





STATE OF THE WINNERS AFTER RAMADHAN


These notes are based on a previous course. 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

STATE OF THE WINNERS AFTER RAMADHAN

State of the Winners after Ramadhan

The State of the Winners after Ramadan

Day 1

Introduction

- We should thank Allah (سبحانه وتعالى) for having allowed us to enter Ramadan, fast it, and establish the night with qiyam, and to have completed Ramadan. This is a great blessing bestowed upon us and we thank Allah (سبحانه وتعالى) to have made it easy for us and we ask Him to accept from us. Ameen. We ask Allah (سبحانه وتعالى) not to make this Ramadan the last in our lives and to observe more Ramadans with increased faith and to make our days better than yesterday. Ameen.
- The month of Ramadan has elapsed, so let us account ourselves, weigh our deeds and reflect upon our state after Ramadan. Look at your state now compared to Ramadan. It's important to take

account of ourselves because this is the attitude of the believers. Umar bin Al Khattab (رضي الله عنه) said take account of yourselves now before you're taken account in the Day of Judgement. Today there is action with no accounts and tomorrow will be accounts with no action. Now we are in the abode of actions.

- The elapsing of Ramadan means part of our lives have passed, subhan Allah. Why? Because the human being is made of months and years. As one month and one year passes then part of our lives has passed. When the month of Ramadan has elapsed then it means part of our life has elapsed too. The believer considers these passing of the months and years as a reminder and insight for him. We were waiting for Ramadan to enter, and now we have not only bid farewell to Ramadan, but we're in mid0Shawwal, and in a month and a half, Dhul Hijjah will enter and we will have the best days in the world.
- The true believer thinks considerably about his life, just as Ramadan passed quickly, then our lives will pass quickly too. May Allah (سبحانه وتعالى) make our lives filled in goodness. Ameen. We need to know our lives will not come back again, so the believer will account himself and weigh his deeds.

Ramadan was like a market

- Ramadan was like a market; all of us entered this market and made trades with Allah (سبحانه وتعالى). Some come out as winners and some came out as losers. We will not talk about the losers; we're hoping to have come out as winners. This is thinking good and hoping good from Allah (سبحانه وتعالى).
- In the month of Ramadan, people were competing to do good deeds – some were reciting the Qur'an, some helping the poor, some praying – so everyone was busy with good deeds in the month of Ramadan. Whoever was muhsin in this month, then let him thank Allah (سبحانه وتعالى) for guiding him to do good deeds in the month of Ramadan, and whoever was sinning and has shortcomings, then let him not despair from the mercy of Allah (سبحانه وتعالى) and repent to Him. Verily Allah (سبحانه وتعالى) loves those who repent.
- We have gained many 'fruits' from fasting. We're coming out from profits which we want to use for the coming year.

First and greatest profit – Stronger relationship with Allah (سبحانه وتعالى)

- The greatest profit is our relationship with Allah (سبحانه وتعالى). Throughout the year we were occupied with the duniya, quick in doing our obligations, we were heedless or our heart was not present; we want to quickly finish our prayers – this is our state outside of Ramadan.

- But in Ramadan we're striving to do more, to do better, always thinking of doing good, helping people, etc. This leads to our relationship to strengthen with Allah (سبحانه وتعالى).
- You're pushing your weak body and it complies to standing for hours in prayer without complaining, doing longer sujood and ruku', subhan Allah. You have to wonder 'why am I like this in Ramadan and not the whole year?' 'Why do I find prayer and fasting voluntarily difficult now?' – Why? Because of our relationship with Allah (سبحانه وتعالى) strengthened in Ramadan.
- In Ramadan we became seers, we were blind before, but we saw Allah (سبحانه وتعالى) behind every good deed, we started to see the reward, we saw jannah, we saw the scale, we saw the delights. We started to see the facts in Ramadan.
- Our relationship with Allah (سبحانه وتعالى) includes: (1) direct worship to Allah (سبحانه وتعالى) (2) dealing with the people for Allah's sake

State of the winner in Ramadan:

1. They were trying their best to do good deeds, and if they feel they're slackening then they implore Allah (سبحانه وتعالى) to help them with the worship. They remember there is no might and power except with Allah (سبحانه وتعالى) (لا حول و لا قوة الا بالله).
2. Protecting himself from committing sins, whether backbiting, etc. They seek help from Allah (سبحانه وتعالى) to protect their heart, mind, and tongue from sins. If bad thoughts cross his mind, he'll be scared and seek refuge with Allah (سبحانه وتعالى).

3. You have to remind yourself of the rewards of Allah (سبحانه وتعالى) and keep yourself patient, and don't forget the reward of the patient ones. Whoever keeps himself patient then Allah (سبحانه وتعالى) will keep him patient.
 - If this was your state then in sha'a Allah receive glad tidings of a being a winner after Ramadan and you need to keep it afterwards. The believer will come out of Ramadan with full confidence and trust in Allah (سبحانه وتعالى) to come out like this. This is what we hope.
 - However there is one major sickness which weakens our relationship with Allah (سبحانه وتعالى) – heedlessness.

Heedlessness in brief

1. Excessive indulgence in worldly affairs.
2. Forgetting the akhira
3. Neglecting acts of worship / good deeds
 - If heedlessness comes to the heart then it will weaken his relationship with Allah (سبحانه وتعالى), his patience, tawakkul, and faith. It will make him to turn back after Ramadan. The winners after Ramadan will be cautious of heedlessness.
 - Focusing on the duniya doesn't mean you don't seek your livelihood, but don't let it be your concern and goal. We have to invoke Allah (سبحانه وتعالى) profusely to keep us firm, to not let us turn back and to keep away any means which will weakness us. It's important to beware of laziness as well.

Second Profit – Doing many good deeds

- Doing good deeds made us hate disobedience to Allah (سبحانه وتعالى). We hate to commit sins. Those who have weak faith see sins as a fly that you just waft away, but the winners see sins like a mountain above them.

Third Profit – Association with good people

- During Ramadan you're associating with good people during iftar, prayer, tarawih, so what's the effect? You want to stay in that companionship after Ramadan and you'll be afraid to accompany bad companions that will make you commit sins and diminish your faith.

Fourth Profit – Hating the sins

- The hearts of the believers hate sins and disobedience to Allah (سبحانه وتعالى). They will not let their hearts to love the sins. It's normal to commit sins because of our weakness as a human being, but our heart doesn't like it when we sin. We hate ourselves for having committed a sin – this is the state of the believer. He will not let his heart to be in a place of loving the sins. We want to make what Allah (سبحانه وتعالى) loves precede other beloved things.

Fifth Profit – Careful with our time

- In Ramadan we were careful with our time and we are keen to spending our time in good deeds. We don't have time to waste in vain talk or vain outings. Reflect over your state after Ramadan, what is the value of your time now? Are you saying, 'I'll fast tomorrow, I'll do this next week, etc' Hadith: (عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا) " قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ " (Narrated Ibn `Abbas (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, "There are two blessings which many people lose: (They are) Health and free time for doing good.") - Sahih al-Bukhari 6412
- The true winners after Ramadan will take care of their time and not waste it. They will spend their time as they were spending it in Ramadan in good things. This is an important sign – look at how you're spending your time.

Look at these profits – stronger relationship with Allah (سبحانه وتعالى), doing many good deeds, good companionship, hating the sins, and careful with your time – are you still keeping them and maintaining them? Look at yourself. Who loses the trade with Allah (سبحانه وتعالى)? The one whose the worldly life prevails and controls his heart. He hates, loves, disputes only for the duniya. We ask Allah (سبحانه وتعالى) for the well-being. Ameen. This is one of the greatest causes for falling into heedlessness. Allah (سبحانه وتعالى) tells us clearly who are the winners and losers in the Qur'an.

Causes of falling to heedlessness

Worldly life

Surah Fatir 5: (يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَكُم بِاللَّهِ الْغُرُورُ) (O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh)

- Allah (سبحانه وتعالى) promised us we will return to Him and this is true. Don't let the duniya deceive and tempt you. The duniya is very beautiful – it's enjoyable, alluring – it makes the person prefer his desires over what Allah (سبحانه وتعالى) loves. And don't let the great deceiver which is the shaitan to deceive you. Allah (سبحانه وتعالى) is Forgiving but He is also severe in punishment.
- Allah (سبحانه وتعالى) created us to have a relationship with Him. He didn't create us to run after the duniya. He created all that's in the duniya to be used to strengthen our relationship with Him and worship Him. He didn't create the duniya to be driven away from Him, subhan Allah. The wealth and children we're given is to draw closer to Allah (سبحانه وتعالى). The winner with Allah (سبحانه وتعالى) is not the one with abundant wealth and children, the winner with the Allah (سبحانه وتعالى) is the one whom Allah (سبحانه وتعالى) looks at his heart and his concern is the pleasure of Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) make us among them. Ameen.

Accompaniment of bad companions

Surah Al Furqan 28-29: (يَوَيْلَئِي لِيَتَّبِعِيَ لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا (٢٨) لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذٍ) (٢٩) ("Ah! Woe to me! Would that I had never taken so-and-so as a Khalil (an intimate friend)! (28) "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And Shaitân (Satan) is to man ever a deserter in the hour of need." (29))

- He will say, 'I wish I didn't take so and so as a close and beloved friend'. What did he do? He led me astray after the reminder came to me. After I was a believer, after I was a good person, I started to commit sins, to neglect Allah (سبحانه وتعالى), not do my prayers or recite Qur'an. What made you to change? The bad companions.
- Beware of whom you're accompanying because they will have an effect in your relationship with Allah (سبحانه وتعالى).

Ignorance about Allah (سبحانه وتعالى)

- The winners after Ramadan will try their best to acquire knowledge about Allah (سبحانه وتعالى) and to learn about Allah (سبحانه وتعالى) by His names and attributes from the Qur'an and Sunnah. When your knowledge is weak then it will for sure affect your relationship with Allah (سبحانه وتعالى).

Good deeds only in Ramadan

- Ramadan has finished but that doesn't mean good deeds have ended. People gather all their worships in Ramadan and then rest afterwards – this shouldn't be the case.

Surah Al Hijr 99: (وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ) (And worship your Lord until there comes unto you the certainty (i.e. death).)

- With the end of Ramadan, the worshipping doesn't end. There's no rest until the certainty comes which is death. You have to be worshipping Allah (سبحانه وتعالى) until the end of your life.

State of the winners

Surah Fussilat 30-32: (إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ (٣٠) نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُونَ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ (٣١) نُزُلًا مِّنْ عَفْوٍ رَّحِيمٍ (٣٢)) (Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! (30) "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. (31) "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." (32))

- They said our Rabb is Allah (سبحانه وتعالى) and they were steadfast. Being steadfast means:
 1. They continued in following the religion

2. Believed in the Oneness of Allah (سبحانه وتعالى)
 3. Worshipped Allah (سبحانه وتعالى) and no one else
 4. Perform all that Allah (سبحانه وتعالى) has ordained
 5. Abstain from all that Allah (سبحانه وتعالى) has forbidden
- If the believer remains in this state until death comes to him, what will happen?

Surah Al Ahqaf 13: (إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) (Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm (on the Islâmic Faith of Monotheism) on them shall be no fear, nor shall they grieve)

- There will be no grief or sadness upon him. At the time of death, what happens to him?
- The time of death is the severest time a human will go through. At that moment, angels will come down to him and the person is so scared because he knows now he will depart the duniya and he will face another life. He doesn't know what will happen to him. Therefore Allah (سبحانه وتعالى) as a reward to him will send angels of mercy to give him calmness in his heart and glad tidings at that moment – 'don't be afraid'.
- He will be given glad tidings of a delight, paradise and pleasure of his Rabb.
- You will find many of these people at the time of death smiling and this is the result of the glad tidings given to them from the angels. You see their faces in delight. We ask Allah (سبحانه وتعالى) of His great

favor. Ameen. This is the first result of being steady in your life – the angels will come, don't be afraid of the future and don't be sad of what you've left behind from your family and children. Allah (سبحانه وتعالى) will take care of them and guide them. This is the greatest congratulations the believers will receive, may Allah (سبحانه وتعالى) make us winners. Ameen.

- They will receive glad tidings of paradise. They will be told we were your awliya – your allies – in the duniya and akhira. The angels will be receiving them on the Day of Judgment, like delegates being carried forth to Allah (سبحانه وتعالى), subhan Allah. They were earnest and diligent in doing good deeds throughout their lives until the end, not only in the month of Ramadan. May Allah (سبحانه وتعالى) make us one of them. Ameen.

Fasting six days in Shawwal

- What is the indication of acceptance of any good deeds? Allah (سبحانه وتعالى) will open for you another good deed. For example you fed a needy person, after you did this, Allah (سبحانه وتعالى) opens for you another gate of goodness. This will continue one after the other which indicates the acceptance of your good deed which you've done.
- What is the indication of the acceptance of your fast, qiyam and tarawih in Ramadan? Allah (سبحانه وتعالى) will open for you to more good deeds and Allah (سبحانه وتعالى) will open for you to fast six days from Shawwal, subhan Allah.

- The believers will be hasty and keen to observe the six days of Ramadan. When one of the righteous predecessors was told some people their state declining after Ramadan though they were so diligent in Ramadan he said, 'worse are these people who know Allah (سبحانه وتعالى) only in the month of Ramadan'. Be rabaniyah and don't be ramadhaniyah (كوني ربانية و لا تكوني رمضانية) which means worship Allah (سبحانه وتعالى) all the months, don't worship Him only in Ramadan. Allah (سبحانه وتعالى) is the Lord of Ramadan and the Lord of all the months, subhan Allah.
- Allah (سبحانه وتعالى) enjoined the fasting of Shawwal upon us a voluntary after the obligation, similar to having the voluntary prayers after the obligatory prayers in order to rectify any shortcomings in your obligations. Hadith: (عَنْ أَبِي أَيُّوبَ، قَالَ قَالَ رَسُولُ اللَّهِ - (- مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ بِسِتِّ مِنْ شَوَّالٍ كَانَ كَصَوْمِ الدَّهْرِ (صلى الله عليه وسلم) (It was narrated from Abu Ayyub that the Messenger of Allah (صلى الله عليه وسلم) said: "Whoever fasts Ramadan then follows it with six days of Shawwal, it is as if he fasted for a lifetime.") – Sunan Ibn Majah Book 7, Hadith 1787
- Whoever fasts Shawwal then as if he fasted the whole lifetime, subhan Allah.

Important information before fasting six days in Shawwal

- First you need to fast and complete any missed days from Ramadan in Shawwal before you do the six days from Shawwal. Your missed days in Ramadan are an obligation, whereas Shawwal is a voluntary.
- If you have many missed days from Ramadan that you need to make up and you can't finish them and the six days of Shawwal in the month of Shawwal, then you can fast into the month of Dhul Qhuda.
- People are under the assumption that a person can fix his six days from Shawwal and then make up his obligatory anytime before the next Ramadan based on the hadith of Aisha (رضي الله عنها) that she made up her fasts in Sha'ban. This is a correct hadith, however it does not mention if she fasted the six days of Shawwal, so there is no contradiction. We shouldn't assume and there are no assumptions in the deen. Hadith: (أَنَّهُ سَمِعَ عَائِشَةَ، - رَضِيَ اللهُ عَنْهَا - تَقُولُ إِنْ كَانَ (لِيَكُونُ عَلَى الصَّوْمِ مِنْ رَمَضَانَ فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَهُ حَتَّى يَأْتِيَ شَعْبَانَ (Narrated 'Aishah: If I had some part of the fast of Ramadan to make up, I would not be able to atone for it except in Sha'ban.) - Sunan Abi Dawud 2399, Authenitcated by Al Albani as Sahih
- The hadith clearly states whoever fasts Ramadan and then follows it with six days from Shawwal. If you still have missed days from Ramadan, then you have not completed your Ramadan yet. Hadith: (عَنْ أَبِي أَيُّوبَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - " مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ (بِسِتِّ مِنْ شَوَّالٍ كَانَ كَصَوْمِ الدَّهْرِ

Messenger of Allah (صلى الله عليه وسلم) said: "Whoever fasts Ramadan then follows it with six days of Shawwal, it is as if he fasted for a lifetime." – Sunan Ibn Majah Book 7, Hadith 1787

- A person can have multiple intentions for a voluntary fast but not for an obligation. For example, tomorrow is Monday, 13th of Shawwal. If you have already completed your missed days from Ramadan, then you can have the intention as one of the days from Shawwal, fasting on a Monday, and one of the White Days. If you are fasting to make up a missed day from Ramadan then this is an obligation and its intention cannot be mixed with a voluntary.
- There is no need to seek permission from your husband to fast the missed days of your Ramadan obligations. However you do need to seek permission for the voluntary fasts, including the six days from Shawwal. If he says no, then you get two rewards –a reward for obeying your husband and a reward for having the intention to fast voluntarily – truly there is no one like Allah (سبحانه وتعالى).
- For the obligatory fast, you can make it up on a Friday on its own, but for the voluntary don't particularize Friday on its own.

