAH AND YOURSELF

- When we pray and when we recite the Qur'an, we want to be truthful in doing it purely for Allah (سبحانه وتعالى).

SURAH AZ ZUMAR 33

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ: أُولَٰئِكَ هُمُ الْمُتَّقُونَ

And he (Muhammad **صلى الله عليه وسلم**) who has brought the truth (this Qur'an and Islamic Monotheism) and (those who) believed therein (i.e. the true believers of Islamic Monotheism), those are Al-Muttaqun

- Those who are truthful are the pious ones who do not follow their desires. If we are following our desires then this is not being truthful.

2. TAWWAKUL (RELIANCE) IN ALLAH

- We cannot trust ourselves. We think it is now the last ten nights and we will drink coffee, eat light, sleep little before, and recite three juz, these are just means. We do not want to rely on ourselves; we can only rely on Allah (**سبحانه وتعالى**) and His mercy.

SUPPLICATION TO NOT RELY ON OURSELVES

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

○ Ever Living, ○ Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.³

³ Sahih Aj Jami'e 5820, Authenticated by Al Albani as Hasan

- It is a challenge when we trust ourselves. We take the means, but we depend on it, but we trust Allah (سبحانه وتعالى) to make us stay up and pray.

SURAH AZ ZUMAR 62

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian) over all things.

- Allah (سبحانه وتعالى) is The Creator of everything and we should rely on Him to do our best. If we rely on ourselves then we will do the worst and our self will disappoint us.

3. SEEK CONSTANT FORGIVENESS

- We need to seek constant forgiveness from Allah (سبحانه وتعالى). Someone might think, “but I’m worshipping Allah”, though we do not know what we can be doing.
- Seeking forgiveness takes us forward in our worships and in our feelings.
- With forgiveness, we will truly see that we are a slave of Allah (سبحانه وتعالى), and that we are imperfect and we make mistakes. We should

not come into the ten nights thinking we are perfect and know what to do.

- Or someone might think, “but I’m a sinner and I’m so bad, and I’m not worthy to worship in these nights”. Never despair from the mercy of Allah (سبحانه وتعالى) because everyone is welcome and everyone is invited.

SURAH AZ ZUMAR 53

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ

هُوَ الْغَفُورُ الرَّحِيمُ

Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah: verily, Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful.

4. BEWARE OF SELF-AMAZEMENT AND SELF-DECEPTION

- We will deceive ourselves when we are amazed with ourselves and think we are doing so good. This is when we look at ourselves and praise ourselves, we say, “I prayed so much today, I had strong feelings, I even cried today”, this is all self-amazement.

- If we truly want to feel amazed and happy then we should be happy that Allah (سبحانه وتعالى) allowed us to pray. We do not want to be amazed with what we do, but that it is from Allah (سبحانه وتعالى).
- If someone is amazed with himself then he will deceive himself and his deeds will be nullified.

5. BE GRATEFUL

SURAH AZ ZUMAR 66

بَلِ اللَّهِ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ

Nay! But worship Allah (Alone and none else), and be among the grateful.

- We want to be a grateful slave who worships Allah (سبحانه وتعالى) and we praise Him for allowing us to worship Him.
- The Prophet (صلى الله عليه وسلم) would pray the nights and his feet would get swollen. When Aisha (may Allah be pleased with her) asked him, he said, “should I not be a grateful slave?”.
- To be a slave means we need the mercy of Allah (سبحانه وتعالى), to be a slave means we are not doing it for ourselves, but we are doing it because we love Allah (سبحانه وتعالى) and love connecting to Him.

- The best quality in these last ten nights is to be a slave to Allah (سبحانه وتعالى).
- We are grateful we are humans, we are grateful we are Muslims, we are grateful that Allah (سبحانه وتعالى) gave us the month of Ramadan, we are grateful to have the last ten nights, we are grateful for the time and health we have, and we are grateful to have feelings for Allah (سبحانه وتعالى).
- It is a great mercy to be a grateful slave. The opposite of grateful is (كفوراً) – which means to not appreciate the mercy of Allah (سبحانه وتعالى) and to not appreciate His guidance. The one who is ungrateful only appreciates himself and what he does.
- We are grateful to Allah (سبحانه وتعالى) that He allows us to pray to Him, we are grateful that we can prostrate to Him, we are grateful there is Surah Al Fatiha in the prayer and we are grateful there is dua.

MAY ALLAH HAVE MERCY ON US AND HELP US ESTABLISH THE LAST TEN NIGHTS AND MAKE US FROM HIS GRATEFUL SLAVES. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

الرحمات في ليلة القدر

MERCIES IN THE NIGHT OF DECREE

01 MAY 2021 | 19 RAMADAN 1442 | SPECIAL

INTRODUCTION

SUPPLICATION TO REMEMBER ALLAH

"اللهم أعني على ذكرك وشكرك، وحسن عبادتك"

'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,'

O Allah, help me remember You, expressing gratitude to You and worship You in the best manner".⁴

- Our connection to Allah (سبحانه وتعالى) is so important. The worships of prayer and night prayer are always there, but out of the generosity and mercy of Allah (سبحانه وتعالى), He invites us all in the month of Ramadan.
- And even more so, He gifts us with the last ten nights of Ramadan which are a great opportunity to change our life.

⁴ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

- First and foremost, we ask Allah (سبحانه وتعالى) to help us remember Him, more than remembering our problems, desires or anyone.
- When we establish the prayer, when we recite Qur'an, when we make dua, we want to remember Allah (سبحانه وتعالى).
- And we want to be grateful that our Rabb is Allah (سبحانه وتعالى) and He is The Most Merciful. We appreciate our connection to Him. And may Allah (سبحانه وتعالى) help us to worship Him in excellence.
- As we mentioned previously, we free ourselves from our might and power and we are in dire need of the mercy of Allah (سبحانه وتعالى) to worship Him in excellence.

THE LAST TEN NIGHTS OF RAMADAN

WHY THE LAST TEN NIGHTS?

TO SEEK THE NIGHT OF DECREE

- It is a mercy from Allah (سبحانه وتعالى) that it is unknown to us what night the Night of Decree will take place. The Night of Decree takes place on an odd night; however, we want to enliven all nights and worship

Allah (سبحانه وتعالى), just as the Prophet (صلى الله عليه وسلم) worshipped Allah (سبحانه وتعالى) in all the nights.

- Whoever worships Allah (سبحانه وتعالى) in the Night of Decree then it is as if he has worshipped Allah (سبحانه وتعالى) for 30,000 days. Therefore, we do not want to lose any opportunity, and the Night of Decree begins from the start of maghreb to the adhaan of fajr.

WHAT IS THE MEANING OF "AL QADR" ?

- One of the meanings is (شرف): which is honor, status, position and value.
- Another meaning is (التضييق): which means tightness, because on the Night of Decree the angels will descend to the earth, so the earth will be tight and crowded with angels. And mercy and tranquil will descend.
- Another meaning is (التقدير): measure and decree because Allah (سبحانه وتعالى) will decree everything that will happen for the next year. All decrees that are in the Preserved Tablet will be carried with the angels for the next year, whether it is life, death, marriage, provision, rain and so forth.
- Anyone who wants the best from these nights then Allah (سبحانه وتعالى) will truly give him. We ask Allah (سبحانه وتعالى) to make us witness the

Night of Decree, worship Him and to be awake. Even we cannot pray in those nights, then at least we want to be awake, invoke Allah (سبحانه وتعالى) and be grateful to Him. May Allah (سبحانه وتعالى) write for us to be among those who witness the Night of Decree. Ameen.

SURAH AL QADR – THE CHAPTER OF DECREE

- Before Surah Al Qadr is Surah Al 'Alaq which is about the human and he becomes better when he has knowledge and learns. Then is Surah Al Qadr which will allow us a person to have value and be elevated.
- Then after Surah Al Qadr is Surah Al Bayyinah which is clarity about the religion of Allah (سبحانه وتعالى). This is the best decree when everything we do in life is clear.
- The scholars said we can worship the full night, half, third or even an hour of that night.

SURAH AL QADR 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

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

- In the Night of Decree, Allah (سبحانه وتعالى) brought down the Qur'an. The entire Qur'an is in the Preserved Tablet and Allah (سبحانه وتعالى) sent down the Qur'an in its entirety to the lowest heaven in the Night of Decree.
- The Qur'an is the Word of Allah (سبحانه وتعالى) and it is the best speech. Sometimes we do not connect the Night of Decree with the Qur'an, but the Qur'an is general mercy to all mankind, so we are very grateful for it.
- Allah (سبحانه وتعالى) The Most Merciful Who rose over the Throne brought down the Qur'an to have mercy on all the people. Before the Day of Judgement, Allah (سبحانه وتعالى) will lift the Qur'an from the earth and it will be removed from the hearts of the people. Therefore, we are so grateful when we can recite the Qur'an, memorize it and can speak of it. As we approach the Day of Judgement, all the good-doers will pass away and only the worst of mankind will remain.
- Therefore, we are so grateful for the Qur'an, and the more we know about Allah (سبحانه وتعالى), the more we will look at Allah (سبحانه وتعالى) and His actions, and not what He will do for us.
- And on the Night of Decree, the Qur'an was first revealed to the Prophet (صلى الله عليه وسلم) with the start of Surah Al 'Alaq.