Virtues of fasting the six days of Shawwal – Sheikh Abdulrazaq Al Badr (may Allah preserve him)

1. It's a way of showing gratitude to Allah (سبحانه وتعالى) for guiding us to fast the month of Ramadan. In order to thank Allah (سبحانه وتعالى) for guiding us to Ramadan we follow it with six days of Shawwal.
2. It's similar to a voluntary prayer after an obligatory prayer – it will rectify the deficiencies in our obligatory fast.
3. It's as if the person fasted his whole life, how? When we fast Ramadan then every deed is multiplied by 10, so fasting for 30 days is equal to 300 good deeds. This is equal to 10 months. And when you fast 6 days, then it's equal to 60 good deeds, which is a total of 360, this is a year. If this is your attitude every year to fast Ramadan and follow it with six days, then it as if you fasted your whole lifetime, subhan Allah.
4. Fasting these six days is an indication of Allah (سبحانه وتعالى) accepting your Ramadan and a sign of Allah's pleasure with you. May Allah (سبحانه وتعالى) accept our fasts and qiyam and make it easy for us. Ameen.
5. The state of the person after Ramadan should be better and more virtuous than he was before Ramadan. This is an indication of the acceptance of his fast, qiyam and good deeds by Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) accept our deeds, open more good deeds and help us on these deeds until the end. Ameen.

The State of the Winners after Ramadan

Introduction

- The main goal of Ramadan is to increase in piety/taqwa, but people become occupied with their fasting and praying, forgetting the main goal – we want to increase and maintain our faith which we earned in Ramadan.
- We are approaching a great season which is the ten days of Dhul Hijjah so we want to have commitment to do the good deeds and to be cautious of nullifiers of the good deeds. We don't want our faith to decrease after Ramadan.
- We will discuss how to protect our faith and good deeds from the nullifiers. It's foolish to perform good deeds and exert one's utmost to perfect the deeds and do them in abundance, and then take actions which will nullify the good deeds.
- Allah (سبحانه وتعالى) set an example in Surah An Nahl 92: (وَلَا تَكُونُوا كَالَّتِي) نَفَضَتْ غَرْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَلْنَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبُلُوكُمْ مَعَافِيَةٌ عَلَيْكُمْ لِطَبَاقِ الْأَيْمَانِ وَذِكْرِ الْأَلْوَامِ يَوْمَ تُغْلَبُ أُولَئِكَ هُمُ الْكَافِرُونَ (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. Allâh only tests you by this [i.e who obeys Allâh and fulfills Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ)
- Don't be like the woman who was knitting and then undoes the threads. Allah (سبحانه وتعالى) says after you've given a covenant and

taken an oath; don't break it. Don't be like this woman. In ayah 91, Allah (سبحانه وتعالى) says to fulfill the covenant with Allah (سبحانه وتعالى). Don't break your promises while Allah (سبحانه وتعالى) is the Witness over this covenant, subhan Allah. If you do this then this is exactly the same state of the woman who's knitting and then undoing it. (أَنْكَرْنَا) has two meanings, it can either mean to 'undo' and it means 'violation'. Don't violate what you've done. Allah (سبحانه وتعالى) warns the one who makes promises and breaks them is like this woman. There was a woman in Makkah who would knit and spin and would undo all she did on her own. This applies to every good deed generally speaking. After you perform a good deed and you perfect it, don't be like this woman by doing some action and then you nullify the reward of the deeds you have earned. You need to be careful of the nullifiers and corrupters of the deeds.

- We did many deeds in Ramadan and we hope Allah (سبحانه وتعالى) to accept these deeds. We need to maintain the deeds, safeguard the reward, and beware of the nullifiers of the good deeds.

Nullifier of deeds: Self-Conceit / Vanity (العجب)

- This is a major sin because it makes the person to be deceived with his deeds because he thinks good of himself. He doesn't know if Allah (سبحانه وتعالى) has accepted his deeds.
- When a person is amazed with his deeds then it makes him bold in committing sins because he thinks so highly of his deeds. Though he doesn't know if Allah (سبحانه وتعالى) has accepted his deeds or forgiven his sins.

Hadith: عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " سَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، فَإِنَّهُ لَا يُدْخِلُ أَحَدًا) (Narrated by Aisha (رضي الله عنها): The Prophet (صلى الله عليه وسلم) said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allah's Messenger (صلى الله عليه وسلم)?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me." - Sahih al-Bukhari 6467

- From the attribute of the true believers is when they do any good deeds, it's followed with fear in their hearts. Surah Al Mu'minoon 60: (وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ) (And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, have been accepted or not), because they are sure to return to their Lord (for reckoning).) – the state of the true believer is to have a trembling heart because they don't know if their good deeds are accepted or not. They know they will meet Allah (سبحانه وتعالى) one day, and

they don't know at that moment if their good deeds will be added to their scale of good deeds or not. They don't know if their deeds will be for them or against them which means Allah (سبحانه وتعالى) didn't accept it from them. Hadith: (أَنْ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَتْ) : (وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ) قَالَتْ عَائِشَةُ أَهُمْ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِفُونَ قَالَ " لَا يَا بِنْتَ الصِّدِّيقِ وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ (وَهُمْ يَخَافُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ أَوْلَئِكَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ (Narrated 'Abdur-Rahman bin [Sa'eed bin] Wahb - that is Al-Hamdani: that 'Aishah the wife of the Prophet (صلى الله عليه وسلم) said: "I asked about the Messenger of Allah (صلى الله عليه وسلم) about this Ayah: And those who give that which they give with their hearts full of fear... (23:60)" 'Aishah said: "Are they those who drink Khamr and steal?" He said: "No, O daughter of As-Siddiq. They are those who fast, perform Salat, give charity while they fear that their Lord will not accept it from them: It is these who hasten to do good deeds, and they are the foremost of them (23:61).") – At Tirmidhi Book 47, Hadith 3475 Whenever we do any good deed, we should be in a state of fear and hope. We hope from Allah (سبحانه وتعالى) to accept it from us and we fear our deed will not be accepted by Him.

Self-conceit/admiration appears in different forms:

- To admire one's intellect – when one sees himself as understanding more than others. This feeling is self-conceit.

- To feel conceit admiration to one's speech when he's speaking and everyone is listening to him and is convinced, so he thinks he's a good speaker.
- To feel conceit towards the knowledge one has, to think you have and others don't.
- To admire one's courage, for example you're so courageous in many situations and people tell you, 'please come and speak', or 'please come and pray for us' so it makes them think they're pious.
- To admire one's house, car, beauty, etc.
- To admire one's position among the people
- To admire one's act of obedience and worship
- To admire what he's spending of good
- To be proud of worldly blessings which others don't have
- To have conceit towards one's lineage, nationality, tribe
- To be proud of abundant followers and supports. For example if you're a teacher and you have many people attending your class then it can become conceit when comparing
- To have conceit in the clothes one is wearing and taking care of her make-up

If you have any of these, then repent to Allah (سبحانه وتعالى) and ask Him to purify your heart. And remind yourself it's Allah (سبحانه وتعالى) Who granted you all religious and worldly blessing, so why have self-conceit? May Allah (سبحانه وتعالى) protect us. Ameen.

Nullifier of deeds: To transgress against Allah's limits while alone

- A person might be alone and he commits sins because no one is there. This action makes him nullify his good deeds of prayer, fasting and charity. Hadith: (عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ : " لَأَعْلَمَنَّ أَقْوَامًا) مِنْ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ جِبَالِ تِهَامَةَ بِيضًا فَيَجْعَلُهَا اللَّهُ عَزَّ وَجَلَّ هَبَاءً مَنْثُورًا " . قَالَ ثَوْبَانُ : يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا جَلِّهِمْ لَنَا أَنْ لَا نَكُونَ مِنْهُمْ وَنَحْنُ لَا نَعْلَمُ . قَالَ : " أَمَا إِنَّهُمْ إِخْوَانُكُمْ وَمِنْ جِلْدَتِكُمْ وَيَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ وَلَكِنَّهُمْ أَقْوَامٌ إِذَا خَلَوْا بِمَحَارِمِ اللَّهِ انْتَهَكُوهَا " (It was narrated from Thawban that the Prophet (صلى الله عليه وسلم) said: "I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihamah, but Allah will make them like scattered dust." Thawban said: "O Messenger of Allah, describe them to us and tell us more, so that we will not become of them unknowingly." He said: "They are your brothers and from your race, worshipping at night as you do, but they will be people who, when they are alone, transgress the sacred limits of Allah.") – Sunan Ibn Majah, Book 37, Hadith 4386
- Being alone can also mean while you're travelling so you're away from those who know thus you transgress Allah's limits.

Nullifier of deeds: To dishonor or disrespect the rights of the Muslims

- This means to transgress against their wealth, lives, to defame their honor, etc.

Hadith: (وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "أُتدرون من المفلس؟") قالوا : المفلس فينا من لا درهم له ولا متاع فقال: "إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا، وقذف هذا وأكل مال هذا، وسفك دم هذا، وضرب هذا، فيعطى هذا من حسناته، وهذا من

"حسناته، فإن فنيت حسناته قبل أن يقضي ما عليه، أخذ من خطاياهم فطرحته عليه، ثم طرح في النار (Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (صلى الله عليه وسلم) said, "Do you know who is the bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire".) – Riyadh As Saliheen, Muslim, Book 1, Hadith 218 We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

- The tongue is a blessing and at the same time it can be a means for destruction for us, we will discuss this in coming lectures in sha'a Allah. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- Our bad behavior with Muslims is a means of nullifying our good deeds.

Nullifier of deeds: Envy

Hadith: حَدَّثَهُ أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " دَبَّ إِلَيْكُمْ دَاءُ الْأَمَمِ قَبْلَكُمْ) (Az-Zubair bin Al-'Awwam narrated that the Prophet (صلى الله عليه وسلم) said: "The disease of the nations before you is creeping towards you: Envy and hatred, it is the Haliqah. I do not speak of what cuts the hair, but what severs the religion. By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the Salam among each other.") – At Tirmidhi Book 37, Hadith 2699

- There is no human free from envy, why? Because the good people hide it while the wicked people show it. Envy is there but in different degrees in the people so we need to purify our heart from this sickness.

Hadith: عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قِيلَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَيُّ النَّاسِ أَفْضَلُ قَالَ " كُلُّ) (It was narrated that 'Abdullah bin 'Amr said: "It was said to the Messenger of Allah (صلى الله عليه وسلم): 'Which of the people is best?' He said: 'Everyone who is pure of heart and sincere in speech.' They said: 'Sincere in speech, we know what this is, but what is pure of heart?' He said: 'It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.'") – Sunan Ibn Majah Book 37, Hadith 4356 May Allah (سبحانه وتعالى) grant us this heart. Ameen.

- Envy has great effect on the people as a whole and individually. It consumes the good deeds, as fire consumes the wood.

Hadith: (أَنْ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِحِزْيَتِهَا وَكَانَ) النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هُوَ صَالِحُ أَهْلِ الْبَحْرَيْنِ وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافُوا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَمَّا صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - انصرفت فَنَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جِئِن رَأَهُمْ ثُمَّ قَالَ " أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ " . قَالُوا أَجَلُ يَا رَسُولَ اللَّهِ . قَالَ " أَبَشِّرُوا وَأَمَلُوا مَا يَسُرُّكُمْ فَوَاللَّهِ مَا الْفَقْرَ أَحْسَى عَلَيْكُمْ وَلَكِنِّي أَحْسَى عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا فَتُهْلِكُكُمْ كَمَا أَهْلَكْتُهُمْ) (It was narrated from 'Amr bin 'Awf, who was an ally of Banu 'Amir bin Lu'ai and was present at (the battle of) Badr with the Messenger of Allah (صلى الله عليه وسلم), that the Messenger of Allah (صلى الله عليه وسلم) sent 'Ubaidah bin Jarrah to Bahrain to collect the Jizyah, and the Prophet (صلى الله عليه وسلم) had made a treaty with the people of Bahrain, and he appointed as their governor 'Ala' bin Hadrami. Abu 'Ubaidah came with the wealth from Bahrain and the Ansar heard that Abu 'Ubaidah had come, so they attended the Fajr prayer with the Messenger of Allah (صلى الله عليه وسلم). When the Messenger of Allah (صلى الله عليه وسلم) had prayed, he went away, so they intercepted him. The Messenger of Allah (صلى الله عليه وسلم) smiled when he saw them, then he said: 'I think you have heard that Abu 'Ubaidah has brought something from Bahrain?' They said: 'Yes, O Messenger of Allah.' He said: 'Be of good cheer and hope for that which will make you happy. By Allah, I do not fear poverty for you, rather I fear that you will enjoy ease and plenty like those who came before you,

(أَللَّهُ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا) (And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and **ask Allâh of His Bounty**. Surely, Allâh is Ever All-Knower of everything) – Ask Allah (سبحانه وتعالى) of His bounty, you should do this because we're commanded to it.

- Allah (سبحانه وتعالى) knows what to give us and what's good for us and what's good for others.

What causes envy in the heart?

1. Hatred: whenever you hate someone, and Allah (سبحانه وتعالى) gives them a blessing, then it makes you envious.
2. The envier despises the envied person and looks down on him. If Allah (سبحانه وتعالى) gives this person, he's envious.
3. Because of his weak faith, he doesn't accept the decree of Allah (سبحانه وتعالى), so he feels envy if one is given and not himself.
4. Love and attachment to the duniya. The love of this world is making him covet worldly things. He has love of leadership, fame, and eminence. He wants to be known and famous. When Allah (سبحانه وتعالى) gives others any good, he wishes Allah (سبحانه وتعالى) doesn't give others but himself.
5. Arrogance is a serious sickness and sin. The meaning of arrogance as the Prophet (صلى الله عليه وسلم) told us is looking down upon others and to reject the truth. What makes a person to reject the truth? He's admiring his mind and self. He thinks highly of himself and looks

down on others. He magnifies himself and thinks the truth needs to come through him and not someone else. This is a sickness in the heart.

What will be the impact of envy?

- It affects the person himself by nullifying his deeds, decreasing his faith and Allah's wrath upon the person. It's not possible to have complete faith and envy in the heart of the believer.
- Upon the people causing hatred and separation amongst them. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

What is the remedy for envy?

1. Whenever Allah (سبحانه وتعالى) grants you something good or blessings, what should you have in your heart? You should immediately wish that Allah (سبحانه وتعالى) gives it to others, subhan Allah. When you're given something, do you wish at the same time for others? When Ibn 'Abbas (رضي الله عنه) understood a verse from the Qur'an, he will immediately wish his other brothers understand as well, subhan Allah.
2. And a higher grade than this is to wish for your sister to know and be even better than you, subhan Allah. This is the opposite to arrogance, envy, and self-conceit – this is something you have to work very hard at. Hadith: (عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يُؤْمِنُ أَحَدُكُمْ) (Narrated Anas (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, "None of you will have faith till he wishes for his

(Muslim) brother what he likes for himself.") - Sahih al-Bukhari 13 – so you will not have complete faith until you can truly love for others what you love for yourself. A person should not be pleased with lower level of faith, if you want higher level of faith and you know this is one of the means then it should encourage you to wish for the good for other others and to be better than you. Envy takes away from your faith, and in order to maintain your faith you need to get rid of envy, and this is to wish better for others. May Allah (سبحانه وتعالى) help us to attain complete faith. Ameen.

3. Accept the decree of Allah (سبحانه وتعالى) because He's the One Who gives and withholds to whomever He wills. Whoever is pleased with whatever Allah (سبحانه وتعالى) has granted him then Allah (سبحانه وتعالى) will be pleased with him. Imagine what kind of life you will have if Allah (سبحانه وتعالى) is pleased with you? A good life.
4. Show patience against the whisper of the shaitan. The shaitan is reminding you, 'Allah (سبحانه وتعالى) gave her and not you'. You need to seek refuge in Allah (سبحانه وتعالى) immediately from the shaitan and seek forgiveness. The shaitan is making you envy your brothers and sisters.
5. Do good to the one you hate. You're good with everyone, you don't have a problem with anyone but one, and you don't know why? Whenever she does anything, you hate what she does and says. When Allah (سبحانه وتعالى) gives her something, you don't like it. And you don't feel good for having this feeling? What will make you overcome this feeling of envy towards this sister – do any good

for her. Give her a gift, make dua'a for her. Hadith: (عَنْ أَبِي ذَرٍّ، قَالَ قَالَ)
 لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا وَخَالِقِ النَّاسَ بِخُلُقِي
 (حَسَنٍ) (Abu Dharr said: "The Messenger of Allah said to me: 'Have
 Taqwa of Allah wherever you are, and follow an evil deed with a
 good one to wipe it out, and treat the people with good
 behavior.") – Jami` at-Tirmidhi 1987 / Surah Fussilat 34: (وَلَا تَسْتَوِي الْحَسَنَةُ)
 (وَلَا السَّيِّئَةُ أَدْفَعُ بِأَلْتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ
 and the evil deed cannot be equal. Repel (the evil) with one which
 is better (i.e. Allâh orders the faithful believers to be patient at the
 time of anger, and to excuse those who treat them badly), then
 verily! he, between whom and you there was enmity, (will become)
 as though he was a close friend)

6. To remember the true criterion of superiority with Allah (سبحانه وتعالى) is taqwa. Surah Al Hujurat 13: (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاتُمْ) (Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwa) Your concern shouldn't be what this one has; make your concern your taqwa and rank in paradise. Don't let your concern be this one has a husband and you don't, this one has children and you don't. Let your concern be the akhira.

- There is something similar to envy, but it's not envy which is al ghabta (الغبطة). Hadith: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ)
 آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ
 ") (Salim narrated from his father who said that the Messenger of Allah (صلى الله عليه وسلم) said: "There is to be no envy except for two: A man to whom Allah grants wealth and he spends from it during the

hours of the night and the hours of the day. And a man to whom Allah grants (memorization of) the Qur'an so he stands with it (in prayer) during the hours of the night and the hours of the day." - Jami` at-Tirmidhi 1936 You do not wish for the removal of the blessing, but you wish to be like them and do the same, and you will get rewarded the same as well.

- Envy exists in all ages, it's there from childhood until old age. It's there in the human. As a mother, tell your children and make them aware of it and that it nullifies the deed. Warn them and let them know otherwise they will grow up being envious and this is bad for them. For example, your child comes to you and says the teacher gave my friend a gift and didn't give me. Don't say this is a bad teacher, you should ask, 'why didn't you not like it when she gave her and not you?' You have to tell her this is envy. Tell them a believer loves for himself what he loves for others. Envy can lead to killing and plotting, as what happened to the sons of Adam (عليه السلام) and the brothers of Yusuf (عليه السلام). Envy together with arrogant were the first sins in which Allah (سبحانه وتعالى) was disobeyed.

The State of the Winners after Ramadan – Day 3

Introduction

- We are approaching a very important season which is the ten days of Dhul Hijjah and the Prophet (صلى الله عليه وسلم) said these are the best days in the world. You will not be able to perform good deeds in this period unless you have the faith to push you.
- In order to keep our strong relation with Allah (سبحانه وتعالى), we need to avoid the nullifiers of the deeds such as self-conceit, envy, committing sins in seclusion, etc.
- Today we will discuss an important matter which affects our faith to the extent it may decrease it or increase it and this is our tongue.
- The most effective means which affects the heart is the speech. Speech has an effect on the heart. If it's good speech then it will soften the heart. If the speech is evil then it will harden the heart. Sinful talk will make a cover over the heart that no matter how much you talk about Allah (سبحانه وتعالى) or the Day of Judgement, there is no effect on the heart. When you speak good then the heart is softened.
- Evil talk includes 'she said, he said' (قيل و قال) – it's talk that doesn't concern you or increase you in faith. It doesn't benefit it you in your deen or worldly affairs. Any speech that has no benefit will harden the heart. It will not increase the faith of the person.
- If you're depressed and sad, who will you look for? Will you look for someone to increase your depression or will you look for someone

who will speak good to you? Of course someone who will speak to you who will remind you of Allah's mercy and kindness. If you pass by a street or road and you see a plant or flower coming out from between the stones, then it should remind you how a plant so weak comes out of a strong and cemented road. This should show you that Allah (سبحانه وتعالى) will make a way out – you don't know how nor the people, but Allah (سبحانه وتعالى) knows. You didn't do anything except you speaking to the person and this has so much effect.

- Or someone tells you your sickness is chronic then it leaves you with no hope. You don't lose when you say anything good.
- Let's say you're at work and you go to offer the dhuhhr prayer and from morning to noon you indulged in good and evil talk. When you stand in the prayer, can you collect your heart? Hardly, except whom Allah (سبحانه وتعالى) has mercy. Even those at home who indulge in talk with their phone, etc, and when you reach your prayer, it all comes to distract you. Though you didn't do anything, but speech has an effect on your heart.
- What is the miracle of the Prophet (صلى الله عليه وسلم)? The Qur'an which is the speech of Allah (سبحانه وتعالى). If the Qur'an were to come down on a mountain then it would make it have khushu', it would split asunder. Many people listen to the speech of Allah (سبحانه وتعالى), and without understanding it they accept Islam. Speech is a powerful tool that can increase or decrease your faith.
- We hear more than what we see. Even when we see something, we need someone to explain what we see.

- Allah (سبحانه وتعالى) says in Surah Qaf 18: (مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ) (Not a word does he (or she) utter, but there is a watcher by him ready (to record it).) – no person speaks except there's an angel that's (راقب) – watchful and (عتيد) – he's ready to record it. (يلفظ) means to throw out, so when you speak you're either throwing out arrows of good or evil with your tongue, subhan Allah.

How to control our tongues?

- In Sahih Al Bukhari there is a chapter called 'The Prohibition of she said/he said'
- It is forbidden to speak in useless and vain talk and asking questions which will not increase you in faith. And the next chapter is called "Protection of the Tongue". The relation is to protect your tongue from he said/she said, asking too many questions, and to safeguard the reward of your deeds.

Hadith: عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ) وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ " (Narrated Abu Huraira (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, "Whoever believes in Allah and the Last Day should talk what is good or keep quiet, and whoever believes in Allah and the Last Day should not hurt (or insult) his neighbor; and whoever believes in Allah and the Last Day, should entertain his guest generously.") - Sahih al-Bukhari 6475

- What will make you protect your tongue? When you believe in Allah and the Last Day. So strengthen your belief in Allah (سبحانه وتعالى) and the Day when you will be recompensed for your deeds then this will make you protect your tongue. But if the faith weakens then the person will not mind to talk whenever he wants. He will just utter anything. If his faith is strong then he will say good or remain silent.
- When we utter a word – good or evil – the angel is ready to record it.

Surah Al Infitar 10-12: ((وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ (١٠) كِرَامًا كَاتِبِينَ (١١) يَعْلَمُونَ مَا تَفْعَلُونَ (١٢))
 (But verily, over you (are appointed angels in charge of mankind) to watch you , (10) Kirâman (Honourable) Kâtibîn writing down (your deeds), (11) They know all that you do. (12))

- The angels not only write down what you say, but they're writing down all that you're doing. So whoever believes with certainty and Last Day then it will make him protect his tongue.
- If you speak a good word or remain silent then it means you've protected your tongue. For women they especially have an issue with (ليصمت) to remain silent. And the lam in (ليصمت) is the lam for commanding, so we are commanded to remain silent and this is a worship.

Hadith: عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ يَضْمَنُ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا ((رضي الله عنه) (Narrated Sahl bin Sa`d): Allah's Messenger (صلى الله عليه وسلم) said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two

legs (i.e. his tongue and his private parts), I guarantee Paradise for him.") - Sahih al-Bukhari 6474

- Whoever protects his tongue which includes speaking vain talk, backbiting, gossiping, illegal talk, and protecting his mouth from eating unlawful food and drink, and protect his private parts from committing illegal sexual intercourse then paradise is guaranteed for him. Take the opposite, the one who doesn't protect his tongue and private parts then he will lose paradise. He will be purified until he can enter paradise.
- To guarantee means to protect and safeguard these two organs except in using them in what is right and is legislated by Allah (سبحانه وتعالى).
- Recall in the previous hadith, the guest mentioned is referring to a traveler who comes from another country and is staying in your house. The one who's in the country and wants to come as a guest then you can tell them to go back, but the one from another country, then you should entertain him. Hadith: (قَالَ سَمِعَ أُذُنَايَ، وَوَعَاةَ، قَلْبِي) النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ جَائِزَتُهُ ". قِيلَ مَا جَائِزَتُهُ قَالَ " يَوْمٌ وَلَيْلَةٌ، وَمَنْ كَانَ (يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لِيَسْكُتْ (Narrated Abu Shuraih Al-Khuza`i (رضي الله عنه): My ears heard and my heart grasped (the statement which) the Prophet (صلى الله عليه وسلم) said, "The period for keeping one's guest is three days (and don't forget) his reward." It was asked, "What is his reward?" He said, "In the first night and the day he should be given a high class quality of meals; and whoever believes in Allah and the Last Day, should

entertain his guest generously; and whoever believes in Allah and the Last Day should talk what is good (sense) or keep quiet.") - Sahih al-Bukhari 6476

- For the traveler guest:
 - It's obligatory upon us to serve him for a day and night.
 - Entertain him generously.
 - You should particularize him with special food and treatment.
 - And give him a valuable gift according to what you can handle
 - Protect him.
- This is considered honoring and entertaining your guest for a day and night. The first day and night is obligatory and second and third days are recommendable.
- The one who doesn't fear Allah (سبحانه وتعالى) and the Last Day and finds out a guest is coming over, then he will think of excuses and have a list of apologies. When the guest comes we should keep his secrets, not defame his honor, talk good about him, hold our tongue from complaining and bear his harm because it is a burden to entertain him. We have to take care of our tongue because the guest is usually different to you.
- And we should not harm our neighbors with our tongue if we believe in Allah (سبحانه وتعالى) and the Last Day.

Harm of not protecting our tongue

Hadith: (عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ (مِنْ رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَالًا، يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بَالًا مِنْ رِضْوَانِ اللَّهِ) (Narrated Abu Huraira (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward): a slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire.") - Sahih al-Bukhari 6478

- A person may be very close to paradise and the pleasure of Allah (سبحانه وتعالى) but he could say one word or one sentence and it will make him thrown into the hellfire. May Allah (سبحانه وتعالى) protect us. Ameen.
- Both of the two people uttered a word and both were unaware of what they said, but they differed with one saying good and the other saying evil. And Allah (سبحانه وتعالى) received one with pleasure and the other with displeasure.

So what should be our attitude?

1. Whenever we do any action or say something, we should be truthful and sincere. This means every action we do, we should be hoping for the reward from Allah (سبحانه وتعالى) and not the praise of the people. When the person removed the branch from the road,

was he aware his action would be received by Allah (سبحانه وتعالى) with forgiveness and admission to paradise? No. But he did it sincerely for Allah (سبحانه وتعالى). This means the one who did this means he knows he has a Lord Who is forgiving and appreciative. Even if you do an atom of good deeds, Allah (سبحانه وتعالى) will reward you for it. Allah (سبحانه وتعالى) forgives the shortcomings of our deeds and gives us the full reward.

2. When a person commits an evil, he should immediately repent to Allah (سبحانه وتعالى). He should not belittle any sin. The one who is truthful knows that Allah (سبحانه وتعالى) is merciful, but He is also severe in punishment. He will not say, 'so what if some hair is showing from my hijab, etc' – look at the One Whom you're disobeying, give Him His due estimate and magnificence, subhan Allah. If you do a good deed, you should not think it's great. You should see it as minor and Allah (سبحانه وتعالى) deserves more.
3. When we deal with Allah (سبحانه وتعالى), we cannot assure if He has accepted from us or forgiven us. I don't know if what I'm doing is accepted by Allah (سبحانه وتعالى). Usaid ibn Hudhay (رضي الله عنه) was reciting Surah Al Baqarah at night and his horse was tied next to him and his son Yahya was sleeping next to him. While he was reciting, the horse was getting startled so he stopped reciting and the horse was quiet. And he did this again. He was afraid for his son so he moved him away. He looked up and saw a cloud with lamps and didn't know what it was. Then he told the Prophet (صلى الله عليه وسلم) what happened, and he said they were angels that came

down to listen to your voice and recitation of the Qur'an. And had you remained reciting then the people would have seen them. Did Usaid (رضي الله عنه) expect his recitation would have this estimate with Allah (سبحانه وتعالى) that He would send angels to hear it? No. This is the state of the believers. They may utter actions or words and Allah (سبحانه وتعالى) recompenses them generously. Whenever we do good deeds, don't look at them as if they're abundant, but look at Who's sake you've done it? Are you seeking honor or fame with the people? Whenever you do a good deed, expect the reward from Allah (سبحانه وتعالى).

4. Look at our tongue and how much we criticize; we're not happy with anything. We're criticizing the blessings, actions and wisdom of Allah (سبحانه وتعالى), istaghfar Allah. Whenever Allah (سبحانه وتعالى) withholds something we want, we say why? Or if we're given something, we say 'I wish I had something else, or another color'. This is criticizing the wisdom of Allah (سبحانه وتعالى). He's the One Who gives the right amount, at the right time, at the right place to the right person, subhan Allah. Who are we to say this is the right time or not the right time for this? Subhan Allah. Do you think this is pleasing to Allah (سبحانه وتعالى)? How many times do we say this? May Allah (سبحانه وتعالى) forgive us. Ameen. For example a baby is born and we're criticizing his nose, ears, hair, etc – we're criticizing Allah's wisdom, actions and creation. If we have done this before then we should repent and start a new page with Allah (سبحانه وتعالى).

What are the steps to make our utterances pleasing to Allah (سبحانه وتعالى)?

1. Deep and careful consideration of what you will say. Think before you talk. Most of the time, whatever passes our mind we say it.
2. Fulfill the conditions required in order for the speech to be pleasing to Allah (سبحانه وتعالى). What are these conditions?
 - Good intention: a person may say a good word but behind it is an ill intention. He may be saying a good word to seek fame, showing-off, or to show the people he knows and they don't. All of this is a bad intention. A woman may attend a gathering of her in-laws and she tells her husband exactly what happened. She said the truth but her intention is to provoke him and say 'look, this is your family', subhan Allah. This is an ill intention. What she did is gossiping (النميمة) – she's saying the truth but causing enmity between others. One's intention should be seeking nearness, reward, and pleasure of Allah (سبحانه وتعالى).
 - To say it at the right time, right place and suitable to the people you're addressing. Maybe your words are good and your intention is good, but it's not the right time or the right people. For example, there might a gathering between colleagues and they're talking bad about their manager for wronging them. You might say we should enjoin the good and forbid munkar, but this is causing mischief by making the person and this is displeasing to Allah (سبحانه وتعالى). Even if it's a

hadith or Qur'an, you should say it at the right time. A person should not make others rebel. People can't take from the Qur'an and hadith to spread falsehood. When Ahmed bin Hanbal was placed in jail wrongfully, he told his students to not enjoin good and forbid munkar because it will cause greater fitna. If you don't know what you're going to say is good or not and you don't know if the effect of your speech will have a good effect or not, then you should keep quiet. For example, someone visits a sick person and instead of saying words of hope, he will say words that make him depressed and lose hope, then he should repent to Allah (سبحانه وتعالى).