SURAH AL 'ALAQ 1 TO 5

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Recite in the name of your Lord who created -

2

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Created man from a clinging substance.

3

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Recite, and your Lord is the most Generous -

4

الَّذِي عَلَّمَ بِالْقَلَمِ

Who taught by the pen -

5

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Taught man that which he knew not.

- The other divine books were sent in Ramadan as well, but the Qur'an was sent down on the Prophet (صلى الله عليه وسلم) on the Night of Decree.
- This night is great due to its great status, it will be filled with angels and everything will be decreed for the next year. The angels do not know what will happen until Allah (سبحانه وتعالى) reveals to them their assignments for the next year.
- The Night of Decree connects us to the Qur'an and it is from the mercy of The Most Merciful to send down the Qur'an and teach.

SURAH AR RAHMAN 1 TO 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

الرَّحْمَنُ

The Most Gracious (Allah)!

2.

عَلَّمَ الْقُرْآنَ

He has taught (you mankind) the Qur'an (by His Mercy).

3.

خَلَقَ الْإِنْسَانَ

He created man.

4.

عَلَّمَهُ الْبَيَانَ

He taught him eloquent speech.

SURAH AL QADR 2

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

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

○ Do we know how important is the Night of Decree?

WHAT IS ITS VIRTUE?

SURAH AL QADR 3

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

○ If we establish the Night of Decree by enlivening it with prayer, remembering Allah (سبحانه وتعالى) and performing good deeds then it will be better than a thousand months.

- Imagine someone who worships Allah (سبحانه وتعالى) on that night, then its impact and value is as if someone is constantly worshipping Allah (سبحانه وتعالى) for more than 83 years.
- Anyone who worships Allah (سبحانه وتعالى) the entire night then it is as if he has worshiped Allah (سبحانه وتعالى) for 30,000 days.
- And anyone who worships Allah (سبحانه وتعالى) for half the night then it is as if he has worshiped Allah (سبحانه وتعالى) for 15,000 days.
- And anyone who worships Allah (سبحانه وتعالى) for a quarter of the night then it is as if he has worshiped Allah (سبحانه وتعالى) for 7,500 days.
- And anyone who worships Allah (سبحانه وتعالى) for an hour that night then it is as if he has worshiped Allah (سبحانه وتعالى) for 2,500 days.
- Therefore this a great opportunity which Allah (سبحانه وتعالى) has favored the Ummah of Mohammed (صلى الله عليه وسلم) which the previous nations did not have.
- These nights are special so we want to enliven the night by switching on all the lights, get the household excited for this time, wear our best clothes, scent the house and put bukhood.

WHAT HAPPENS?

SURAH AL QADR 4

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

Therein descend the angels and the Ruh [Jibril (Gabril)] by Allah's
Permission with all Decrees,

- Allah (سبحانه وتعالى) loves us and when He gives us these opportunities, then it is to know how kind and merciful He is.
- To remember Allah (سبحانه وتعالى) and have feelings for Him are the best. Numbers might be mentioned such as a thousand months in order to motivate the people; however, we still need the mercy of Allah (سبحانه وتعالى) to enter paradise.
- We should never think a thousand months of worship is what will take us to paradise, we are all in need of Allah's mercy. Therefore, it is Allah (سبحانه وتعالى) Whom we need more than our worship.
- On the Night of Decree, Allah (سبحانه وتعالى) will grant permission to all the angels in the heavens to descend down to the earth and even the Ruh, Jibreel (عليه السلام), who only comes down for revelation, he will come down to the earth. Imagine how peaceful and tranquil the earth will be, and surely the presence of the angels is different from the presence of devils.
- The angels will come down in crowds, one after another, and it will be tight because there will be no spot on the earth except there are

angels. They will say "ameen" to our duas, they will witness our prayers. And this is to show Allah (سبحانه وتعالى) has honored the human, so He will allow the angels to witness humans worshipping Allah (سبحانه وتعالى). Also it is to show when Allah (سبحانه وتعالى) created the human, He knew what the angels did not know.

SURAH AL BAQARAH 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

- Wherever there is the remembrance of Allah (سبحانه وتعالى), prayer and recitation of the Qur'an, then Allah (سبحانه وتعالى) will allow the angels to witness it to show there are good people on the earth.
- The Night of Decree makes us know Who is our Lord, The One who took care of us to love Him, to believe in Him and to worship Him alone with no association.

- We should not think our connection to Him is through limbs and tongue, but our main connection is when our heart remembers Him and does not turn to anyone except Him.
- The Lord of the angels is Allah (سبحانه وتعالى) and He nurtures them to come down and witness the humans. We cannot pray or do anything except by His permission. May Allah (سبحانه وتعالى) grant us permission to worship Him. Ameen.
- We should feel honored to stand in front of Allah (سبحانه وتعالى), and we do not want to look at our action, but to see the mercy and favor of Allah (سبحانه وتعالى) on us to allow us to worship Him.
- When we pray and say “Allahu Akbar”, Allah (سبحانه وتعالى) places His Face in front of ours.

ALLAH PLACES HIS FACE IN FRONT OF OURS WHEN WE PRAY

فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لِرُؤُوفِهِ عَبْدِهِ فِي صَلَاتِهِ

...and when you perform Salat then do not turn away, for Allah is facing the face of His worshipers as long as he does not turn away.⁵

- And we are in the place of prostration, we are the closest to Allah (سبحانه وتعالى).

⁵ At Tirmidhi Book 44, Hadith 3102

- So Allah (سبحانه وتعالى) commands the angels and gives them permission to come down.

WHAT IS ITS DESCRIPTION?

SURAH AL QADR 5

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ

(All that night), there is Peace (and Goodness from Allah to His believing slaves) until the appearance of dawn.

- There will be peace that night until the appearance of dawn. It will be entirely peaceful night.
- Allah (سبحانه وتعالى) is As Salam – The Most Peaceful and all that He does is peace and all that He decrees is peace.

ALLAH IS AS SALAAM

“ اللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام ”

"Allahumma Antas- Salamu, wa minkas-salamu, tabarakta ya Dhal-
Jalali wal-Ikram

O Allah, You are the Grantor of security, and security comes from You.
You are Blessing, O You Who have majesty and nobility.⁶

- Allah (سبحانه وتعالى) makes this night peaceful from any harm and evil.
There are still crimes and bad people, but the effect is mild due to the all the angels and worship taking place that night.
- We want our entire life to be peaceful. We want every night to be peaceful with Allah (سبحانه وتعالى). We want to live in peace, die in peace, be resurrected in peace and enter paradise in peace.
- Therefore on that night we get a glimpse of what it means to taste the sweetness of worship. To worship Allah (سبحانه وتعالى) on the Night of Decree has the sweetest taste, and we want to have this sweetness in all nights.
- The Night of Decree is to show the connection with angels is peace.
- The Night of Decree shows how we are in need our Lord to nurture us and to get the best feelings from Him.
- The Night of Decree is a beautiful night, it is neither hot or cold, and the sun will rise without any rays.

⁶ Riyadh As Saliheen, Muslim, Book 16, Hadith 1415

WHAT SHOULD WE DO ON THE NIGHT OF DECREE?

1. ESTABLISH THE NIGHT PRAYER

FORGIVENESS FOR THE ONE ESTABLISHES THE PRAYERS ON THE NIGHT OF DECREE

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 (صلى الله عليه وسلم) 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."⁷

- If we pray the whole night while believing and hoping for the reward from Allah (سبحانه وتعالى) then He will forgive all our sins.

2. RECITE AND PONDER THE QUR'AN

- We can pray and recite the Qur'an.

⁷ Sahih al-Bukhari 35

3. MAKE DUA

- We might think of many things to ask for such as good health, a good life, a good hereafter and to enter paradise. However, all our requests are concentrated and found in this one dua.
- So from the start of maghreb, we want to constantly say this dua.

BEST SUPPLICATION ON THE NIGHT OF DECREE

وعنها قالت: قلت: يا رسول الله أرأيت إن علمت أي ليلة القدر ما أقول فيها؟ قال: "قولي: اللهم إنك

عفوتحب العفو فاعفُ عني"

'Aishah (May Allah be pleased with her) reported: I asked: "O Messenger of Allah (صلى الله عليه وسلم)! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He replied, "You should supplicate:

Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni

O Allah, You are Most Pardoning, and You love to pardon; so pardon me."⁸

- This dua talks about Allah (سبحانه وتعالى) and His pardoning. No matter how much we worship Him, we need Him to pardon us and to

⁸ Riyadh As Saliheen, At Tirmidhi Book 9, Hadith 1195

overlook our mistakes and faults. Even our worships are not perfect and we still need Him to overlook our shortcomings in worship.