- The speech should be verified and authenticated. You need to check it yourself. Don't send anything which you don't know. We're not allowed to say fictitious stories, even to children because it's lies. We should not spread rumors either. People should be careful about sending messages because even messages are a form of speech.

The State of the Winners after Ramadan – Day 4

Introduction

- Our tongue affects our faith and in the hadith whoever believes in Allah (سبحانه و تعالى) and the Last Day then he should say good or remain quiet. Hadith: (عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ) " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا، أَوْ لِيَصْمُتْ، " (Narrated Abu Huraira (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, "Whoever believes in Allah and the Last Day should talk what is good or keep quiet.") - Sahih al-Bukhari 6475
- If you believe in Allah's greatness, magnificence, recompense, and His seeing and hearing then it will help you to say good or to remain quiet. These two worships will not be practiced by the believer unless he believes in Allah (سبحانه و تعالى) and the Last Day.
- We are now in the month of Dhul Qu'da which is one of the sacred months. The four sacred months are Rajab, Dhul Qu'da, Dhul Hijjah, and Muharam. Don't wrong yourselves in these four months – meaning avoid committing sins as much as you can and do as many good deeds as you can. Whatever good deeds you do in these months – small or big – they will be doubled in reward. And the sins committed in these months are grievous in Allah's sight, meaning they're greater in punishment. We ask Allah (سبحانه و تعالى) for the well-being. Ameen.
- We need to be careful of our tongues – the tongue can take us to the hellfire or paradise. Hadith: (عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ

عليه وسلم قَالَ " إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُقِي لَهَا بَالًا، يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ " (Narrated Abu Huraira (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward): a slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire.") - Sahih al-Bukhari 6478

- The good word increases the faith and the bad word diminishes the faith.
- Before speaking a person should think. Whenever the nafs feels like talking then hold yourself. You should speak with a good intention, at the right place/right time/to the right people, and verify the information. If you fulfill these conditions then by the will of Allah (سبحانه و تعالی) your speech will be accepted.

How is remaining quiet an act of worship?

- You will hold yourself from talking regarding speech that is not good or beneficial, or you don't know what effect you will have on the people if you speak, so you stop yourself from speaking. Remaining quiet in these cases is a worship for which you will be rewarded.
- Remaining quiet is not only related to the tongue, but it is also related to our eyes, ears, and to ourselves, subhan Allah.

Eyes:

- For example, you see defaults of other people of doing something wrong, so you keep yourself quiet from speaking about it. Many times we see things and we comment, here we need to practice the act of worship of remaining quiet.
- Remaining quiet is not always recommended, for example, when you see mistakes done especially related to other people's rights then one should not remain quiet. For example to see someone stealing or treachery.
- If you see someone drinking alcohol, if you think advising her will make her respond then you should speak, but if you think whether you advise her or not is the same, then don't speak. You can't speak and advise every time you see people making a mistake. Some people are more affected through indirect speech than direct speech because of their ego. Not everyone can accept directly, subhan Allah.

- Sometimes you don't know if you should speak or not because it can make things worse. For example, you might go and speak to her mother and she might other reply back at you, defend her or cut her relation with her daughter, and you don't want to be a cause of cutting the relation between the people because this is a sin. Ask Allah (سبحانه و تعالی) for the guidance and pray istikhara to decide if you should speak or not.

Ears:

- Keeping silent from everything we hear. We need to hold back our talk from commenting. You may be in a gathering and you see a group of people, you shouldn't come up to them and say 'what are you talking about?' Sometimes a person might offend you and transgress against you, hold yourself from talking back because it can make the situation worse. Keep silent and don't reply because the situation can escalate.
- The worship of remaining silent is greater than saying good, subhan Allah. Few people remain silent except whom Allah (سبحانه و تعالی) has mercy on.
- There are people whose faith is so strong that they don't even speak asking for their rights, subhan Allah. This is not to say to not ask for your rights, but the for the who high in faith, she knows and trusts that Allah (سبحانه و تعالی) will give her her full rights one day, even if it's on the Day of Judgement.

- If you speak and ask for your rights, it can cause more fitna and trouble between the people, so it's better to avoid the fitna and ask Allah (سبحانه و تعالی).

Self:

- Keep ourselves silent: we think if our tongue is not speaking then as if we can think badly inside ourselves, this is not permissible. The self whispers good and bad, but most of the time it whispers bad and it's having a talk back and forth with the shaitan. The self whispers as stated in Surah Qaf 16: (وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ) (And indeed We have created man, and We know what his ownself whispers to him)
- We see someone quiet and think they're so nice but we don't know what's going on inside. First the shaitan looks at our weak points, he tries us to see how we react, when we react positively, then he will use these points to raise issues with us all the time. Whether the weak point is money, work, children, manager, etc. The shaitan is just casting and throwing thoughts. The whisper of the shaitan is either about worldly or religious matters.
- For example, a fire kindles in the house and alhamdulillah it's put off and the entire family and house is saved. The incident is done and has passed but the shaitan will come back and say 'what if the fire was not extinguished, what if my children died, what if I died?' And you'll be responding and if you don't stop the shaitan then he'll make you reach the extreme point where you're afraid

of riding a car, going in an elevator, until it becomes a sickness, a phobia, to the point of taking medication, subhan Allah. And this is just because of thoughts, subhan Allah. This accident happened and alhamdulillah you were saved, so you need to remind yourself of Allah's grace and mercy. The shaitan is taking this accident as a weapon against you and you're responding. All that the shaitan is suggesting didn't happen and will not happen, so why are you crying and sad? You have to remind yourself of Allah's mercy. You might be sleeping peacefully and the shaitan wakes you up in the middle of the night because of these thoughts. Ask Allah (سبحانه و) (تعالى) to help you to keep the voice of the shaitan silent. Seek refuge with Allah (سبحانه و تعالى) from the shaitan. And remember Allah (سبحانه و تعالى) is the Protector, and say just as He protected you in the past, He will protect you in the future. Fight back with talking back inside, don't surrender to the shaitan.

- Another example: Allah (سبحانه و تعالى) decrees that my daughter's marriage is not be successful, don't let the shaitan come and say to 'if I didn't let this man marry my daughter', or 'if I investigated more'. The word 'if' opens the door to the shaitan. Just say (قدر الله و) **Qaddara Allahu wa ma sha'a fa'ala (Allah has decreed and whatever He wills, He does).** Hadith: (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " وَلَا تَعْجِزْ فَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا . وَلَكِنْ قُلْ قَدَّرَ اللَّهُ - وَمَا شَاءَ فَعَلَ فَإِنَّ " لَوْ " تَفْتَحُ عَمَلَ الشَّيْطَانِ " (It was narrated that Abu Hurairah (رضي الله عنه) said: "The Messenger of Allah (صلى الله عليه وسلم) said: If anything befalls you, do not say, "if only I had done such and such"

rather say "Qaddara Allahu wa ma sha'a fa'ala (Allah has decreed and whatever He wills, He does)." For (saying) 'If' opens (the door) to the deeds of Satan." – Sunan Ibn Majah Book 1, Hadith 83

- Ibn Taymiyah may Allah have mercy on him said, 'man should not question the divine decree'. When any affliction befalls us, we should not question the decree of Allah (set), 'why did this happen to me? Why did Allah choose this for me?' We need to submit to Allah's decree and we need to be patient and satisfied because there is great wisdom to everything that's happening to us. We need to remember that Allah is All-Wise. When you have whispers then you can reply from the Qur'an and Sunnah because the shaitan likes to use your ignorance against you.

Surah At Taghabun 11: (مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ) (No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)], And Allâh is the All-Knower of everything)

- When an affliction befalls you, you didn't choose it, but Allah (سبحانه و تعالی) decreed it for you as a test. So what should you do? The answer is in the ayah. Whoever believes in Allah (سبحانه و تعالی), that He decrees, He's the All-Knower, All-Wise, what will be the result? Allah (سبحانه و تعالی) will guide his heart, meaning He will give him tranquility and satisfaction with Allah's decree. If you believe like

this then you will be patient with Allah's decree which is obligatory, and you will even be satisfied. To reach the level of loving the decree is a high level, we ask Allah (سبحانه و تعالی) of His great favor. Allah (سبحانه و تعالی) is pleased with those who are pleased with Him. How will your life be if Allah (سبحانه و تعالی) loves you and is pleased you? Your life will be delightful, it will be beautiful. May Allah (سبحانه و تعالی) make us pleased and make us true believers.

- Allah (سبحانه و تعالی) knows everything. He knows what suits you, how much to give you, and He knows how weak or strong your faith is and that's how much He will afflict you. He will give you exactly the amount you can bear. When you look into your problems, don't say 'I can't take it anymore or I'm tired' – Allah (سبحانه و تعالی) knows, just be patient and satisfied.

Surah Al Hadid 22: (مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ) (تَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ) (No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz), before We bring it into existence. Verily, that is easy for Allâh)

- Everything is already decreed and written in the Preserved Tablet and it's now happening, we are not responsible to what befalls us, but we're responsible for our actions. We either pass or fail with our reactions and actions. Sometimes we don't know what to do or say in times of calamities, then Allah (سبحانه و تعالی) will guide you what to do. Why is Allah (سبحانه و تعالی) afflicting us? The answer is in the next ayah.

Surah Al Hadid 23: (لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ) (فَخُورٍ) (In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters)

- Don't despair from Allah's mercy if you're afflicted and don't over rejoice if you get something you like because it's a test. So be moderate in your feelings.
- When you know this, then the shaitan has no way to come and whisper to your heart about the past or future.
- Another type of whisper of the shaitan is to make you fear the future, 'what will happen if I go back to my country wearing hijab? Or if my parents know I'm Muslim, or what will happen to my children?' – all of these thoughts are from the shaitan. We need to keep ourselves silent from the whispers of the shaitan. Our self wants to respond to the shaitan and if you don't stop it then it will make the person sick. We need to fight back these whispers by the belief in the decree. Allah (سبحانه و تعالی) is My Guardian and Protector – He will protect me. The shaitan whispers and says 'you'll die' then say 'you'll die too', subhan Allah. This is a battle with the shaitan until the end of our lives. We ask Allah (سبحانه و تعالی) for the good end. Ameen.
- Another example regarding religious matters. The shaitan comes to you during your wudhu and makes you think 'you didn't wash your hand, you didn't wash your feet, you need to repeat your wudhu' – don't listen to him. Or he comes in your prayer and says 'you

didn't say the Fatiha or you didn't recite it well' – don't respond. Allah (سبحانه و تعالی) is Ash Shakoor, He will accept your defective deeds. The shaitan will come and say at the end of the prayer, 'you didn't benefit from your prayer, you don't even know what you're saying'. So the shaitan makes you abandon the prayer, this especially happens to those who don't understand Arabic. He will tell them 'what's the point of praying when you don't understand.' He will say 'go learn Arabic first and then pray' – don't listen to him. The shaitan will even suggest good things, for example, there are two good deeds, but one is more virtuous than the other, so he will make you do the less virtuous deed.

- Keeping quiet is an act of worship which increases with faith. As one's faith increases, then his silence increases more. If you want to measure your faith then look at your speech. If you're speaking all the time – good and bad – without thinking, then you need to know there's something wrong with your faith. How much you can hold your tongue is measure of your faith.
- Talking is an affliction especially with women. Look at us when we want to explain something, we make a big story about it, rather we should be to the point. However when giving a lecture then you should make it clear.

Things to keep in mind:

1. We have to know that our speech is recorded, even our self-talk. Don't think Allah (سبحانه و تعالی) is unaware; He will tell the angels and they will write it for us or against us.
2. Talking too much leads to falling into more sins.
3. A person should take account of everything he says.
 - We have to seek nearness to Allah (سبحانه و تعالی) by these two acts of worship by saying good or remaining silent.
 - Sometimes we're in a gathering and we're judging people saying 'this one is hypocrite, this one is a liar, this one is showing-off'. Who are we to judge and accuse people? Subhan Allah. We even go into people's intentions saying 'I know what she means by saying that'. Bad thoughts and suspicion about the people are sins.
 - Excessive talk with the shaitan will lead to appearing on the tongue. When the heart is filled then it will show on the tongue or actions. A person might say 'I didn't mean it', but you meant it.
 - Sometimes a person might be going to class for some time and then when she goes back home she's not changing, the shaitan comes and says you're a hypocrite, you haven't changed, so he makes the person abandon the study circle. If you come to the study circles and you have the good intention to learn and change for the better then Allah (سبحانه و تعالی) appreciates it and it will happen over time, maybe one, two or three years. It doesn't happen in a day and night. The shaitan whispers to make them despair. And the shaitan whispers to the other extreme as well with false hopes. A

person is not praying or fasting and thinks he will go to paradise just because he's around 'good' people, subhan Allah.

- Don't despair of Allah's mercy because His mercy is so vast, alhamdulillah Allah (سبحانه و تعالی) guided us to be Muslims, and He will open more steps.
- As soon as yourself makes you look down upon others, then immediately stop yourself from thinking this way. If you feel you despair from Allah's mercy thinking there's no guidance, no job, etc then stop it. When these whispers come then stop yourself and be quiet.
- Another whisper from the shaitan is with mothers. As soon as the children leave home, the shaitan whispers and says 'you may never see them again' and she will start to cry, subhan Allah. We need to seek refuge with Allah (سبحانه و تعالی) and know He's our Protector, Guardian, Patron, and there is no one else who will dispose our affairs in the best way.
- When the whispers of the shaitan come say: **(لا حول و لا قوة الا بالله) (there is no turn of situation or strength except with Allah). And (حسبنا الله و نعم الوكيل) (Sufficient is Allah for us and He is the Best Wakil, Trustee).**
- If bad thoughts about people come to your mind then remember the honor of the people. We should not violate the honor of the people by defaming them, abusing them or looking down on them. We need to respect the honor of the people, especially if they're Muslims.

- We need to admonish ourselves and avoid talking to ourselves and know we're accountable.

Thinking bad about Allah (سبحانه و تعالی):

- We need to be careful of thinking bad about Allah (سبحانه و تعالی).

Surah Fussilat 23: (وَدَأَلِكُمْ لظَنُكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ) (And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!)

- They were thinking Allah (سبحانه و تعالی) is unaware of what they're talking inside their heart, of what their eyes and ears are committing. They thought their skin will not speak against them, though Allah (سبحانه و تعالی) is able to make everything speak against them. But because they thought badly about Allah (سبحانه و تعالی) then it made them enter the hellfire.
- Another bad thought is to think 'she won't be cured, she won't be guided, etc' – to despair of Allah's mercy. Negative thinking is from the shaitan, rather Allah (سبحانه و تعالی) wants us to think good about Him. Good thoughts about Allah (سبحانه و تعالی) are the characteristics of the believers, and bad thoughts about Allah (سبحانه و تعالی) are the characteristics of the polytheists and hypocrites.
- Every time you say good, every time you remain silent, every time you come to the lecture, Allah (سبحانه و تعالی) will increase you in faith. Every time you do good, Allah (سبحانه و تعالی) will increase you in faith.

And when you increase in faith then it will help you to hold your tongue.

The State of the Winners after Ramadan – Day 5

Introduction – Sacred Months

- Now we're in the great month of Dhul Qu'da, then Dhul Hijjah, then Muharam – which are all sacred months and great months in Allah's sight. As Muslims, we need to magnify the sacredness of these months. When a person honors these months then it shows his goodness and piety. Allah (سبحانه وتعالى) mentions in Surah Al Hajj 30: (ذَٰلِكَ وَمَنْ يُعِظِّمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۗ) (That and whoever honours the sacred things of Allâh, then that is better for him with his Lord) – it is important to honor what Allah (سبحانه وتعالى) honors, for example the rituals of hajj, fasting, salat, hijab – all of these are symbols of Islam which Allah (سبحانه وتعالى) has honored and we too need to honor. We need to magnify them, love them and act upon them. These are obligations which we have to perform with honor, not with heaviness.
- Allah (سبحانه وتعالى) says in Surah Al Hajj 32: (ذَٰلِكَ وَمَنْ يُعِظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ) (and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts) – Allah (سبحانه وتعالى) mentions successively the word (يعظم) which is to magnify. When you honor what Allah (سبحانه وتعالى) honors then it's a sign of piety. In the pre-

Islamic period, the Arabs were honoring these months by not fighting in these months. If this is the case of the people who are non Muslims honoring them, so as Muslims we should honor them even more, subhan Allah. Ask yourself how much you're honoring these months.

- One of the great indications of the recognition of the sacredness of these months is to abandon committing sins as much as you can. Allah (سبحانه وتعالى) says in Surah At Tawbah 36: (إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ) (Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred, that is the right religion, so wrong not yourselves therein) – don't wrong yourselves in these months by committing sins. Qatadah said committing sins in these months is very grievous.
- Another way of honoring these months is to perform abundant good deeds pleasing to Allah (سبحانه وتعالى). Ibn Rajab said if you fall into shortcomings in performing good deeds then at least abandon the sins to show Allah (سبحانه وتعالى) you're honoring these months.

Importance of belief in Allah (سبحانه وتعالى)

- Part of a hadith: (عَنْ أَبِي ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ (أَفْضَلُ، قَالَ " إِيْمَانُ بِاللَّهِ، (Narrated Abu Dhar (رضي الله عنه): I asked the Prophet (صلى الله عليه وسلم), "What is the best deed?" He replied, "To believe in Allah) - Sahih al-Bukhari 2518 We hope to draw closer to Allah (سبحانه وتعالى) by increasing our belief in Allah (سبحانه وتعالى).
- You might ask why is belief in Allah (سبحانه وتعالى) important? We're in dire need to strengthen our belief in Allah (سبحانه وتعالى). You might say 'I believe in Allah (سبحانه وتعالى)' but if this was the case then you would have power over the shaitan. Why is the shaitan making us worry and have bad thoughts? It's a sign of our weak faith in Allah (سبحانه وتعالى) and the Last Day, subhan Allah.
- The shaitan overpowers with whispers about the future, what will happen to us, our children, about our past, about the people, becoming sick, etc. We're getting continuous thoughts without repelling them. What will help us to repel these thoughts? Strong faith in Allah (سبحانه وتعالى). If we have strong faith that Allah (سبحانه وتعالى) is Al Hafidh Al Hafeedh then we know He will protect us and guard us. If we have strong faith in Allah Ar Razaq then I won't worry about my rizq. With strong faith, the heart will become at rest. It's not afraid or disturbed.
- All the psychological and mental sicknesses we are facing is a result of weak faith in Allah (سبحانه وتعالى). We need to believe in Allah (سبحانه وتعالى) but in a correct way. We have to live in this duniya knowing Who is Allah (سبحانه وتعالى).

- When the shaitan is whispering so much, it will not only affect our hearts, but it will make our bodies fall sick as well. Allah (سبحانه وتعالى) mentioned a whole chapter about the whispers of the shaitan, if it wasn't important, then He wouldn't draw attention to the seriousness of the matter. When you recite Surah An Nass – how much do we believe in Rabb An Nass, Malik An Nass, Ilah An Nass – how well do you know these names? If you have strong faith and you have pain in your body, just saying 'bism Allah' over it will make the pain will go away. But what does it need? A heart.
- When you strengthen your faith in Allah (سبحانه وتعالى) then the shaitan will not overpower you. When your faith increases then it will help you to say good and it will prevent you from evil speech and actions.
- Belief in Allah (سبحانه وتعالى) has fruits which affect our behavior, speech, thoughts, and our life that is if you really believe in Allah (سبحانه وتعالى) as it should be.

Belief in Allah = Tawheed Allah

- Belief in Allah (سبحانه وتعالى) is the same as the word 'tawheed Allah' (توحيد الله).

What is tawheed?

- Tawheed is derived from the word (واحد ، أحد) – one. Many people believe if they believe in Allah (سبحانه وتعالى) then it will make them live and die as monotheists, but this is not enough.

Surah Ghafir 10-12: (إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ) فَتَكْفُرُونَ (١٠) قَالُوا رَبَّنَا أَمَتْنَا أَنْثَيْنِ وَأَحْيَيْتَنَا أَنْثَيْنِ فَأَعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ (١١) دَأَلِكُمْ (بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَمَّنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ (١٢)

(Those who disbelieve will be addressed (at the time of entering the Fire): "Allâh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse." (10) They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?" (11) (It will be said): "This is because, when Allâh Alone was invoked (in worship) you disbelieved, but when partners were joined to Him, you believed (denied)! So the judgement is only with Allâh, the Most High, the Most Great!" (12))

- As those who are entering the hellfire they will be told Allah's hate toward them is greater than their hate towards each other, why? You were called to belief but you refused. Then they will confess, they died twice, once while in the loins of our fathers and death in the world, and given live twice – while born and then resurrected. Is there any way they can come out? Can their belief benefit them on the Day of Judgement? No. When Allah (سبحانه وتعالى) alone was called, you disbelieved. But whenever a partner is ascribed to Allah (سبحانه وتعالى) – a son, a god, a partner – you believed. So the judgment is with Allah (سبحانه وتعالى) alone. Allah (سبحانه وتعالى) called you to worship one God in this life, but you refused. In verse 10, you were called to believe in Allah (سبحانه وتعالى) in this world but you disbelieved. And you were called to worship Allah (سبحانه وتعالى) alone. If my belief in the Oneness of Allah (سبحانه وتعالى) is perfect then everything will be perfect.
- What does it mean to believe in the Oneness of Allah (سبحانه وتعالى)? Are we doing it in order to be called a 'believer'? I will not be a believer unless tawheed is established.
- Perfecting our faith is required from all of us and for the purpose of establishing the tawheed, we are all created, subhan Allah. For this purpose, Allah (سبحانه وتعالى) sent messengers since Adam (عليه السلام) - Noah (عليه السلام), Ibrahim (عليه السلام), Moses (عليه السلام), Jesus (عليه السلام), Mohammed (صلى الله عليه وسلم) – believe in Allah (سبحانه وتعالى) and no one else, but the people disbelieved. Allah (سبحانه وتعالى) also sent the Scriptures – Tawrat, Injeel, Zaboor, Qur'an all to call the people to

tawheed and no one else. Tawheed is a great subject which we have to correct our belief in Allah (سبحانه وتعالى).

How can I be a true believer in Allah (سبحانه وتعالى) as it should be?

1. The true believer believes his God is Allah (سبحانه وتعالى) alone and no one else. He believes Allah (سبحانه وتعالى) is the only One worthy to be loved with utmost love and to be magnified with utmost magnification. When love and magnification are combined then this is worship. The true believer believes only Allah (سبحانه وتعالى) is worthy to be worshiped. Why?
2. The true believer believes to Allah (سبحانه وتعالى) belongs all of the perfect attributes.

(1) Attribute all the blessings to Allah (سبحانه وتعالى)

- The true believer singles Allah (سبحانه وتعالى) out with His actions such as creating, providing, guiding, healing, giving life, causing death, preventing, giving, etc. The believer believes all of the blessings he has are from Allah (سبحانه وتعالى). The believer will take every blessing and refer it back to Allah (سبحانه وتعالى). He looks at his children, it's from Allah, his money is from Allah, his food is from Allah (سبحانه وتعالى), his drinks are from Allah (سبحانه وتعالى), his parents are from Allah (سبحانه وتعالى), his job is from Allah (سبحانه وتعالى). We need to attribute the blessings to Allah (سبحانه وتعالى) and the reason our faith is being weakened is because we're attributing these blessings to other than Allah (سبحانه وتعالى) – 'the doctor healed me, my father provided

me, my sister gave me' – so where is Allah (سبحانه وتعالى) in your life? Subhan Allah.

- Tawheed Ar Roobubiyah (توحيد الربوبية): He's our Owner, He's nurturing us with His blessings, He's our Lord Who brought us into existence in this life, and He didn't leave us without providing us and guiding us. The believer believes Allah (سبحانه وتعالى) created the heavens and put all that's in it to benefit me. He subjected the sun, moon, the clouds, the winds to move, the rain – all for me. Allah (سبحانه وتعالى) is providing me with food, all the cattle scattered on this earth – Allah (سبحانه وتعالى) created everything for me so that I attribute everything to Him. When you tell the child the story of bread, you tell him it's a seed from Allah, He sent water, He made the seed to split, He made it grow. Take the story of milk, Allah made the cow, He made the milk to be produced in the belly of the cow – I need to tell the details of the blessings of Allah (سبحانه وتعالى). We will not say this bread is from this bakery, or this milk is from this company. In order to strengthen our faith, we need to always confess and attribute all blessings to Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) is the One providing and guiding you. Don't let your child to be attached to you thinking you're protecting him, tell them Allah (سبحانه وتعالى) will protect you. That's why we're struggling now so we need to attribute everything to Allah (سبحانه وتعالى).
- Tawheed is not a word you say with your tongue, rather it's a way of life that you need to live in your life. What's the difference between the believer and disbeliever/hypocrite? Attributing

everything to Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is the One Who cures me, guides me, gives me, etc.

- One of the blessings which we're unaware of is the blessing of 'nafs'. We are breathing, and when the woman gives birth it's called (نفساء) because then the child starts to breathe by the will of Allah (سبحانه وتعالى). How much have we acknowledged the blessing of breathing to Allah (سبحانه وتعالى)? Subhan Allah.

(2) Loves and magnify Allah (سبحانه وتعالى) with utmost love and magnification

- The true believer loves Allah (سبحانه وتعالى) so much with utmost love and magnification. Love and magnification are what's established in the heart of the believer and this called (uloohiyah). It's derived from the word 'ilah' which is the god loved and magnified the most. Now we need to check our love of Allah (سبحانه وتعالى) and how much we magnify Him. When you love Allah (سبحانه وتعالى) then it shows in your speech, behavior, appearance, and way of thinking, - then it indicates you really love Him. Love of Allah (سبحانه وتعالى) is not a claim, it should show on your speech, appearance and behavior.
- The believer singles Allah (سبحانه وتعالى) with love and magnification so this means the true believer empties his heart from all beloved ones other than Allah (سبحانه وتعالى). This doesn't contradict loving your parents and children, but your feelings which Allah (سبحانه وتعالى) granted you should be directed to Him. It's natural to love your parents, spouse, children, we're not talking about natural love.

- Love of Allah (سبحانه وتعالى) alone and these people I love are linked outside my heart, such that if one breaks my relation with me then it won't affect me. Why do we become sad when a marriage breaks or someone forsakes us? Because there were inside our hearts. It's required from us to love Allah (سبحانه وتعالى) with all of our hearts and to magnify Him with all of our heart such that we would not be affected if those forsake us because Allah (سبحانه وتعالى) is enough for me. When does this happen? When you know Allah (سبحانه وتعالى) by His names and attributes then you will love Him and when you love Him then you will worship Him. So in order to love Him, I need to know Him.

Surah At Talaq 12: (اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ) (It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge)

- Sheikh As Sa'ady said Allah (سبحانه وتعالى) created the seven heavens and earths all what's in them and all what's between them. After creating them, Allah (سبحانه وتعالى) sent commands. Commands are two types:
 - Legal laws: sending down His legislation to His messengers in order to guide and advice the people and in order to dispose the affairs of the people and organize their lives.

- Decrees: whatever Allah (سبحانه وتعالى) decrees from birth, death, provision – this is constantly and all of this is by Allah's commands in order to dispose our affairs in the best.
- Allah (سبحانه وتعالى) is sending down the commands in order to govern the creation, why? In order to know Who is Allah (سبحانه وتعالى), His ability and knowledge which is encompassing everything. When you know Allah (سبحانه وتعالى) by His attributes then you will love Him and then you will worship Him.

Surah Adh Dhariyat 56: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) (And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).)

- How can we worship Allah (سبحانه وتعالى) without knowing Him. When we know Him then we'll worship Him. In the Qur'an, Allah (سبحانه وتعالى) tells us about His attributes.

Surah Al Baqarah 163: (وَالِلَّهِ كُفُّوا إِلَهُهُ وَأَحَدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ) (And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful)

- Your God is One and no one deserves to be worshipped except Him. He's the Most Gracious, the Most Merciful – Ar Rahman Ar Raheem. You might ask why should I worship Allah (سبحانه وتعالى) alone? Because He's Ar Rahman Ar Raheem, you might ask what does that mean. Look at the next verse.

Surah Al Baqarah 164: (إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ) (Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidences, signs, etc.) for people of understanding)

- Out of His mercy He created the heavens and the earth, He alternates the day and night. Is there any god that has created the heavens and the earth and alteration of day and night? No, only Allah (سبحانه وتعالى).
- When you take a needle and place it in the sea then it sinks in the sea. And when you take a ship, full of nails, planks of wood, metal etc – Who makes it float? You might say the law of buoyancy, but Who made the water to float and push it up? Allah (سبحانه وتعالى). Out of Allah's mercy, He created the ships to carry from one place to another. Allah (سبحانه وتعالى) is the Only one to bring down the rain and this is out of His mercy. Is there anyone claiming to bring down rain? No. And out of Allah's mercy He brings life to the lands and makes plants to grow. He makes the creatures to be scattered all over the earth, and Who's controlling the wind? Allah (سبحانه وتعالى).

And the clouds which are subjected between the heavens and the earth? All Allah (سبحانه وتعالى). All of these are impacts of Allah's mercy, but who knows this? Look at the end of the verse – these are signs for people who understand. May Allah (سبحانه وتعالى) make us from those who understand. Ameen.

- After Allah (سبحانه وتعالى) mentioned the impact of His mercy which we all have witnessed and confess it's only from Allah (سبحانه وتعالى) then what should be the affect of this on our hearts? It should make us love Allah (سبحانه وتعالى). He's the only Who does good to us, so I should love Him alone, but what happened?

Surah Al Baqarah 165: (وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا) (And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment)

- With all of the mercies of Allah (سبحانه وتعالى), they have taken rivals with Allah (سبحانه وتعالى) and they love them more than Allah (سبحانه وتعالى), is this fair? No. You're being unjust to yourself when you disbelieve. And the believers love Allah (سبحانه وتعالى) intensely, with utmost love. This should be our attitude. So the believer looks at Allah's blessings in details, so He will love Him and worship Him.

(3) Singles Allah (سبحانه وتعالى) out with the names and attributes

- The believer believes that to Allah (سبحانه وتعالى) belongs the most perfect attributes and no one else. The most beautiful names belong to Him and no one else. There are names that are particular to Allah (سبحانه وتعالى) which no one should be named such as 'Qayoom'. Al Qayoom is the Self-Subsisting / In Charge of everyone and everything in this life. No one can be Qayoom except Allah (سبحانه وتعالى). The name Ar Rahman. Where is our problem? With the names which are common between Allah (سبحانه وتعالى) and His creation, such as Kareem, Raheem, Raouf. When a person is named 'Kareem' does it mean he's generous? No. When Allah (سبحانه وتعالى) is Al Kareem then it implies the perfect generosity. Someone might be named 'Raheem' but he's so tough and harsh-hearted, subhan Allah.
- The problem is we when meet someone named 'Kareem' and he's really generous. We meet people who are kind and generous so we love them thus becoming attached. The believer will say 'yes he's generous but his generosity is deficient. He's generous with some people and not with others. Allah (سبحانه وتعالى) is the only One Who has absolute generosity'. This is how the believer prevents his heart from being attached to the people. He knows the person's generosity is from Allah (سبحانه وتعالى) so his heart is directed only to Him.
- When someone gives you all the time, then it makes you attached to him, but the true believer will say 'Allah (سبحانه وتعالى) is the One

Who made her to provide me. And she cannot provide all the people, while Allah (سبحانه وتعالى) is providing all of the creation'. We are unable to provide all of the creation, all of the animals and birds all over the world, subhan Allah.