- Therefore we cannot depend on our worships on the Night of Decree, but we depend on Allah Al 'Afuw (The All-Pardoning).
- Sometimes we have a list of things we want to ask and our mind is crowded of what to ask, but when we ask Allah (سبحانه وتعالى) to be pardoned then this means:
 - To be granted soundness and well-being and not sickness
 - To be pardoned from falling into sins such as shirk, disbelief or any sin.
 - To be pardoned from any debts and any rights which have not been fulfilled between us and the people.
- We cannot depend on ourselves to have good health, we cannot protect ourselves from falling into sins and we do not want to oppress anyone or not fulfill the rights of anyone, so we ask Allah (سبحانه وتعالى) to pardon us. And with pardoning, all our problems will be solved.
- If we notice we do not have time to make dua and we have a list of things, then this dua is sufficient. Therefore, we constantly want to make this dua.
- We ask Allah (سبحانه وتعالى) to pardon and relieve us. And when we are pardoned then Allah (سبحانه وتعالى) will honor us. Our Book of Records will be cleared of sins and filled with good deeds.

- This dua is so special and we should never leave it and never think any dua can be better than this; it is the best. We want to always say it with so much feelings.
- Also it is important to pardon one another so that Allah (سبحانه وتعالى) pardons us and we are not placed on hold.

A REMINDER FOR ALL OF US

- Establish the Night of Decree with your heart and not your feet (قم ليلة)
(القدر بقلبك قبل قدمك)
- Establish the Night of Decree with your neediness and not your confidence (قم ليلة القدر بفقرك قبل ثقتك)
- Establish the Night of Decree by relying on the mercy of Allah and not yourself (لا تثق بنفسك ثق برحمة الله)

الحمد لله رب العالمين

ALL PRAISES ARE DUE TO ALLAH – LORD OF THE WORLDS.

O ALLAH, YOU ARE MOST PARDONING, AND YOU LOVE TO PARDON; SO PARDON ME

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LAST TEN NIGHTS SPECIAL AL 'AFUW IN THE QUR'AN

04 MAY 2021 | 21 RAMADAN 1442 | CLASS #1

INTRODUCTION

- We appreciate that Allah (سبحانه وتعالى) has made the religion easy for us. If someone does not know anything, then at least the best dua to focus on in these last ten nights is the following:

BEST SUPPLICATION ON THE NIGHT OF DECREE

وعنها قالت: قلت: يا رسول الله أرأيت إن علمت أي ليلة القدر ما أقول فيها؟ قال: "قولي: اللهم إنك

عفوتحب العفو فاعفُ عني"

'Aishah (May Allah be pleased with her) reported: I asked: "O Messenger of Allah (صلى الله عليه وسلم)! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He replied, "You should supplicate:

Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni

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

- Allah (سبحانه وتعالى) created everything to know more about Him. This dua tells us Who is Allah Al 'Afuw (The All-Pardoning). Allah (سبحانه وتعالى) loves His Names, Attributes and actions and we want to draw closer to Him by knowing Him.
- Now we will look at the ayat where the name of Allah Al 'Afuw is mentioned in the Qur'an.

THE NAME OF ALLAH AL 'AFUW IN THE QUR'AN

SURAH AN NISAA

- The Name of Allah Al 'Afuw is first mentioned in Surah An Nisaa. The theme of Surah An Nisaa is about mercy while being fair.
- The rules in Surah An Nisaa are to make matters easy for the people, and they are just in order to bring people back to balance.
- Every command from Allah (سبحانه وتعالى) is to make everything balanced.
- Mercy is to go back to essentials and in these ayat are the essentials of prayer and purification.
- From the impacts of Allah Al 'Afuw is to grant us ease with regards to essential and important commands.

SURAH AN NISAA 43

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ
 حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ
 تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.

- We think the name of Allah Al 'Afuw is only for sins and mistakes, but we should also appreciate it when Allah (سبحانه وتعالى) made the commands of prayer and purification flexible and easy. And this increases our love for Allah (سبحانه وتعالى) because the prayer is the right of Allah (سبحانه وتعالى), and wudhu is an important condition of the prayer, yet Allah (سبحانه وتعالى) made it easy for the people.
- Out of the generosity of Allah (سبحانه وتعالى), the purpose of the prayer is to connect to Allah (سبحانه وتعالى) so we should not be

absent-minded. Sometimes we feel sleepy, sometimes we are hungry, and sometimes we are not in a proper state of mind, but Allah (سبحانه وتعالى) made it easy to not go into the prayer if we are disturbed. For example, if we are hungry then we should eat and then pray. If we need to answer the call of nature, then we should and then pray. If we are so sleepy, then we should sleep and pray. This is from the impacts of Allah Al 'Afuw to make an essential command of prayer easy for us. And He makes it easy for us in the way pleasing to Him.

- To purify ourselves is essential and Allah (سبحانه وتعالى) made different ways to purify ourselves:
 1. There is the wudhu (ablution)
 2. If a person has a relation or after a lady completes her menstruation then ghusl is required
- And Allah (سبحانه وتعالى) made something easy and exclusive for this ummah which is to purify themselves with sand if water is unavailable. And this is from the impacts of Allah Al 'Afuw.
- Allah (سبحانه وتعالى) does not want to challenge us; He made the prayer and purification easy for us. Allah Al 'Afuw is pardoning and considers the needs of the people.
- We human beings are weak, and sometimes we are sick and water can be harmful for us or sometimes water is unavailable, so Allah (سبحانه وتعالى) made it easy to use sand.

- This is when we look at the impacts of Allah Al 'Afuw with regards to outer worships such as the prayer and purification. And Allah (سبحانه وتعالى) also made it easy for this ummah to repent and ask for forgiveness.
- The doors of repentance are opened for the sinners and when they repent to Allah (سبحانه وتعالى) and quit the sin, then He will forgive them, erase their sins and replace their sins with good deeds.
- Anyone who comes to Allah (سبحانه وتعالى) with sins as high as the heavens, then Allah (سبحانه وتعالى) will forgive them as long as they do not associate with Him.

ALLAH FORGIVES ALL SINS, NO MATTER HOW MANY
OR GREAT THEY MAY BE

وعن أنس ، رضي الله عنه قال: "سمعت رسول الله ، صلى الله عليه وسلم يقول: "قال الله تعالى: يا ابن آدم، إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي، يا ابن آدم، لو بلغت ذنوبك عنان السماء، ثم استغفرتني غفرت لك ، يا ابن آدم، إنك لو أتيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك به شيئاً، لأتيتك بقرابها مغفرة"

Messenger of Allah (صلى الله عليه وسلم) said, "Allah, the Exalted, has said: 'O son of Adam, I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of 'Adam, I do not care if your sins reach the height of the heaven, then you ask for

my forgiveness, I would forgive you. O son of 'Adam, if you come to Me with an earth load of sins, and meet Me associating nothing to Me, I would match it with an earth load of forgiveness."⁹

- Allah (سبحانه وتعالى) made it easy for people to repent and ask forgiveness, and to ask for forgiveness and repent to Allah (سبحانه وتعالى) is easier than asking for forgiveness from the people.
- Allah (سبحانه وتعالى) made it easy for people to connect to Him and to purify themselves outwardly.
- And Allah (سبحانه وتعالى) made it easy for the people to repent and ask for forgiveness inwardly.
- So we truly appreciate how Allah (سبحانه وتعالى) made it easy for us to purify both inwardly and outwardly. When we are pardoned by Allah (سبحانه وتعالى) then we will be protected from all evil and we will attain all good.

O ALLAH, YOU ARE MOST PARDONING, AND YOU LOVE TO PARDON; SO PARDON ME

⁹ Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 442

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LAST TEN NIGHTS SPECIAL AL 'AFUW IN THE QUR'AN

05 MAY 2021 | 22 RAMADAN 1442 | CLASS # 2

INTRODUCTION

BEST SUPPLICATION ON THE NIGHT OF DECREE

وعنها قالت: قلت: يا رسول الله أرأيت إن علمت أي ليلة القدر ما أقول فيها؟ قال: "قولي: اللهم إنك

عفوتحب العفو فاعفُ عني"

'Aishah (May Allah be pleased with her) reported: I asked: "O Messenger of Allah (صلى الله عليه وسلم)! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He replied, "You should supplicate:

Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni

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

THE NAME OF ALLAH AL 'AFUW IN THE QUR'AN

SURAH AN NISAA

- Previously we mentioned how Allah (سبحانه وتعالى) made the prayer and purification easy for us and this is from the impacts of His pardoning.
- And now we will look at another place where the name of Allah Al 'Afuw is mentioned in Surah An Nisaa.

SURAH AN NISAA 97 TO 99

97

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.

98

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way -

99

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُورًا غَفُورًا

For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.

- Pardoning is to overlook the mistakes and shortcomings in duties and worships. Who decides who is worthy of being pardoned? Only Allah Al 'Afuw.
- There are two groups of people:

1. THOSE WHO SAY THEY WERE OPPRESSED IN THE LAND

- There are those who are not doing their best because they say they are being oppressed in the land. They do not want to change their environment in order to do better. As a result they are not performing many worships. There is no pardoning for them because they did not want to change.
- They say this "place" is not allowing them to perform their obligations, but they are oppressing themselves by not changing their environment. Allah (سبحانه وتعالى) said His land is vast.

2. TRULY WEAK FROM MEN, WOMEN AND CHILDREN

- However, those who deserve pardoning are those who are truly weak; they do not have the facilities or means. And this includes men, women and children.
- Those who cannot truly change are the ones whom Allah (سبحانه و تعالی) will pardon and overlook their shortcomings in worships. They are doing their, but they cannot do more.
- We see the generosity of Allah (سبحانه و تعالی) in these ayat. Allah (سبحانه و تعالی) will not burden us with more than we can bear. And if we truly want the pardoning of Allah (سبحانه و تعالی) then we need to do our best. Surely we are all humans and cannot be perfect, so we are still in need of the pardoning of Allah (سبحانه و تعالی).
- We know that we do not deserve full recompense and reward for what we are doing, but we ask Allah Al 'Afuw to overlook our mistakes and shortages in worships.
- We need to feel humble to Allah (سبحانه و تعالی) and not feel we are doing a favor. When Allah (سبحانه و تعالی) allows us to do any good then that is by His permission, so we should be humble and grateful.
- If we feel we are worshipping for ourselves then we will not want to change, but if we feel we are doing it for Allah (سبحانه و تعالی) then

we will change, we will want to do our best and we will ask Allah (سبحانه وتعالى) to pardon us.

- When Allah (سبحانه وتعالى) pardons us then He will bring all good to us and avert all harm, and that's why pardoning is related to the decree. May Allah (سبحانه وتعالى) decree the best for us and avert all harm.
- It is deception when a person does not do the obligations thinking he is oppressed because of the environment, and does not bother to change.
- The one who is pardoned is the one did their best, but then something comes externally and they cannot continue.

O ALLAH, YOU ARE MOST PARDONING, AND YOU LOVE TO
PARDON; SO PARDON ME

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LAST TEN NIGHTS SPECIAL AL 'AFUW IN THE QUR'AN

06 MAY 2021 | 23 RAMADAN 1442 | CLASS #3

INTRODUCTION

BEST SUPPLICATION ON THE NIGHT OF DECREE

وعنها قالت: قلت: يا رسول الله أرأيت إن علمت أي ليلة القدر ما أقول فيها؟ قال: "قولي: اللهم إنك

عفوتحب العفو فاعفُ عني"

'Aishah (May Allah be pleased with her) reported: I asked: "O Messenger of Allah (صلى الله عليه وسلم)! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He replied, "You should supplicate:

Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni

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

- The pardoning of Allah (سبحانه وتعالى) is greater than the pardoning of anyone. Allah (سبحانه وتعالى) loves to pardon so we love to pardon too.

- We love Allah (سبحانه وتعالى) because we love perfection, and only He is worthy of being attached to out of love and magnification.
- In the last ten nights, the Night of Decree takes place and we want the best decrees to be written for us. Sins can slow us down, but with pardoning, we will have the best decrees – all goodness will be attained and all evil will be averted. May Allah (سبحانه وتعالى) pardon us. Ameen.
- The highlighted name in the last ten nights is Allah Al 'Afuw – The All-Pardoning.

THE NAME OF ALLAH AL 'AFUW IN THE QUR'AN

SURAH AN NISAA

- Previously we mentioned from the impacts of Allah Al 'Afuw is ease in purification and prayer. And Allah (سبحانه وتعالى) pardons those who do their best, but when there are times they are unable to then surely Allah (سبحانه وتعالى) will pardon them.
- For a third time, the Name of Allah Al 'Afuw is mentioned because the theme of Surah An Nisaa is justice but with mercy.
- Sometimes we can be so merciful that we become unjust, and sometimes we can be so fair that we become merciless.

SURAH AN NISAA 148 TO 149

148

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.

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إِنْ تُبْدُوا خَيْرًا أَوْ تَخْفَوْهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا

If [instead] you show [some] good or conceal it or pardon an offense - indeed, Allah is ever Pardoning and Competent.

- These ayat are about someone who has been oppressed and Allah (سبحانه وتعالى) opens a great door of pardoning for them.
- Someone can be low due to being bullied, putdown, oppressed, or being dealt unjustly.
- Anyone who is unjust or is an oppressor needs to understand that Allah's power is above his. Someone with authority might think they can put down others, but Allah (سبحانه وتعالى) is above. A person should never think when they oppress others then they can get away with it. Allah (سبحانه وتعالى) is Al 'Afuw Al Qadeer (The All-Pardoning, The All-Able) and He will give the upper-hand to the oppressor, how? In two ways:

1. TO SPEAK OF THE OPPRESSOR BUT JUSTLY

- Allah (سبحانه وتعالى) will always be on the side of the oppressed, and encourages us to say the best words. He loves good words and hates evil words. A person can transgress against another through their words and statements.
- Allah (سبحانه وتعالى) does not love someone who speaks loudly with bad words. However, the one who is oppressed is allowed to reply back in the exact manner, but without lying and without increasing the “dose” of complaining. A person is to be fair and just in complaining.
- Allah (سبحانه وتعالى) hears and knows our intentions when we speak loudly and complain of being oppressed. However, we should not lie or exaggerate.
- Sometimes a person who has been oppressed can end up being the oppressor by over-reacting and exaggerating.

2. TO PARDON THE OPPRESSOR – THE BETTER OPTION

- Allah (سبحانه وتعالى) loves to pardon and wants us to pardon others instead of complaining about them. It is true that we can complain

about them if oppressed, but Allah (سبحانه وتعالى) always encourages to what is better.

- When there is something hurtful from the people, then it is best to not take revenge or complain about the person, but to overlook what they did.
- Despite having the ability to take our rights with words, but the best option is to overlook and pardon the person. Why? Because as human beings can easily over-react and exaggerate. We cannot trust ourselves that we can remain within boundary when complaining. Note this is about our right; we are not talking about someone who is oppressing the rights of others.
- What will we attain when we pardon those who oppressed us? Allah is The All-Pardoning, All-Able. He will overlook our mistakes and shortcomings in our worships. Allah (سبحانه وتعالى) is able to account us for every mistake and shortcoming, yet He still pardons us. Glory be to You. You Pardon despite Your ability (to account and punish us). (سبحانك على عفوك بعد قدرتك).
- If we want Allah (سبحانه وتعالى) to pardon us, then we should overlook the mistakes of others and not be an accountant over others. Then Allah (سبحانه وتعالى) will decree the best decrees for us.
- When we ask Allah (سبحانه وتعالى) to pardon us, we have to pardon others, especially if there is a feeling of grudge in our heart towards anyone. We can take our rights because Allah (سبحانه وتعالى) has

given us the ability to take our rights, but we want the pardoning of Allah (سبحانه وتعالى).

- All the best decrees will be written for us, why? Because of being good-hearted and pardoning of others.

O ALLAH, YOU ARE MOST PARDONING, AND YOU LOVE TO
PARDON; SO PARDON ME

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LAST TEN NIGHTS SPECIAL AL 'AFUW IN THE QUR'AN

06 MAY 2021 | 23 RAMADAN 1442 | CLASS # 4

INTRODUCTION

- It is a great favor and mercy from Allah (سبحانه وتعالى) to have the last ten nights of Ramadan and every night is special. We do not know when is the Night of Decree, but it is the night which Allah (سبحانه وتعالى) exalts, and it is the night which Allah (سبحانه وتعالى) brought down the Qur'an, and it is the night when all our decrees for the next year will be revealed to the angels.
- Allah (سبحانه وتعالى) will pardon on that night and the best dua to make on the Night of Decree is the following:

BEST SUPPLICATION ON THE NIGHT OF DECREE

وعنها قالت: قلت: يا رسول الله أرأيت إن علمت أي ليلة القدر ما أقول فيها؟ قال: "قولي: اللهم إنك

عفوتحب العفو فاعفُ عني"

'Aishah (May Allah be pleased with her) reported: I asked: "O Messenger of Allah (صلى الله عليه وسلم)! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He replied, "You should supplicate:

Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni

O Allah, You are Most Pardoning, and You love to pardon; so pardon me."¹⁰

- On the Night of Decree, the highlight before asking for ourselves is Allah Al 'Afuw Who pardons our mistakes and shortcomings in worships. Even if we worship Him and invoke Him, we still need His pardoning.
- Allah (سبحانه وتعالى) loves pardoning; Allah (سبحانه وتعالى) does not love to take revenge or punish, so it is important to think good of Allah (سبحانه وتعالى), and not think good of ourselves because of our worships.
- Previously we said the Name of Allah Al 'Afuw is mentioned three times in Surah An Nisaa. When we make it easy for others then Allah (سبحانه وتعالى) will make it easy for us. Sometimes we are an environment that does not allow us to do our best, so we need to make a move, and Allah (سبحانه وتعالى) will pardon us. And it is important to overlook the mistakes of others.

¹⁰ Riyadh As Saliheen, At Tirmidhi Book 8, Hadith 205

- It is not in our hands if someone oppresses us, but we should accept the decree of Allah (سبحانه وتعالى) and when we pardon, then we will go to a better decree. We can answer back against the one who wronged us, but we want the better option of pardoning.