- You might meet a merciful and kind-hearted person, but compare his mercy to the mercy of Allah (سبحانه وتعالى) – Allah (سبحانه وتعالى) is Ar Rahman – His mercy is so wide encompassing all of the creation and He's merciful to all believers and disbelievers. And He's Ar Raheem, the Owner of mercy that's extending and reaching. Sometimes we have mercy towards others but we can't extend our mercy to them, we can't do anything. For example we see those on tv and feel pity for them but we can't extend our mercy to them but Allah (سبحانه وتعالى) is the One sending the mercy and help to them. Allah's mercy is extending to all. In this way you will stop your heart from being attached to the means and only to Allah (سبحانه وتعالى).

Ayat Al Kursi – Surah Al Baqarah 255: (اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ) (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the

Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great)

- We read daily ayat Al Kursi, but how much are we attached to Allah Al 'Aliy Al 'Adheem (العلي العظيم). There is no one greater and higher than Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is the Highest in Essence – He is above the seven heavens and He rose over the Throne in a manner that suits His majesty. Allah (سبحانه وتعالى) is with us with His knowledge, hearing and seeing. Jibreel (عليه السلام) has 600 wings and each wing is between the heaven and earth, so what about the Creator of Jibreel (عليه السلام)? Allah (سبحانه وتعالى) is High in His power and authority. When He says 'be' it is then no one can repel any decrees.
- Whenever the believer needs anything then immediately his heart jumps up and he asks 'Ya Rabb, You give me'. He will not knock on the doors of the people.
- We recite ayat Al Kursi before we go to sleep to tell you you're under the guardianship of One Who never sleeps or slumbers, so you can be at rest. Even if you're dying since sleep is a minor death, He's Ever-Living, He doesn't die. He's taking care of you, He's Qayoom. If you truly believe Allah (سبحانه وتعالى) like this then you'll never be afraid.

Surah Al Ikhlas: ((قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤))
 (Say (O Muhammad (صلى الله عليه وسلم)): "He is Allâh, (the) One. (1) "Allâh-us-Samad [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. (2) "He begets not, nor was He begotten; (3) "And there is none co-equal or comparable unto Him." (4))

- If you need anything then you will ask Allah As Samad, He's the One Who is sought in time of need and He's the Self-Sufficient Master, but what's our attitude? We think so and so can help me. Look at the time of sickness, you go to a doctor the first time and she's good and you trust her, and you keep going to her. Slowly I go to her more and slowly I become scared to lose her. If she travels and leaves the country, what will happen me? This means you attributed healing to this doctor while healing is only the attribute of Allah (سبحانه وتعالى), subhan Allah.
- In conclusion, the true believer attributes all blessings to Allah (سبحانه وتعالى), loves and magnifies utmost thus He worships and obeys Him, and he singles Allah (سبحانه وتعالى) with the perfect attributes. He makes his heart attached to Allah (سبحانه وتعالى) alone, but what weakens us? The means – the people, the doctor, the job, the husband, etc.

The State of the Winners after Ramadan – Day 6

Introduction – Sacred Months

- We are approaching one of the greatest seasons of worship which are the first 10 days of Dhul Hijjah. May Allah (سبحانه وتعالى) prolong our lives to reach these days. Ameen. These are the most virtuous days in Allah's sights and there are no deeds more beloved to Allah (سبحانه وتعالى) than the deeds performed in these ten days, subhan Allah.
- We have to prepare our hearts before the seasons of worship. We need a heart that is pure and alive, not a dead heart. A heart that is softened and knows Allah (سبحانه وتعالى). It is filled with the love of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is watching our hearts – how much belief do you have inside your hearts and how much are you longing to receive these days and honoring these days?
- We say we may love Allah (سبحانه وتعالى) and doing good deeds, but are we truthful in saying these words? Only Allah (سبحانه وتعالى) knows. People think when we approach these days then they think they will do many worships of the limbs, but they neglect their hearts. However if the deeds are small, but the heart is full faith then the reward is great. We have to purify our hearts from many sicknesses and the head of sicknesses is love and attachment to the duniya, subhan Allah.
- If we look at the sins, most are a result of the love of the worldly life. When you see envy, jealousy, etc, it's all for this worldly life. They're

competing with each other to gain the duniya. When asked 'why do you not obey Allah's commands?' Because the desires is more inclined towards the worldly life. So the desires are over what Allah (سبحانه وتعالى) wants.

Preparation for these seasons:

1. What is the description of an alive heart? Any heart with no love or faith in Allah (سبحانه وتعالى) then this is a dead and hardened heart.
 1. It's a heart which is attached to Allah (سبحانه وتعالى) – it honors and loves Him much. If you really love Allah (سبحانه وتعالى) then the impact of this love should show on your speech, appearance and way of thinking. How much are you avoiding the prohibitions of Allah (سبحانه وتعالى)?
 2. It sees and witnesses every impact of Allah's attributes. This heart witnesses the mercy of Allah (سبحانه وتعالى), the wisdom of Allah (سبحانه وتعالى), etc.
 3. He attributes every blessing to Allah (سبحانه وتعالى), when Allah (سبحانه وتعالى) guides, cures, grants knowledge – it's all from Allah (سبحانه وتعالى).
 4. The hereafter is always in front of him, remembering the meeting of Allah (سبحانه وتعالى) – he remembers the Sirat, the Scale, paradise and hellfire. With his insight he can see it.
2. Prepare with good deeds from now which are based on knowledge. Surah An Nisa'a 136: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ءَ وَالْكِتَابِ) الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ مِن قَبْلُ ءَ وَمَن يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ ءَ وَكُتُبِهِ ءَ وَرُسُلِهِ ءَ وَالْيَوْمِ

(الْأَخِرَ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا) (O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away) - Allah (سبحانه وتعالى) is addressing the believers, He is commanding them to believe, subhan Allah. This means Allah (سبحانه وتعالى) wants the believers to achieve something which they haven't achieved already. We have to do things which will reform our faith. What are these things?

- Sincerity, check your ikhlas in every matter you do. We need to purify our intentions, sincerely for Allah's sake and no one else.
- Righteousness, fear of Allah (سبحانه وتعالى), taqwa Allah (سبحانه وتعالى)
- Avoid evil and violating the prohibitions of Allah (سبحانه وتعالى)
- Repent to Allah (سبحانه وتعالى) and seek His forgiveness when you violate the prohibitions
- To gain knowledge about the Qur'an and Sunnah, the traditions of the Prophet (صلى الله عليه وسلم), understand their meanings and act upon them.
- We have to stay firm on this state until the end of our lives. So all throughout our lives we have to be sincere, be good, avoid evil and gain knowledge. Gaining knowledge doesn't know holidays, you have to always gain knowledge. Knowledge never stops from the person. Ahmed bin Hanbal was asked when will

he let go of his pen and he said until I go to my grave, subhan Allah.

3. Know the reality of this life, it's a perishable life that will fade away or I will be leaving it one day. It is not an eternal life. When you know something is going to fade away then why are you attached to it and not obeying Allah (سبحانه وتعالى) because of it? Subhan Allah. This worldly life is an abode of play, amusement, adornment, boasting, collecting, and amassing wealth. We have to prepare for these seasons. Whomever knows Allah (سبحانه وتعالى) in times of prosperity then Allah (سبحانه وتعالى) will know him in times of adversity. We have to train ourselves now because if we don't correct ourselves now, we can't expect to just go and do the deeds in 10 days of Dhul Hijjah.

Hopefully our gathering is a means of applying the command of Allah (سبحانه وتعالى). Deficient and defective our work may be, He's Ash Shakoor and appreciates it. The Prophet (صلى الله عليه وسلم) said the most beloved deed to Allah (سبحانه وتعالى) is belief in Him.

Recap of the true believer

1. Attribute all the blessings to Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is the One Who creates, guides, heals, etc - this is tawheed ar roobubiyah.
2. Loves and magnifies Allah (سبحانه وتعالى) with utmost love and magnification. How can we love Allah (سبحانه وتعالى)? When we know about Him from the Qur'an and Sunnah. The true believer needs to read the Qur'an and Sunnah in order to know Him.
3. Singles out Allah (سبحانه وتعالى) with the perfect attributes: he may come across people who are kind, but he doesn't let his heart attach to them. He reminds himself this person might be kind, but Allah's kindness is greater and perfect. He knows all of his qualities are from Allah (سبحانه وتعالى).

So in this way he perfected his tawheed which means belief in Allah (سبحانه وتعالى). The believer believes in the Oneness of Allah (سبحانه وتعالى). What weakens our faith? The means.

Means

- When we want something and have a need we will not get it until Allah (سبحانه وتعالى) grants it to us, subhan Allah. We may search for it, ask others, go through different situations and we will not get it until Allah (سبحانه وتعالى) writes it for us – at the right time, right place, right amount, and the right person because He is All-Wise.

- The moment from when I have a need to the moment I get it is all a test. We all have needs and we're all going through this test. Our test is how much do we believe in Allah (سبحانه وتعالى), trust Him, think good about Him, or will we run after the people, and knock on their doors? What will you do? There are people who pass the test and there are people who will fail it. Our life is like this, subhan Allah.
- Allah (سبحانه وتعالى) made us as human who are always in need. We need food, drink, getting married, children – we need things big and small. **We have to know our needs are hidden behind means, subhan Allah.**
- What are examples of means? Husband, job, doctor, medicine. My need is healing so it's easy for me to extend my hands to get it. For example, I have a headache and just have to reach out to the panadol for the headache. **But why did Allah (سبحانه وتعالى) make our needs behind means? As a test in order for us to ask Him.** 'O Allah (سبحانه وتعالى) give me the means for my healing'
- Someone might say 'why do I need to go the long way, I can just extend my hand to get what I need?' Do you think you will benefit when you extend your hands to the means? How many have we taken the panadol and the headache didn't go away, subhan Allah. The reason is because Allah (سبحانه وتعالى) is the One Who gives us the means and makes us benefit from the means – this is what our life is based on. Will you ask Allah (سبحانه وتعالى) or rely on your effort, experience, intelligence, etc?

- When you go to the grocery store? Do you eat all you buy? Do you wear all that you buy? – This is a message to us that not every means we get will benefit us, subhan Allah.
- We need to know Allah is The First and there is nothing before. He is the One Who brings the means and benefits us from the means.
- Don't prolong the period of test for yourself. Go to Allah (سبحانه وتعالى) directly and ask Him to give you.
- For example you want to receive guests, either you think 'ok I need to call the catering, which restaurant, what to wear, etc?' or 'ok I will ask Allah, O Allah I have guests, make it easy for me'. And we only ask Allah (سبحانه وتعالى) when things get difficult, subhan Allah. Why are we prolonging our test for ourselves?
- A mother is looking for a wife for her son. She may look for a lady, but as soon as this thought comes to her, then let her ask Allah (سبحانه وتعالى) and shorten the period for herself.
- Our tests are never-ending and we're prolonging it on ourselves, this is the story of our lives.
- Ask Allah (سبحانه وتعالى) Who is Al Qareeb, Al Mujeeb – He is so near to you, why do you ask someone Who is far? The means are in His Hands, and He's rich, why do you go to poor and needy people like you? It's logic if you need something, you go to someone poor or rich? Rich. Allah (سبحانه وتعالى) has absolute richness and we we're going to the needy, subhan Allah.
- We say our problem is not ending, but where is Allah (سبحانه وتعالى) in our lives?

○ Dealing with means is an important matter. We're dealing with it daily but we're not dealing with it correctly. There are three stages when dealing with means:

1. As soon as you need something, before you take any action with your limbs, invoke Allah (سبحانه وتعالى) and ask Him. He is the True Owner of the whole world. Ask Allah The First, As Samad – He is the Master and is perfect in His Mastership. Ask Him to grant it to you. But people are so lazy to invoke Allah (سبحانه وتعالى) – it just needs a tongue and heart, subhan Allah.
2. Ask Allah (سبحانه وتعالى) to benefit you from the means. For example, you want to get married, you can't go out running for the man. You ask Allah (سبحانه وتعالى) to grant you a righteous husband and He will bring it to you. You need healing, ask Allah (سبحانه وتعالى) and ask Him to benefit you from the means. You have to take the actions but you need to ask Allah (سبحانه وتعالى) to benefit you from your actions. You want to come to class and you don't have a car. Ask Allah (سبحانه وتعالى) to bring you to the class and make you benefit. There are many who come and listen but don't act on what they've heard. So ask Allah (سبحانه وتعالى) to benefit you of the means.
3. Ask Allah (سبحانه وتعالى) to give you the fruits and rewards of it. Surah Al Waqiah 63-65: (أَفَرَأَيْتُمْ مَا تَحْرُثُونَ (٦٣) ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الَّذِينَ نَزْرَعُونَ) (Then tell Me! about seed that you sow in the ground. (63) Is it you that make it grow, or are We the Grower? (64) Were it Our Will, We could crumble it to dry

pieces, and you would be regretful (or left in wonderment). (65))
 – You may place the seed, but Who will make the seed to split and give fruit? No one except Allah (سبحانه وتعالى). Whenever you need anything, you need to take actions but no one will give you the result and fruit except Allah (سبحانه وتعالى). So your heart should be attached to Him.

There are people who will be successful and people who will fail. The one who succeeds is the one Who invokes Allah The First and to benefit Him and He invokes Allah The Last to give him the fruits. The one who fails is the one who didn't ask Allah (سبحانه وتعالى) and became attached to the means.

There are two kinds of means:

- Lawful and unlawful means: a person has two ways to get what he wants. Will he take lawful means or unlawful means to get it? If he wants to buy property, the true believer knows if it's written for him then he'll get it. Either he takes a goodly loan with no interest. Or he may take a loan with interest, or he may cheat or steal to buy a house.
- Because of some people's ignorance, they may take unlawful means. For example, there are many means for healing, but some people may take unlawful means for healing such as with energy, and amulets, we ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- The test is if you will take lawful or unlawful means. If a girl wants to get married either she waits waiting for Allah (سبحانه وتعالى) to grant

her, or she goes exposing herself to get what she wants. There are ways either pleasing or displeasing to Allah (سبحانه وتعالى). You have to ask yourself, if you want Allah (سبحانه وتعالى) to bless what you want, then see if you are taking lawful or unlawful ways?

- The monotheist knows his test and he has two ways to get it. He will be patient and he will take the lawful way to get what he wants.
- There are people who wear energy bands or a brass bracelet thinking it's good for them. There was a man wearing a brass bracelet and the Prophet (صلى الله عليه وسلم) asked him 'what is this?' He said 'I feel weak so I wear it'. The Prophet (pbub) told him to take it off because you will be weaker. And if you die wearing it then you will not be successful in the hereafter.
- Allah (سبحانه وتعالى) assigns means of healings for us, but this person legislated it for himself to take this as a mean which is not mentioned in the Qur'an or Sunnah. He made himself a lawmaker and it's shirk.
- What is the correct belief in Allah Ash Shafee? The True Healer is Allah (سبحانه وتعالى). He prescribed two types of means of healing:
 - Legal means: texts from the Qur'an or dua'a from the Sunnah for the sake of healing. Allah (سبحانه وتعالى) says the Qur'an is shifa'a. When you recite ayat al kursi, al fatiha 7 times, the mu'wadhat 3 times, and you blow in your hands and wipe over your body, this is what is prescribed for us. Sometimes we recite the ruqyah on ourselves but the sickness is still there. You have to know an important condition when dealing with the ruqyah is to be saying

it with firm belief that Allah is Ash Shafee and He's the Healer. You have to have firm belief in the speech of Allah (سبحانه وتعالى). If the Qur'an is being recited on a mountain it becomes dust, then why does the Qur'an not have an effect on you made of flesh? Subhan Allah. The problem is not with the Qur'an but with ourselves and our weak faith. The raqi, the one reciting should have strong faith in Allah (سبحانه وتعالى). The Companions once passed a disbeliever chief who was stung by scorpion. The Companion recited Surah Al Fatiha and he was cured. The Companions had strong belief in Allah (سبحانه وتعالى) and His speech. They know they are just means and the True Healer is Allah (سبحانه وتعالى).