THE NAME OF ALLAH AL 'AFUW IN THE QUR'AN

SURAH AL HAJJ

- The name of Allah Al 'Afuw is then mentioned in Surah Al Hajj. It is mentioned in an intense manner (لَعَفُوْا غَفُوْرًا) – verily Allah is Al 'Afuw.
- The theme of Surah Al Hajj is the goal is Allah (سبحانه وتعالى). Even when we go through ups and downs, and encounter different people just as in the hajj, our goal is Allah (سبحانه وتعالى).
- Sometimes we can find many things happening around us outwardly, but we do not want to lose focus of our internal goal which is (لا إله إلا الله).
- As we go through different situations with people, what is required from us?
 1. Observe our heart and intentions: because in this night, Allah (سبحانه وتعالى) will not look at our outer, but He will look

at our inner. We do not want to ignore our heart, especially when as we pray to Him. And if we cannot pray, are we pleased with the decree of Allah (سبحانه وتعالى)?

2. Attachment to no one except Allah (سبحانه وتعالى) – (): when we bow, when we prostrate, when we pray it is all for Allah (سبحانه وتعالى). The best feeling in our heart is when we free our heart from attaching to anyone except Allah (سبحانه وتعالى). We free ourselves from thinking of any problem or ourselves.
 3. Purify our heart from any grudges, hatred, comparisons, pride or jealousy towards anyone. This is how we prepare our heart and purify it so that we have a sound heart.
- Thus a sound heart is free from attaching to anyone besides Allah (سبحانه وتعالى). We do not want any shirk in our heart thinking someone can benefit us, harm us or do anything for us. And a sound heart is free from having any ill feelings towards anyone because it is not worth it.

SURAH AL HAJJ 60

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لِيَنْصُرْتَهُ اللَّهُ إِنَّ اللَّهَ لَعَفُؤٌ غَفُورٌ

That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized - Allah will surely aid him. Indeed, Allah is Pardoning and Forgiving.

- Surah Al Hajj teaches us to not keep anything in our heart. For those who migrated, Allah (سبحانه وتعالى) will provide them with the best provision and make them enter an entry pleasing to them.
- We all want our goal to be Allah (سبحانه وتعالى), we do not want to be heavy-hearted or have anything that can bring us down.
- If someone is oppressed and harmed, then he has the right to retaliate in the same exact manner, and then it will be settled for taking his right.
- However, if there is more oppression from the oppressor because they cannot stand someone taking their right, then what does one do? A person does not retaliate again. In Surah Al Hajj, Allah (سبحانه وتعالى) says to retaliate only once in the same manner.
- A person does not want to keep fighting again and again because it is not worth it. Surah Al Hajj reminds us that our heart's goal is Allah (سبحانه وتعالى), so what will be done?
- (لَيَنْصُرَنَّ اللَّهُ): Allah (سبحانه وتعالى) will surely give him victory. This is a promise from Allah (سبحانه وتعالى) that he will give victory to the oppressed after being oppressed again. The person does not need to do anything, and this truly shows (لا إله إلا الله) and to love Allah (سبحانه وتعالى) even more.

- Allah (سبحانه وتعالى) cares for the believers and does not want them to be in a retaliatory mode every time because it is great distraction if someone always wrongs and oppresses us. Therefore, it is a promise from Allah (سبحانه وتعالى) that He will give them victory.
- What else does Allah (سبحانه وتعالى) give the oppressed? He not only promises to give them victory, but He also tells them about Himself. Do you know Who is Allah (سبحانه وتعالى)?
- (إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ): Allah is surely the One Who pardons and forgives. This is an invitation to pardon and forgive the oppressor because Allah (سبحانه وتعالى) pardons and forgives us, and this will remove any types of bad feelings towards that person.
- There is no better remedy to give us a pure heart except for the Names of Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) grant us a pure heart. Ameen.
- So in our journey to Allah (سبحانه وتعالى), we do not want to hold any bad feelings or to be heavy-hearted; we want to be light.
- Imagine someone invokes Allah (سبحانه وتعالى) while having shirk in their heart or invokes Allah (سبحانه وتعالى) while having a grudge against someone, then how can they be pardoned? Subhan Allah.
- In conclusion, for anyone who has been oppressed, make your goal Allah, believe in Him, and pardon the mistakes of others so

that you are pardoned in your journey to Allah (سبحانه وتعالى). Don't we want this? Of course.

- We want to continue in our path to Allah (سبحانه وتعالى) so we want to pardon others so that we are not held back. When our heart is sound then we can truly go forward in our journey to Allah (سبحانه وتعالى).

ANOTHER SUPPLICATION ON THE NIGHT OF DECREE

عن عائشة أمّها قالت لو علمتُ أيّ ليلةٍ ليلةُ القدرِ لكانَ أكثرُ دعائي فيها أن أسألَ اللهَ العفوَ والعافيةَ

'Aishah (May Allah be pleased with her) reported: if I had known which night is the Night of Decree then I would increase in asking Allah for pardoning and well-being.¹¹

- To be pardoned is:
 1. To have our Book of Records to be wiped and replaced with good deeds.
 2. To have our faults concealed. Sometimes we can be sensitive towards matters and we do not want these sensitivities to be exposed to others or for anyone to know our faults. With pardoning, we will be in the best picture in front of Allah (سبحانه وتعالى) and the people.

¹¹ As Silsalah As Saheeha 7/1011, Authenticated by Al Albani

- To be granted well-being is:
 1. To be granted soundness in our religion.
 2. To be protected from trials in our religion.
 3. To be granted well-being in our bodies so that Allah (سبحانه وتعالى) frees us from all diseases and sicknesses. We want all decrees that will grant us health.
 4. Allah (سبحانه وتعالى) will also protect us from the evil of people such as their envy, plotting and bad manners so that we are not affected in our way to Allah (سبحانه وتعالى).
- We all want the best decrees and Allah (سبحانه وتعالى) will change our decrees when we are pardoned.
- We want to always attach to Allah (سبحانه وتعالى), make Him our goal and have a sound heart towards others, and this is truly (لا إله إلا الله محمد رسول الله).
- May Allah (سبحانه وتعالى) grant this to all of our families, loved ones and all Muslims. May Allah (سبحانه وتعالى) grant everyone pardoning and well-being. Ameen.

○ ALLAH, YOU ARE MOST PARDONING, AND YOU LOVE TO PARDON; SO PARDON ME

○ ALLAH WE ASK FOR PARDONING AND WELL-BEING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LAST TEN NIGHTS SPECIAL AL 'AFUW IN THE QUR'AN

07 MAY 2021 | 25 RAMADAN 1442 | CLASS # 5

INTRODUCTION

BEST SUPPLICATION ON THE NIGHT OF DECREE

وعنها قالت: قلت: يا رسول الله أرأيت 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 (صلى الله عليه وسلم)! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He replied, "You should supplicate:

Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni
O Allah, You are Most Pardoning, and You love to pardon; so pardon me."¹²

¹² Riyadh As Saliheen, At Tirmidhi Book 8, Hadith 205

ANOTHER SUPPLICATION ON THE NIGHT OF DECREE

عن عائشة أنّها قالت لو عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ لَكَانَ أَكْثَرَ دَعَائِي فِيهَا أَنْ أَسْأَلَ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ

'Aishah (May Allah be pleased with her) reported: if I had known which night is the Night of Decree then I would increase in asking Allah for pardoning and well-being.¹³

SAY GOOD OR REMAIN SILENT

ومن كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت

...and he who believes in Allah and the Last Day, let him speak good or remain silent.¹⁴

- Anyone who believes in Allah (سبحانه وتعالى) and the Last Day then let him say good or remain silent. And whoever remains silent then he will be saved. Sometimes we go through situations where we are upset and angry, and if we do not have taqwa, then we will let words come out, and then regret what we did.
- Truly we need the mercy of Allah (سبحانه وتعالى). Sometimes out of ignorance or negligence, words will be said which can shake a mountain and then we realize, “why did I say that?”.

¹³ As Silsalah As Saheeha 7/1011, Authenticated by Al Albani

¹⁴ Riyadh As Saliheen, Al Bukhari and Muslim, Book 1, Hadith 26

- We all need the pardoning of Allah (سبحانه وتعالى) to overlook our mistakes and things which we unintentionally said, wrote or expressed.

SUPPLICATION TO BE GUIDED TO THE BEST MANNERS

اللَّهُمَّ اهْدِنِي لَأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَعْمَالِ وَسَيِّئَ الْأَخْلَاقِ

لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ

O Allah, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You.¹⁵

- We ask Allah (سبحانه وتعالى) to guide us to the best actions, words and deeds. Sometimes we say a word which might be suitable for one, but not for another. For example, we might say something to our children which is reasonable, but we cannot say it to our spouse.

¹⁵ Sunan an-Nasa'i 896

THE NAME OF ALLAH AL 'AFUW IN THE QUR'AN

SURAH AL MUJADILA

- The name of Allah Al 'Afuw is next mentioned in Surah Al Mujadila. The meaning of "mujadila" is argument and to know the truth about something important.
- We need the pardoning of Allah (سبحانه وتعالى) for saying words which can be so painful and not true.

SURAH AL MUJADILA 1 TO 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.