- Legal and universal means: such as honey, black seeds, cupping. They are mentioned in the Qur'an and Sunnah. Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) prescribed it for us.
- Universal means: this means Allah (سبحانه وتعالى) placed in the universe matters to be means of healing for us, such as herbs, but there are restrictions. In order to consider them means for healing:
 - Have gone through experiments, whether in a laboratory or at home
 - They should be tested under certain and fixed conditions
 - They should give the same results when applied to people. They are not elusive or imaginary. It should be that the majority get similar results. For example, different

medications we have which have been tested in labs, and the majority of people have the same results.

- Energy, stones, and amulets are not prescribed ways of healing in the Qur'an or Sunnah.

Next week in sha'a Allah we will talk of the fruits of faith and we will talk about the 70,000 who enter paradise with no accounting or torment. May Allah (سبحانه وتعالى) make us among them. Ameen.

The State of the Winners after Ramadan – Day 7

Belief in Allah (سبحانه وتعالى) and Awliya Allah (سبحانه وتعالى)

- Belief in Allah (سبحانه وتعالى) is the most beloved deed to Him. It's important to correct our belief and our tawheed. We need to perfect our tawheed and belief throughout our lives which is by perfecting our tawheed or roobubiyah. This is to attribute and single out every blessing to Allah (سبحانه وتعالى), perfect our worship, and perfect our love and magnification of Him.
- If a person perfects his tawheed then he will attain the greatest fruit which is being one of Allah's awliya – one of Allah's allies whom Allah (سبحانه وتعالى) loves and He will bring closer to Him. May Allah (سبحانه وتعالى) make us among them. Ameen.

Surah Yunus 62-63: (أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢) الَّذِينَ ءَامَنُوا وَكَانُوا) (يَتَّقُونَ (٦٣)) (No doubt! Verily, the Auliya' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, - (62) Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds) (63))

- There is no fear for them in this life when they confront any situation, no fear when they die and no fear when they will be resurrected.

They will not grieve from what they will leave behind from families, children.

- Who are awliya Allah (سبحانه وتعالى)? Those who believe in Allah's Oneness, He has no partner and no son. And they fear Allah (سبحانه وتعالى). They not only say they believe in Allah (سبحانه وتعالى) but they prove it by having taqwa. Who is the true beloved slave of Allah (سبحانه وتعالى)? The wali is the one whom Allah (سبحانه وتعالى) loves and supports. Every believer who fears Allah (سبحانه وتعالى) is considered a wali.
- If you become wali Allah (سبحانه وتعالى), then what is the impact of Allah's allegiance?

عن أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِي (رضي الله عنه) (Narrated Abu Huraira): Allah's Messenger (صلى الله عليه وسلم) said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him;

(i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.") - Sahih al-Bukhari 6502

- What does it mean Allah (سبحانه وتعالى) will be his sense of hearing? Allah (سبحانه وتعالى) will protect his hearing so he will hear only what is pleasing to Allah (سبحانه وتعالى). He will hear the truth and what's good, he will not hear evil. Hearing and eyesight are two passageways to the heart. When he hears good then his faith will increase, and when he sees what's good, it will affect the faith in his heart. So in this way Allah (سبحانه وتعالى) is protecting him to see and hear good. If a person is wali Allah (سبحانه وتعالى), when he recites the Qur'an or hears it from someone, immediately the words of Allah (سبحانه وتعالى) affect his heart and it will change him, subhan Allah. Unlike others who hear the words of Allah (سبحانه وتعالى), but there's a blockage, it doesn't affect him.
- He sees everything as signs from Allah (سبحانه وتعالى). When his eyes fall unto anything, he knows it's a sign and message from Allah (سبحانه وتعالى). He looks at things as signs from Allah (سبحانه وتعالى). He sees Allah (سبحانه وتعالى) behind everything, He sees Allah's knowledge, wisdom and ability behind everything he's going through which many people don't see. His eyesight can see the messages. For example, the believer he sees everything in life with a beginning and end. He looks at the sun, moon, plants, animals, birds – he sees that everything in this world goes through the same cycle – it's born weak, becomes strong, and then becomes weak again and dies.

Despite all people seeing the same thing, he understands the message from Allah (سبحانه وتعالى), subhan Allah. He understand this life is perishable and you will come to an end one day, so don't be attached to this duniya because one day you will leave it. Do as much good as you can and look forward to the eternal life. All people see the sun rising and setting, but they don't explain it in the way wali Allah is explaining it.

- Wali Allah is under Allah's guardianship, Allah (سبحانه وتعالى) guides him to what He loves and is pleased with. Whenever you see yourself acting confused and things are becoming difficult, then you need to increase your faith in Allah (سبحانه وتعالى). When you increase your faith, then He will guide you to what He loves and is pleased with. The one who's blind is never equal to the one who sees, darkness is never equal to light, and the dead is never equal to the living, subhan Allah.
- When you're one of awliya Allah then Allah (سبحانه وتعالى) will take you from the darkness of disbelief to the light of belief, from the darkness of ignorance to the light of knowledge and from the darkness of bad thoughts to the light of correct thoughts.

Surah Al Baqarah 257: (اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ) (Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light.)

- The most important impact of Allah's allegiance is He will take them out of darkness to light. Are people's allegiance to Allah (سبحانه وتعالى)

the same? No. According to the strength of your faith is how strong the allegiance is. The strong believer acts more on the truth than the weak believer. People might see something and say 'why are you making it a big deal?', but you see the wrath and punishment of Allah (سبحانه وتعالى) behind it.

- Allah (سبحانه وتعالى) will make the strong believer to see the truth and act on it. If you want to be one of awliya Allah (سبحانه وتعالى) then you need to know Allah (سبحانه وتعالى) more then your faith will increase. The first impact of allegiance of Allah (سبحانه وتعالى) is to be taken out from the darkness of disbelief, wrong thoughts, and disobedience to the light of belief, correct though and obedience. There are people in darkness who think their thoughts are correct and others are wrong. For example to think the woman who's covered is oppressed and backwards. They think modernity is in nudity, subhan Allah. And when Allah (سبحانه وتعالى) guides them, they confess and say a woman is not oppressed when she's covered, subhan Allah. Allah (سبحانه وتعالى) enlightens them. The shaitan wants to strip people of their clothes similar to how he stripped our father Adam of his clothes.
- Many times we have difficulties when we speak to our children, husband, mother-in-law – we need to seek help from Allah (سبحانه وتعالى) and to increase our faith. Ask Allah (سبحانه وتعالى), 'give me the light that's pleasing to You'. The Prophet (صلى الله عليه وسلم) would ask Allah (سبحانه وتعالى) to guide him and make him on target (اللهم اهدني و) (سددني). If the Prophet (صلى الله عليه وسلم) is asking for guidance, then what

about us? Subhan Allah. But there are those who don't seek Allah's guidance because they think they're right.

- The stronger your faith, the stronger the light becomes. We ask Allah (سبحانه وتعالى) to perfect our tawheed. Ameen.
- If a person fulfills tawheed in his life, what will happen? We spoke last class our test in life are the means. When you perfect your tawheed, then you will know how to deal with the means correctly.

Seventy Thousand who enter paradise with no reckoning or torment – may Allah (سبحانه وتعالى) make us from them. Ameen.

Hadith: The Prophet (صلى الله عليه وسلم) said: (وَهُؤُلَاءِ سَبْعُونَ أَلْفًا قَدْ أَمَّهْمُ، لَا حِسَابَ عَلَيْهِمْ) ('Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding (cauterization) nor seek Ruqya and not to see evil omen in things, and they used to put their trust (only) in their Lord.') - Sahih al-Bukhari 6541

What did they do?

- They don't seek someone to recite ruqyah upon them
- They don't believe in omens
- They don't treat themselves with branding/cauterization
- They put their trust in their Lord
- When people read this hadith they think 'alhamdulillah I don't seek ruqyah from others, I don't believe in omens, I don't do branding and I put my trust in Allah (سبحانه وتعالى) so I will be one of the seventy thousand', it's not like that.
- They fulfilled their tawheed first and this lead them to know how to deal with the means. Ruqyah is a means, branding is a means, and omens are a delusive means, it's not real. Because of their perfect tawheed and they're attached to Allah (سبحانه وتعالى) so much. They leave any means that will cause them humiliation. When you ask

people to recite ruqyah on you then you're showing humility to the people. They avoid branding because it's the most effective means to healing. They abandon it because they're afraid for their tawheed, they don't want their hearts to turn even slightly to these means.

What is ruqyah?

- Ruqyah are surahs and certain authentic supplications which a person may recite, blow on his hand, and wipe his body. Or to put his hand over the pain, recite, blow, then wipe. This is considered a permissible means for healing, and he will be rewarded if he does it. But the ruqyah will have no effect if the person doesn't have strong faith. The universal means like medication will affect the believer and disbeliever, it doesn't require any belief.
- The believers don't ask others to recite ruqyah on them, rather they will recite it on themselves. It is permissible, it's not haram, to ask others for ruqyah, but the one does it then he will lose his chance to be among the 70,000 who enter paradise without reckoning and account.
- The Prophet (صلى الله عليه وسلم) took a pledge from the Companions to not ask the people for anything. Therefore the Companions were brought up on this rule to the point that one would be on his mount riding the camel, such that if his stick falls on the ground, he will not ask someone passing by to grab it for him, rather he will stop his ride, unmount and get the stick himself, subhan Allah. **We must**

emphasize it's not haram to ask others. This is about asking others in order to fall under the category of the 70,000. There are exceptions to asking:

- This doesn't stop someone from asking for knowledge. You shouldn't feel shy to ask something related to your religion, rather you will be rewarded for it.
- If you have rights, you can ask for it. For example, for a wife can ask for her rights from her husband, employees can ask for their rights from their employer.
- Parents can ask their children for whatever they want.
- You can ask those whom you pay to serve you, for example the helpers or workers at home
- Who will be exempted from the 70,000? If you ask for your own benefit, for example you tell your sister, 'can you bring this? Can you switch this off?' It is permissible to ask others to do something to benefit a whole and not as a personal benefit.
- What to do if someone offers you ruqyah?
 - If someone offers the ruqyah upon you, then it's a sunnah act to accept it. Aisha (رضي الله عنها) offered to recite ruqyah while the Prophet (صلى الله عليه وسلم) was sick and he allowed her to recite on him. When you visit a sick person, don't wait until the sick person asks you to recite ruqyah on them, hasten to recite ruqyah on them. Allah (سبحانه وتعالى) loves the muhsineen.
 - If someone offers to recite the ruqyah on you and you refuse, this is considered contrary to the sunnah.

- Recite the ruqyah on yourself and you will be rewarded.
- The sunnah is to recite directly on yourself, and not through a recording.
- The ruqyah is Surah Al Faitha 7 times, the last three surahs of the Qur'an recited 3 times, ayat al kursi, last two ayat from Surah Al Baqarah, and from the supplications. Even New Muslims who don't know other surahs can recite Surah Al Fatiha which is sufficient.

What is branding?

- It's to use fire as a remedy, it's not direct exposure to fire, but to take an iron rod, make it hot under fire, and then place it on the place of pain/infection. It's an effective remedy and gives immediate results. What is our correct belief regarding branding?
 - There are many authentic narrations that show the Prophet (صلى الله عليه وسلم) branded the Companions.
 - There are many narrations that say he hated it.
 - He praised those who don't use branding.
 - There are evidences which prove branding is forbidden.
- Hadith: *عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ " الشِّفَاءُ فِي ثَلَاثَةِ شَرَبَةِ عَسَلٍ، وَشَرْطَةِ (رَضِيَ اللَّهُ عَنْهُ) (Narrated Ibn `Abbas (رضي الله عنه):*
The Prophet (صلى الله عليه وسلم) said, "Healing is in three things: A drink of honey, cupping, and branding with fire (cauterizing)." But I forbid my followers to use (cauterization) branding with fire." - Sahih al-Bukhari 5680 It means you should mix honey with water and drink it, not to be eaten with a spoon.

- There is no contradiction between these rulings. Branding is disliked, if you use it, you will not be punished, but if you don't use it then you'll be rewarded. The true believer doesn't think of the results he will get when you he uses the means, his concern is, 'will Allah (سبحانه وتعالى) be pleased with this means or not?'
- For example a person might be going through a financial problem, he could take a loan with interest and his problem is solved, but the believer knows taking a loan with interest is forbidden. Even drops of wine are haram, there are some medicines that put a small amount of alcohol and they say it's very powerful. The true believer will not think of the results, but he will think is this haram or not.

What are omens?

- (التطير) is derived from the word (طير) which means bird. The Arabs used to take birds to see if they should travel or not. If the bird travels to the right then they would be optimistic and proceed with their journey. If the bird travels to the left then they will be pessimistic and they will avoid traveling. So they have joined the flying of the bird from right and left to the success/failure of their journey. There is no relation between a bird flying and the success of your business. They made it as a means – an elusive and unreal means.
- It means a person may see or hear something and it will prompt him to take an action, so he will either proceed or not. For example, a person wants to go out to work but he sees a black cat or black dog, so he doesn't go out. He says I will stay home.

- There are people if they hear the crow then they think bad will happen that day. Omens are considered minor shirk because you're taking means which are not means. For example a woman says 'whenever I talk about my house, something bad happens to it'. She doesn't understand that she's being tested as a punishment for her to not relate things which are not related to Allah's qadr. Don't expect evil.
- There are those who say if we laugh too much then something bad will happen that day. Because they're expecting evil then something bad will happen. They're thinking bad about Allah (سبحانه وتعالى) and thinking bad about Him is a major sin.
- Or to think number 13 is bad luck so it's eliminated from the elevator, though 13 is odd and Allah (سبحانه وتعالى) is Odd and loves odd, subhan Allah.
- When you hear and see good then this is fine, but to take an action as a result of it is an omen.
- Don't expect evil or think bad because it's a major sin. For example, people might be on the bus and the shaitan whispers to one and thinks 'this driver doesn't know the way, we'll get lost'. Seek refuge with Allah (سبحانه وتعالى) from the shaitan when such bad thoughts come, then you have succeeded. But if you don't, and think 'yes we will get lost', then you will get lost as a punishment.
- Allah (سبحانه وتعالى) created us with five sense, the 6th sense is from the shaitan. When mothers feel something for their children it's from Allah (سبحانه وتعالى).

- Don't accompany people who expect evil or sometimes your children might expect bad, but you need to correct them and make them think good about Allah (سبحانه وتعالى).

Trusting their Lord

- The monotheist trusts his Lord, he knows when he goes through any test then he's being nurtured. Sometimes the same test is repeated to see if you will think good about Allah (سبحانه وتعالى) or not. For example, a man has a business and because he was dealing with usury, he reached the point where he's indebted. The believer will say, 'because he dealt with usury there is no barakah in his wealth'. But the one who doesn't believe will say 'it's because of the evil eye or magic'.
- Or a woman might get a proposal, she makes istikhara and it doesn't work out. She gets another proposal, makes isitkhara and it doesn't work out. It happens again and again, it's a test to see how will she think about Allah (سبحانه وتعالى) or will she stop the istikhara and think it's no use, or Allah (سبحانه وتعالى) hates me, astaghfar Allah. The believer immediately thinks good about Allah (سبحانه وتعالى) and knows that Allah (سبحانه وتعالى) has knowledge and He will bring me someone better. He will always expect good from Allah (سبحانه وتعالى) – this is the attitude of the true believers.
- Tawakul is based on trusting Allah (سبحانه وتعالى) and relying on Him. Where will you bring the trust in Allah (سبحانه وتعالى)? When you believe. When you believe that Allah (سبحانه وتعالى) gives at the right

time, He's Aziz, He gives whenever He wills, and whatever He doesn't want will not happen. He's The Most Rich and I'm poor. He's All-Strong and I'm not capable to do anything. When I think like this, then I will give Him full authority and I will sleep at night like a baby. You will take the means, but avoid illegal and elusive means.