2

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِمَّنْ نَسَأْتِهِمْ مِمَّا هُنَّ أُمَّهَاتِهِمْ ۗ إِنَّ أُمَّهَاتِهِمْ إِلَّا اللَّائِي وَلَدَتْهُمْ ۗ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا ۗ وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِمَّنْ نَسَأْتِهِمْ مِمَّا هُنَّ أُمَّهَاتِهِمْ ۗ إِنَّ أُمَّهَاتِهِمْ إِلَّا اللَّائِي وَلَدَتْهُمْ ۗ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا ۗ وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ

Those among you who make their wives unlawful to them by (Dhihar الظهار) (i.e. by saying to them "You are like my mother's back,") they

cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving.

- A lady came to the Prophet (ﷺ) and she was speaking so quietly that even Aisha (may Allah be pleased with her) could not hear.
- Her husband was so angry with her, that he told her “you are like my mother”. So from the title of “wife”, he exchanged it to “mother”. This obviously is not true and it is so painful that it is not easy to “delete” this statement from the mind or the bad feelings that come with it.
- Sometimes someone tells us something so painful that we cannot face them. So the one who said it needs to repent by freeing a slave, or fasting for two months consecutively, or feeding sixty needy persons.
- Allah (سبحانه وتعالى) is the All-Knower, a word can be so painful that it is not easy to have a normal relation after it. So there are conditions for the pardoning, but surely Allah (سبحانه وتعالى) will pardon whoever fulfills the conditions and is truthful.
- A mother is a mother, a wife is a wife, a sister is a sister, a brother is a brother. So how can a wife be called a mother by the husband? Subhan Allah.
- This statement cannot just be skipped and be overlooked easily.

- How many times do we say hurtful words to our household and to the people? It is as if we are in a “drunken” state and then when we are back in our senses, we think “what did I say?”.
- Words can be like a sword, that's why we ask Allah (سبحانه وتعالى) to grant us taqwa and to make us balanced by His mercy.
- Such words will have an impact on the other person and it is not easy they will forget it, except if we ask Allah Al 'Afuw to pardon us.
- May Allah (سبحانه وتعالى) erase all hurtful words we said to the people from their minds and remove any impacts of bad feelings as a result of it. Only Allah Al 'Afuw can overlook the words, bad feelings and impacts of our wrongful words.
- If we said anything intentionally or unintentionally to the people, may Allah (سبحانه وتعالى) pardon us and may He erase the impact and bad feelings which anyone had due to our hurtful words.

O ALLAH, YOU ARE MOST PARDONING, AND YOU LOVE TO PARDON; SO PARDON ME

O ALLAH WE ASK FOR PARDONING AND WELL-BEING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LAST TEN NIGHTS SPECIAL ALLAH PARDONS IN THE QUR'AN

09 MAY 2021 | 26 RAMADAN 1442 | CLASS # 6

INTRODUCTION

- It is a great favor to have these nights and we need to deal with every night as if we do not know when is the Night of Decree. We cannot depend or rely on ourselves, but Allah (سبحانه وتعالى) can extract the best worships from us.
- In this life, we are still imperfect, we still make mistakes, we still have to deal with people; we cannot be impressed with what we are doing so we are in desperate need of Allah's pardoning.
- The Name of Allah Al 'Afuw is mentioned three times in Surah An Nisaa. From the impacts of Allah Al 'Afuw is He is the One Who makes our religion easy. If we cannot do our best then we should change our environment. We should not speak badly in public, and it is best to pardon anyone who wronged us because we want Allah (سبحانه وتعالى) to pardon us and change the decree for us.
- In the journey to (لا إله إلا الله), we want to travel light by forgiving and pardoning others.

- Sometimes there's a slip in the tongue, or sometimes we have no control over our tongue and say something we later regret. Only Allah (سبحانه وتعالى) can pardon us and only He can erase it from the minds of the people and from our mind as well.

BEST SUPPLICATION ON THE NIGHT OF DECREE

وعنها قالت: قلت: يا رسول الله أرأيت 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 (صلى الله عليه وسلم)! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He replied, "You should supplicate:

Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni

O Allah, You are Most Pardoning, and You love to pardon; so pardon me."¹⁶

- The beauty of this supplication is that it is all about Allah (سبحانه وتعالى). He is The All-Pardoning and He loves to pardon. When we ask Allah (سبحانه وتعالى) to pardon us then it means we also love to pardon because Allah (سبحانه وتعالى) loves to pardon.

¹⁶ Riyadh As Saliheen, At Tirmidhi Book 8, Hadith 205

- When we go to Allah (سبحانه وتعالى), we should not feel awkward asking Him to pardon us because He loves to pardon. We have a Lord like none other, He is the Best; He is Perfect and He has the Most Beautiful Names and Attributes. No one can benefit Him and no one can harm Him. Even if we have many sins and we come to Him, He will still pardon us.
- May Allah (سبحانه وتعالى) pardon us all because He loves to pardon. And when we are pardoned then we will have well-being. This means there is no harm and no side effects from the sins.

ANOTHER SUPPLICATION ON THE NIGHT OF DECREE

عن عائشة أنّها قالت لو عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ لَكَانَ أَكْثَرَ دَعَائِي فِيهَا أَنْ أَسْأَلَ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ

'Aishah (May Allah be pleased with her) reported: if I had known which night is the Night of Decree then I would increase in asking Allah for pardoning and well-being.¹⁷

- Sins whether it is shirk, disbelief, hypocrisy, pride, jealousy, hatred, stealing, drinking, adultery, all have a negative impact. And these impacts can come in the form of faults, weaknesses and bad manners.

¹⁷ As Silsalah As Saheeha 7/1011, Authenticated by Al Albani

THE ACTION OF ALLAH “TO PARDON” IN THE QUR’AN

SURAH ASH SHURA

SURAH ASH SHURA 25

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do.

- In this ayah we see the kindness and generosity of Allah (سبحانه) (وتعالى). People sin, mock and lie, but Allah (سبحانه وتعالى) still stretches His Hands to the people so they may repent.
- (وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ) (And it is He who accepts repentance from his servants): We do not need to go far from Allah (سبحانه وتعالى), but quit the sin and repent. And when we repent, we do not want to do it for anyone, but sincerely for Allah (سبحانه وتعالى).
- We know there is no pain in this life except as a result of our sins. The worst of all sins is shirk which is to associate with Allah (سبحانه وتعالى).
- We feel pain so that we quit the sin and return to Allah (سبحانه وتعالى), and He will be happy when we repent to Him.

- We all sin and that is not wrong, but it is important to be humble and return to Allah (سبحانه وتعالى).
- We repent to Allah (سبحانه وتعالى) from all types of sins, whether we know it or not. Allah (سبحانه وتعالى) will accept our repentance when we are slave to Him. We do not want to be proud, but we want to be humble and return only for His sake.
- Sins cause imbalance and the person will not be his best. Imagine someone has a severe disease, even if they are cured, they will still feel weak, they will feel pain or they will be depressed. Despite being cured, they are still not their best form.
- If this is the impact of bodily sickness, then what about shirk, disbelief, jealousy and arrogance? There are side-effects from the sins. So what do we need?
- (وَيَعْفُو عَنِ السَّيِّئَاتِ) (and pardons misdeeds,): After we repent, we ask Allah (سبحانه وتعالى) to pardon us from any faults that can appear as a result of the sin. These effects can appear in our body, in our face, in our mood, in the well-being of our families and in our surroundings.
- When this person repents and is pardoned then they will be honored, they will be more beautiful, Allah (سبحانه وتعالى) will love them, draw them close to Him, and He will bring anything that is a coolness of eyes to them.

- When this person is pardoned, then their deeds will be corrected, their health will be better, and their manners will be reformed, but what is need? To repent from the major sins and to be pardoned from all of the evil consequences of our sins. The minor sins also disturb us and bring down the quality of our life.
- (وَيَعْلَمُ مَا تَفْعَلُونَ) (and He knows what you do.): Allah (سبحانه وتعالى) knows our intentions when we repent, so we want to repent purely for Allah (سبحانه وتعالى), but Who will respond to this?

SURAH ASH SHURA 26

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ

And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment.

- The one who believes and does righteous good deeds. Allah (سبحانه وتعالى) will not only accept their repentance and pardon them, but He will increase them from His favors.
- We ask Allah (سبحانه وتعالى) to pardon all of whom we know and do not know, and when we ask Allah (سبحانه وتعالى) to pardon others, then we are rewarded for it as well.

- Truly we love Allah (سبحانه وتعالى) and the way He deals with us. There is no one like Him.

O ALLAH, YOU ARE MOST PARDONING, AND YOU LOVE TO
PARDON; SO PARDON US

O ALLAH WE ASK FOR PARDONING AND WELL-BEING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LAST TEN NIGHTS SPECIAL ALLAH PARDONS IN THE QUR'AN

10 MAY 2021 | 27 RAMADAN 1442 | CLASS #7

INTRODUCTION

BEST SUPPLICATION ON THE NIGHT OF DECREE

وعنها قالت: قلت: يا رسول الله أرأيت إن علمت أي ليلة القدر ما أقول فيها؟ قال: "قولي: اللهم إنك

عفوتحب العفو فاعفُ عني"

'Aishah (May Allah be pleased with her) reported: I asked: "O Messenger of Allah (صلى الله عليه وسلم)! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He replied, "You should supplicate:

Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni

O Allah, You are Most Pardoning, and You love to pardon; so pardon me."¹⁸

- The month of Ramadan is the best training for taqwa and taqwa is one of the reasons most people enter paradise.

¹⁸ Riyadh As Saliheen, At Tirmidhi Book 8, Hadith 205

- Allah (سبحانه وتعالى) made the environment in Ramadan easy to worship Him. The doors of paradise are open, the doors of the fire are closed, a caller calls to the seekers of good to come forward and for the seeker of evil to abstain. Allah (سبحانه وتعالى) redeems people from the fire every night, and there is the Night of Decree which is better than a thousand months.
- Taqwa is what makes us beautiful in front of Allah (سبحانه وتعالى) and the people. It is the best gown to cover our sins and faults. We want to have taqwa in our worship and obedience towards Allah (سبحانه وتعالى) and to have taqwa with the people.

SUPPLICATION FOR TAQWA

اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها

O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend.¹⁹

¹⁹ Riyadh As Saliheen, Muslim, Book 17, Hadith 1479

THE ACTION OF ALLAH “TO PARDON” IN THE QUR’AN

SURAH ASH SHURA

- Surah Ash Shura is about the importance of unity among the Muslim society. It is important to take the advice of one another, but when someone gives their opinion, it does not mean it must be implemented because everything needs to be taken back to Allah (سبحانه وتعالى). However, what can cause differences and gaps between the people? Sins.
- It is important to repent from our sins and when Allah (سبحانه وتعالى) accepts our repentance, then He will pardon us from the impacts of our sins such as revealing our faults, sensitivities and weaknesses which can cause disturbance.

SURAH ASH SHURA 30

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ

And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.

- Sometimes we face afflictions as such sicknesses, loss of souls and loss of wealth. This calamity can affect us and we ask Allah (سبحانه) to always grant us a good life from health, wealth,

knowledge, faith, righteous good deeds, good communication and good connections with others.

- If we believe and do righteous good deeds then our quality of life will surely be the best. However, sometimes a calamity will strike, why?
- (وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ) (And whatever strikes you of disaster): as we are in this life, everyone is doing something, whether they are doing good or evil.
- (مُصِيبَةٍ): means something that comes close to the person and strikes them. This calamity or affliction can be in our body from diseases, or our money being stolen or lost, or something happens to our children from sickness, loss, or anything which is dear to us. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- We should not blame the people and say, "it is because of so and so or because of this medicine".
- (فَبِمَا كَسَبَتْ أَيْدِيكُمْ) (- it is for what your hands have earned;): when we are afflicted with a calamity, it is because of what we earned with our hands from sins, such as shirk, disbelief, hypocrisy, oppression and injustice. When someone is unjust especially when doing it intentionally, then something will strike what is dear to him and he will feel it.
- (وَيَعْفُو عَنْ كَثِيرٍ) (but He pardons much.): this person may be committing so many other sins, but Allah (سبحانه وتعالى) pardons them. But when

a calamity strikes us, then there is a sin which requires repentance or we did not do our best in our duties and worships.

- Allah (سبحانه وتعالى) loves to pardon and if there was no pardoning then we will be afflicted with calamities for every sin we commit. But when something strikes us then it means there is something that fundamentally needs to change. We beg Allah (سبحانه وتعالى) to forgive and pardon us because we cannot handle being afflicted with calamities.
- Sins are ugly and they have evil consequences; however, we should never give up or lose hope because Allah (سبحانه وتعالى) pardons.
- When there is a calamity then it creates gap in a society because a person needs to attend to it and becomes occupied with the calamity. But when we repent to Allah (سبحانه وتعالى) and ask Him to pardon us then we will have a good life and there will be no gaps between others.
- In the previous class, Allah (سبحانه وتعالى) pardons the one who repented, but there are disturbances as a result of the impact of sins which Allah (سبحانه وتعالى) pardons, but this ayah is about the one who did not repent and out of the mercy of Allah (سبحانه وتعالى), a calamity strikes him so that he returns to Allah (سبحانه وتعالى).

- We ask Allah (سبحانه وتعالى) to make always repent to Him and to always pardon us because we do not want to face any calamities. We ask Allah (سبحانه وتعالى) to pardon us and grant us a good life. Ameen.
- When we are pardoned, then the best decrees will be written for us. Sometimes we know we are doing wrong, but we ignore it; however, if we know about it and it comes to our attention then we should quickly repent. May Allah (سبحانه وتعالى) forgive all of our spouses, children, household and all our beloved ones and grant them all a good life. Ameen.

O ALLAH, YOU ARE MOST PARDONING, AND YOU LOVE TO PARDON; SO PARDON US

O ALLAH WE ASK FOR PARDONING AND WELL-BEING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LAST TEN NIGHTS SPECIAL ALLAH PARDONS IN THE QUR'AN

11 MAY 2021 | 28 RAMADAN 1442 | CLASS # 8

INTRODUCTION

BEST SUPPLICATION ON THE NIGHT OF DECREE

وعنها قالت: قلت: يا رسول الله أرأيت إن علمت أي ليلة القدر ما أقول فيها؟ قال: "قولي: اللهم إنك

عفوتحب العفو فاعفُ عني"

'Aishah (May Allah be pleased with her) reported: I asked: "O Messenger of Allah (صلى الله عليه وسلم)! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He replied, "You should supplicate:

Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni

O Allah, You are Most Pardoning, and You love to pardon; so pardon me."²⁰

²⁰ Riyadh As Saliheen, At Tirmidhi Book 8, Hadith 205

ANOTHER SUPPLICATION ON THE NIGHT OF DECREE

عن عائشة أنها قالت لو علمتُ أيَّ ليلةٍ ليلةُ القدرِ لكانَ أكثرُ دعائي فيها أن أسألَ اللهَ العفوَ والعافيةَ

'Aishah (May Allah be pleased with her) reported: if I had known which night is the Night of Decree then I would increase in asking Allah for pardoning and well-being.²¹

- We thank Allah (سبحانه وتعالى) for the month of Ramadan and are happy for the favors of Allah (سبحانه وتعالى). The more we know about pardoning, the more we should pardon others.
- The one with knowledge pardons the ignorant, the one who has the upper-hand pardons the one with the lower-hand.

THE ACTION OF ALLAH “TO PARDON” IN THE QUR’AN

SURAH ASH SHURA

- When we think of counsel, we think of gathering different people to brainstorm and giving their opinions. Each wants to give their point so that others follow it, and then another gives their point and wants others to follow it instead, and this just causes division and gaps.

²¹ As Silsalah As Saheeha 7/1011, Authenticated by Al Albani

- However, the main quality of those who should be brought in to seek counsel are those who pardon. The point of the counsel is to unite the people and not to divide them. A person wants to unite the people so they are established, and then there can be progression.
- People think a person should be someone who questions everything and does not overlook, but the pardoning of Allah (سبحانه وتعالى) is mentioned three times in Surah Ash Shura and this teaches us to pardon as well because there will be a good result and good decree. The more we pardon, the better our decrees will be.
- If a person just pinpoints at every small point then there will be no progression.
- So many decisions will be decreed in the Night of Decree – who will be born, married, die and so forth. And which Name of Allah (سبحانه وتعالى) is mentioned? Allah Al 'Afuw – The All-Pardoning.
- If the highlight of the Night of Decree is pardoning and the main quality when people decide something is pardoning because a person looks at the bigger picture.
- Something distinct in Surah Ash Shura is there are two ayat of severed letters, reminding us of the important of being united.

SURAH ASH SHURA 1 TO 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

حم

Ha, Meem.

2

عسق

'Ayn, Seen, Qaf.

- Previously we mentioned Allah (سبحانه وتعالى) always accepts the sincere repentance, but we need pardoning as a result of the impacts of our sins. And when a calamity strikes us then there are some sins which we did not repent from and need to go back and repent.
- And now we will look at the third place where the pardoning of Allah (سبحانه وتعالى) is mentioned.

SURAH ASH SHURA 32 TO 35

32

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ

And of His signs are the ships in the sea, like mountains.

33

إِنْ يَشَاءُ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.

34

أَوْ يُوقِعَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ

Or He could destroy them for what they earned; but He pardons much.

35

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّحِيصٍ

And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape.

- Whether we have a ship, plane, car, laptop, phone, wi-fi or anything made by us, it is from ayat Allah (سبحانه وتعالى) to make it move or not, to make it work or not work.
- Allah (سبحانه وتعالى) can make the winds still so the ships cannot move. We might think the engine is not working, or the phone is frozen, or the wifi signal is off.
- When something is not working for us then we can have feelings of fear, but this fear needs to quickly change to two worships.
- First to be patient, and the word (صَبَّارٍ) includes all types of patience. So we should not complain about this decree.

- And when it works, when the ship moves again, when the signal returns, then we need to be very grateful (شُكُورٍ).
- So when any equipment, devices or machines do not work for us, then we should be patient when it's not working and grateful when it works.
- But the one who will not benefit from these ayat is the one who complains and is ungrateful thinking it is just a machine and does not connect to the signs of Allah (سبحانه وتعالى).
- (أَوْ يُؤَيِّبُهُنَّ بِمَا كَسَبُوا) (Or He could destroy them for what they earned;): Or Allah (سبحانه وتعالى) is able to make the ships or machines to be destroyed as a result of the sins of the people. We ask Allah (سبحانه وتعالى) for the pardoning. Ameen.
- (وَيَعْفُ عَنْ كَثِيرٍ) (but He pardons much.): however, the majority of times Allah (سبحانه وتعالى) pardons and overlooks the sins of the people. He saves them from drowning, from sinking and so forth.
- Allah (سبحانه وتعالى) is The Most Able and He is The Most Powerful, He can make us sink or destroyed any time we sin, but the pardoning of Allah (سبحانه وتعالى) is greater.

MAY ALLAH DECREE THE BEST DECREES FOR US, OUR FAMILIES,
PARENTS AND ALL OUR LOVED ONES.

O ALLAH, YOU ARE MOST PARDONING, AND YOU LOVE TO
PARDON; SO PARDON US

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LAST TEN NIGHTS SPECIAL ALLAH PARDONS IN THE QUR'AN

12 MAY 2021 | 29 RAMADAN 1442 | CLASS #9

INTRODUCTION

- Tonight is the last night of Ramadan and we appreciate all the feelings and mercy Allah (سبحانه وتعالى) has bestowed upon us.
- During Ramadan, we learned about the Slaves of the Most Merciful and the Best Supplication on the Night of Decree. We pondered through the Qur'an the Name of Allah Al 'Afuw – The All-Pardoning and His action of pardoning. Allah (سبحانه وتعالى) nurtures the believers that He overlooks and pardons our shortcomings and sins.
- A beautiful life is for those who believe and perform righteous good deeds. Then we will see the beauty of everything around us. However, we want Allah (سبحانه وتعالى) to always pardon us and decree the best decrees for us.
- Now we will see the description of the believers who went through nurturing.

THE ACTION OF ALLAH “TO PARDON” IN THE QUR’AN

SURAH ASH SHURA

- The nurturing of the believer is divine because it is from Allah (سبحانه وتعالى) so they benefit from all the ayat which He brings to them.
- They are balanced in their reactions. They do not over-react with what they see, but they see everything as ayat to see the power, mercy and ability of Allah (سبحانه وتعالى). They are not people who take revenge, are rebellious or cause confusion or problems.
- When we are in a community, it is important to be balanced in our reactions. And now we will look at the many beautiful descriptions of the believers in these ayat.

SURAH ASH SHURA 36 TO 43

36

فَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely

37

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

And those who avoid the major sins and immoralities, and when they are angry, they forgive,

38

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.

39

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ

And those who, when tyranny strikes them, they defend themselves,

40

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah.

Indeed, He does not like wrongdoers.

41

وَلَنْ يَنْتَصِرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ

And whoever avenges himself after having been wronged - those have not upon them any cause [for blame].

42

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.

43

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنَ عَزْمِ الْأُمُورِ

And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.

- The believers know the value of the duniya so they are not over-excited about it or sad over it. If the duniya had value with Allah (سبحانه وتعالى) then He would not give even water to the disbeliever.
- However, what is with Allah (سبحانه وتعالى) is the best and ever-remaining. We ask Allah (سبحانه وتعالى) to not make the duniya our greatest concern or the peak of our knowledge. Ameen. We want the hereafter to be our concern.

QUALITIES OF THE BELIEVERS

1. THEY BELIEVE

- Those who believe in Allah (سبحانه وتعالى) then their concern is not the duniya, but they use everything in the duniya as ayat to be

patient and grateful. May Allah (سبحانه وتعالى) make us true believers. Ameen.

2. RELY ON ALLAH

- They do not rely on themselves for benefit or to be protected from harm, but they rely on Allah (سبحانه وتعالى). This morning we spoke of (تطير) – those who rely on superstitions to make decisions. This shows lack of reliance in Allah (سبحانه وتعالى).
- Those who rely on Allah (سبحانه وتعالى) are those who enter paradise with no account. They believe in Allah (سبحانه وتعالى) and His Messenger (ﷺ); they are the truthful ones.
- They take the means, but they do not trust it, they only trust Allah (سبحانه وتعالى).

3. AVOID MAJOR SINS

- They avoid the major sins from shirk, disbelief, hypocrisy, zina and anything related to it. When we avoid the major sins then Allah (سبحانه وتعالى) will protect us from the minor sins.
- Forbearing

4. FORGIVE WHEN ANGRY

- The more a believer believes in Allah (سبحانه وتعالى), the less they will be bold and quick to get angry. They go through situations and people who make them angry, but they forgive and are forbearing. This is truly a lofty character. Being well-mannered is not about when everyone is polite, but when someone pushes our buttons and we are still forgiving.
- These qualities are inspirational and when we apply them then truly our decrees will change for the better and we will have a good quality life. A good quality life is not about having a house, garden or car, but about having beautiful qualities with reliance in Allah (سبحانه وتعالى), avoiding major sins and being forgiving to others.

5. RESPOND TO THEIR LORD

- They know that everything that comes to them is nurturing from their Lord. Whether it is blessings, decrees or commands, it is all nurturing. They do not associate it with people. Their goal is the pleasure of Allah (سبحانه وتعالى) and to reach to paradise so that they can be near to Allah (سبحانه وتعالى).
- We always want Allah (سبحانه وتعالى) to be our Beloved and our Loving Companion, and the best thing is to feel the love of Allah

(سبحانه وتعالى). The closer we come to Allah (سبحانه وتعالى), the closer He will come to us.

6. ESTABLISH THE PRAYER

- May Allah (سبحانه وتعالى) make us among those who establish the prayer.

SURAH IBRAHIM 40

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.

- In Ramadan, by Allah's favor, we prayed the obligations, voluntary, taraweeh, tahajjud and qiyam. The prayer is our connection to Allah (سبحانه وتعالى). And we want to focus on our obligations and then the voluntary prayers such as those connected to the prayer (rawatib), dhuha prayer and the night prayer.

7. CONSULT AMONG THEMSELVES

- All their matters, whether it is for their life or deen, is not decided on their own. They do not just say, "I only decide and everyone else follows". They do not dominate or say, "listen to my opinion".

Seeking counsel connects the people together by taking it back to Allah (سبحانه وتعالى).

- It is not because they need advice, they gather together, connect to each other, love each other and know their mind is complete when they are together.
- Shura (seeking counsel) is a branch of the unity of society and connection of the people. It shows we need each other. When there is consultation between each other then there will be blessings.
- The people in the shura are those who got nurtured together and see ayat Allah (سبحانه وتعالى). It is not about bringing someone who is always going against and challenging.

8. SPEND FROM WHAT ALLAH HAS PROVIDED THEM

- And they spend from what they have. And they consult one another.

THEIR QUALITIES WHEN ATTACKED BY THE ENEMY

- It is Sunnat Allah (سبحانه وتعالى) that there will always be an enemy that will attack and fight the truth.

- When (الْبَغْيُ) – transgression from the enemy strikes them, what happens? They will have victory because of their belief and reliance in Allah (سبحانه وتعالى), forgiving others, not falling into major sins, establishing the prayer, loving one another and spending. How do they attain victory?
- When the enemy attacks them, then they can retaliate in exactly the same way. If the enemy says a word, then they can say the same word back, not more or less. A person does not want to go from being oppressed to oppressor as a result of over-retaliation.
- But what is the better option? If someone oppressed them and hurt them, then they pardon and reform. One does not pardon and break, or someone can overlook, but they just leave and let it be.
- To reform means to advise, correct the other party and say good words to them. Such people are very strong and these are the ones whom Allah (سبحانه وتعالى) will give them victory.
- When we pardon and reform, then our reward is with Allah (سبحانه وتعالى) and He will pardon us on the Day of Judgement. It is important to remember that we are dealing with Allah (سبحانه وتعالى) when things happen to us; we do not look at the people.
- When we pardon and try to correct then it can have a positive impact on the other party. There was a neighbor of the Prophet (ﷺ) who would place harm and dirt in the path of the Prophet (ﷺ). And every day he would remove it. One day he noticed there was no

dirt, so he went to check on this neighbor. And this neighbor ended up accepting Islam.

- True quality of life is about believing in Allah (سبحانه وتعالى), loving Him and taking all the nurturing because there is a hereafter.
- Allah (سبحانه وتعالى) hates the unjust and has forbidden injustice on Himself.
- Those who oppress the people are rebellious, exceed the boundaries, harm others and steal their money and will have a painful punishment.
- And again whoever is patient and forgives then these are the people of determination. These people are not thinking about their egos. They have lofty qualities because their concern is the pleasure of Allah (سبحانه وتعالى) and the hereafter.

THIS IS THE END OF THE SERIES. MAY ALLAH FORGIVE US AND
ACCEPT FROM EVERYONE. MAY ALLAH GRANT US THESE QUALITIES.

O ALLAH, YOU ARE MOST PARDONING, AND YOU LOVE TO
PARDON; SO PARDON US

O ALLAH WE ASK FOR PARDONING AND WELL-BEING

REFERENCES

1. تفسير الشيخ السعدي – TAFSEER SHEIKH AS SA'ADY



ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

THIS IS OPEN TO BOTH WOMEN AND MEN

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