May Allah (سبحانه وتعالى) benefit us from what we've heard. Ameen.

On Friday or Saturday we will be entering the greatest days of the world. Start from that night to say, (الله أكبر الله أكبر لا اله الا الله الله أكبر الله أكبر والله) (الحمد) until the 13th. Increase in remembering Allah (سبحانه وتعالى) in these days.

The State of the Winners after Ramadan – Day 8

Why are these great days?

- Our belief is Allah (سبحانه وتعالى) creates whatever He wills and He chooses whatever He wills – from times, days, people, places. He chooses these things and gives them certain characteristics. The will of Allah (سبحانه وتعالى) is based on knowledge and wisdom. Allah (سبحانه وتعالى) doesn't choose things randomly or without purpose.
- For example, Allah (سبحانه وتعالى) gave preference to Makkah and Medinah over other places in the world and He gave preference to the ten days of Dhul Hijjah, ten nights of Ramadan, and the Night of Decree which is better than a 1000 months over all other times.
- Actions performed during these days have a great status in front of Allah (سبحانه وتعالى). Among these characteristics is He swore by them in Surah Al Fajr. The ten nights mean the ten days of Dhul Hijjah. Allah (سبحانه وتعالى) swore by these days to indicate their magnificence and greatness, but most people are heedless of these days, subhan Allah. They are occupied in their worldly lives and unaware of these days.
- The days of Dhul Hijjah are more superior than the days of Ramadan and the nights of Ramadan are more superior than the nights of Dhul Hijjah, and some scholars said the days and nights of Dhul Hijjah are more superior, subhan Allah. In Arabic, the word 'day' includes both day and night.

Surah Al Hajj 28 (وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ) (and mention the Name of Allâh on appointed days)

- It's enjoined upon us to remember Allah (سبحانه وتعالى) much by saying the takbeer, tahleel, and tahmeed. (الله أكبر الله أكبر لا إله إلا الله، الله أكبر الله أكبر) We should say it continuously.
- For men, they should say it loudly and for the women they should say it in a low voice. In your home you should say it continuously to establish the greatness of Allah (سبحانه وتعالى). Another significance of these days is there are no days during which the righteous deeds are so pleasing to Allah (سبحانه وتعالى) as the actions done in these days of Dhul Hijjah, subhan Allah. The Companions of the Prophet (صلى الله عليه وسلم) asked even the struggle for Allah's sake? Hadith: (وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: " ما من أيام العمل الصالح فيها أحب إلى الله من هذه الأيام" يعني أيام العشر، قالوا: يا رسول الله ولا الجهاد في سبيل الله؟ قال: "ولا الجهاد في سبيل الله، إلا رجل خرج بنفسه، وماله فلم يرجع من ذلك بشيء") (رواه البخاري)) (Ibn 'Abbas (May Allah be pleased with them) reported: The Messenger of Allah (صلى الله عليه وسلم) said, "There are no days during which the righteous action is more beloved to Allah than these days (i.e., the first ten days of Dhul-Hijjah)." He was asked: "O Messenger of Allah, not even Jihad in the Cause of Allah?" He (صلى الله عليه وسلم) replied, "Not even Jihad in the Cause of Allah, except in case one goes forth with his life and his property and does not return with either of it." - Al- Bukhari - Book 9, Hadith 1249)
- Imagine someone who loses a limb in battle while you are residing and sitting in your place and remembering Allah (سبحانه وتعالى), you

are more superior than him, subhan Allah. You need to feel this great blessing and favor from Allah (سبحانه وتعالى).

- Whatever you do of good deeds are more heavy in the scale than the same deeds you do in other days. We need to put effort to do good deeds.

Day of 'Arafah

- In these days of Dhul Hijjah, there is a Day of 'Arafah which will be next Sunday in sha'a Allah – this is the most glorious day in the ten days of Dhul Hijjah. It's the best day in which the sun rises. The best supplication on the Day of 'Arafah is Hadith: (عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ،) عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ (قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ " (Amr bin Shu'aib narrated from his father, from his grandfather, that the Prophet (صلى الله عليه وسلم) said: "The best of supplication is the supplication of the Day of Arafah. and the best of what I and the Prophet before me have said is: None has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things. (La Ilaha Illallah, Wahdahu La Sharika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa Ala Kulli Shai'in Qadir).') - Jami` at-Tirmidhi 3585 / Grade: Hasan / Albani
- If you say these words then it's as if you've invoked Allah (سبحانه وتعالى) and it will be sufficient for you. This dhikr includes dua'a implicitly. If you say it then you will get the reward from Allah (سبحانه وتعالى). It's the

day of forgiveness of sins. It's the day in which Allah (سبحانه وتعالى) redeems more people from the hellfire. It's not only for those performing hajj, but also for those residing in their countries, subhan Allah. The virtue for 'Arafah is for both pilgrims and non-pilgrims.

- If you're repeating the dua'a and you sit after 'asr in your prayer place invoking Allah (سبحانه وتعالى) until maghrib then you will be granted what you want, subhan Allah. If you have the intention to sit and supplicate then you will be one of those redeemed from the hellfire by the permission of Allah (سبحانه وتعالى).

Hadith: It was reported from Ibn 'Umar that the Prophet (peace and blessings of Allaah be upon him) said: "Allaah expresses His pride to His angels' on the Day of 'Arafaah, about the people of 'Arafaah. He says, 'Look at My slaves who have come unkempt and dusty.'" Narrated by Ahmad and classed as Saheeh by al-Albaani.

- Whoever knows these matters then his dua'a will be with more belief.
- There is also the Day of Nahr (يوم النحر) – the Day of Sacrifice which is the 1st day of Eid. The greatest of the ten days is Day of Sacrifice because on this day many acts of worship are being performed on this day by the pilgrims. They will be offering the sacrifice.
- The Day of Tarwiyah is the 8th of Dhul Hijjah, it's next Saturday. On this day the pilgrims start their rituals, they will wear their ihram and move to Mina. They will say (لبيك اللهم لبيك).

- It's important to know the significance of these days because you will not find them in other days. In these blessed days the hajj is performed which is the 5th pillar of Islam. And the five pillars of Islam are joined in the them – prayer, fasting, zakat or sadaqah, hajj, in addition to the two testimonies of faith.
- Allah Al Hakim, The All-Wise, Allah Al Kareem, The Most Generous – He knows about our weaknesses, neediness and incapacity therefore He has gifted us with these days in order to make it easy for us to get more rewards, subhan Allah. Allah (سبحانه وتعالى) loves for us to go to paradise but we are the ones refusing and rejecting His gifts, astaghfar Allah. We should accept the gift of Allah (سبحانه وتعالى) and know out of His Graciousness that He's offering this to us. Let us take and receive these gifts with gratitude. Make your days of Dhul Hijjah different from the rest of the days of your lives; this is an indication you're magnifying Allah (سبحانه وتعالى) and magnifying what He magnifies. Make these special days, Allah (سبحانه وتعالى) swore by them so don't let them pass without any magnification in your heart. Let us accept this gift from Allah (سبحانه وتعالى). Even the feeling of magnification in your heart is greatly rewarded by Allah (سبحانه وتعالى). Actions of the heart precede actions of the limbs. It's important to have magnification in our hearts in these days.
- We are all travelling, we are travelers in this duniya and we're all travelling to Allah (سبحانه وتعالى) by our heart. Our last station is meeting Allah (سبحانه وتعالى). The way on our journey is difficult, we may face many obstacles but out of His Graciousness, He's giving

us these days to make the way short and easy to Him. The question is how many of us are considering to take the blessing of Allah (سبحانه وتعالى)? We hear profusely the significance of these days of Dhul Hijjah, but where are the feelings towards it and Allah's favor towards us? Subhan Allah. It's very weak and this lack of feeling indicates something is wrong in our hearts. Our hearts are so occupied with this life, we want to come close to Him but it's as if we're chained to our worldly occupation – this is the problem. How do you know if the heart is alive or not? By feeling Allah's favors. What's diverting us? Surah At Takathur 1: (أَلْهَيْكُمْ التَّكَاثُرُ) (The mutual rivalry (for piling up of worldly things) diverts you) – we are distracted with money and more worldly things.

- The shaitan also plays a role. In Ramadan the devils are chained so it's easy to worship Allah (سبحانه وتعالى), but in these ten days the worship is not easy. So you have to struggle against the evil of yourself, the shaitan and evil people, you have three enemies stopping you from getting close to Allah (سبحانه وتعالى). And when you overcome this then you will be greatly rewarded.
- There are 2 million pilgrims and 2 million shayateen and only few will have a hajj mabroor, subhan Allah. May Allah (سبحانه وتعالى) grant us all hajj mabroor. Ameen.

Surah Al Anbiya 1: (أَفْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ) (Draws near for mankind their reckoning, while they turn away in heedlessness)

- (أَفْتَرَبَ) is a past tense verb and whenever it comes in the past tense in the Qur'an then it means it's inevitable and it will happen for sure. It's sure that the reckoning will come, but what is the state of the people? Heedless and turning away. They are negligent and unaware of the purpose behind their creation, they're turning away from the remembrance of Allah (سبحانه وتعالى) and His guidance. They don't want to hear the reminders. Even if they're reminded, they will turn away and not act upon it. This is the state of most people. May Allah (سبحانه وتعالى) grant us the well-being. Ameen.

Surah Al Anbiya 2: (مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ) (Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play)

- When a reminder comes to them from Allah (سبحانه وتعالى) – verse, lecture, advice – how do they receive it? They're playing, what does it mean? It means any action a person does with his body to fulfill his desires, vain talk, vain gatherings and outings are called 'play' with Allah (سبحانه وتعالى). What is the description of their hearts?

Surah Al Anbiya 3: (لَا هِيَةٌ قُلُوبُهُمْ) (With their hearts occupied)

- Their hearts are occupied, busy, distracted and diverted with money, work, duniya. Allah (سبحانه وتعالى) is saying your account is

close so you should prepare yourself, but the people are heedless. Who are the ones who will have feelings? The ones whose concern is meeting Allah (سبحانه وتعالى), they think about their loneliness in the grave, will they receive their records in their left or right hand. Whoever's concern is the Day of Judgement is the one who's heedful.

- You may think 'shouldn't I enjoy in this life?'. Allah (سبحانه وتعالى) gave us blessings – life, good health, family, children, money – what should we do with them? We have to use these blessings and direct them towards Allah (سبحانه وتعالى) to seek His reward by spending these blessings in His cause. We should always enjoy lawful enjoyment to the extent it will not divert us from Allah (سبحانه وتعالى). Surah Al Qasas 77: (وَأَبْتَعْ فِيهَا مَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا) (But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world) – use your relation with your husband to get rewarded by Allah (سبحانه وتعالى), when you spend on your food and drink, seek the reward from Allah (سبحانه وتعالى) – this is how you make balance – enjoyment and at the same time you're getting a reward.

Deeds we can do in these ten days:

1. Begin with true repentance to Allah (سبحانه وتعالى) and acting upon His commands. Surah An Noor 31: (وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ) (And all of you beg Allâh to forgive you all, O believers, that you may be successful) When a person commits sins it causes darkness in the heart and darkness in the face, subhan Allah. Darkness in the heart is reflected in the darkness of the face, we ask Allah (سبحانه وتعالى) for the well-being. Ameen. Sins prevent a person from doing good deeds therefore we need to repent to Allah (سبحانه وتعالى) in order to enable us to do good deeds. We cannot go ahead to do good deeds with sins, when you repent, then Allah (سبحانه وتعالى) will show you right from wrong and you will hasten to the good deeds. We should be repenting from our sins of the heart. You may say, 'how do I know my hindrances?' Out of Allah's mercy, He will make us go through situations. He will decree events to go through situations with people and your reaction – whether with limbs or tongue or thoughts – tell you who you are, it tells you what kind of sin you have in your heart. It tells you if you have envy, suspicion, pride, self-conceit. Ask yourself, 'why did I take that action? Why did I say those words? Why did these thoughts come into my mind when this sister said this?'. Sometimes we don't know if what we did is right or wrong, so ask Allah (سبحانه وتعالى) for the guidance. 'O Allah guide me and show me, I don't know'. This way, you will know your mistakes and repent to Him. Turn to Him in repentance, especially

from sins of the heart. The one who repents is like the one who has no sins.

- What is the meaning of true repentance? True repentance is when the person commits the sin, he will quit it immediately, he will remorse and regret, 'why did I do this?'. Resolve to not go back to that sin anymore. Follow that sin with good deeds because good deeds remove the evil deeds – this is considered a true repentance. Allah (سبحانه وتعالى) loves those who truly repent and He will bring you closer to Him and you will become one of His awliya, subhan Allah.
- 2. Take care of the obligatory actions, especially the prayers: offer them with submission, humility, concentration, and understanding what you're saying. Offer them in the way pleasing to Allah (سبحانه وتعالى). When I'm in my ruku' my sins are dropping off my shoulders. When I'm in sujood, I'm closest to Allah (سبحانه وتعالى).
- 3. Remember Allah (سبحانه وتعالى) profusely by takbeer, tahleel, tahmeed. The Prophet (صلى الله عليه وسلم) said there are no days that are greater than these ten days so increase in takbeer, tahleel, and tahmeed. There is no one says (لبيك اللهم لبيك) as a pilgrim but he will receive glad tidings of paradise. We have 340 days to talk to each other, take these ten days to say takbeer and you will be successful with Allah (سبحانه وتعالى). Some of the righteous predecessors would go to the market and say it there. It's recommended to supplicate much in these days.

4. Offering voluntary prayers:
 - Voluntary prayers mend deficiencies in obligatory prayers
 - Means to attain Allah's love
 - Allah (سبحانه وتعالى) will answer your dua'a
 - Means to be raised in degrees and expiation of sins
- The Companions are looking for the highest degree in paradise. But people say they just want to be freed from the hellfire, subhan Allah. Ask for firdaous al 'ala. May Allah (سبحانه وتعالى) grant us firdaous al 'alam. Ameen. When you offer one unit, then your grade increases one degree.
5. From the day of Eid until the 13th of Hijjah is the time to offer the sacrifice – it's a stressed sunnah to be offered by those who can afford it. It's one ram on behalf of the entire household. And the one offering should not remove his hair and nails starting from yesterday. If he's a man, the he cannot trim his moustache or cut his nails until the sacrifice is offered.
6. Giving charity: it doesn't only mean giving money, charity can be something material or non-material. Allah (سبحانه وتعالى) mentions in Surah Al Hadid 11: (مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَلِّعَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ) (Who is he that will lend Allâh a goodly loan, then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise).)

- Hadith: قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ ". قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ " فَيَعْمَلُ " بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ ". قَالُوا فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ قَالَ " فَيُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ ". قَالُوا فَإِنْ لَمْ يَفْعَلْ قَالَ " فَيَأْمُرُ بِالْخَيْرِ ". أَوْ قَالَ " بِالْمَعْرُوفِ ". قَالَ فَإِنْ لَمْ يَفْعَلْ قَالَ " فَيُمْسِكُ عَنِ الشَّرِّ، فَإِنَّهُ لَهُ " (Narrated Abu Musa Al-Ash`ari (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, "On every Muslim there is enjoined (a compulsory) Sadaqa (alms)." They (the people) said, "If one has nothing?" He said, "He should work with his hands so that he may benefit himself and give in charity." They said, "If he cannot work or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said, "If he does not do it?" He said, "Then he should enjoin what is good (or said what is reasonable)." They said, "If he does not do that"" He said, "Then he should refrain from doing evil, for that will be considered for Him as a Sadaqa (charity) ." - Sahih al-Bukhari 6022
- Even keeping away from evil is sadaqah – from shirk, bida'a, munkar, backbiting. The good word is a sadaqah, smiling in the face of your sister is a sadaqah, greeting is a sadaqah.
7. Fasting: the Prophet (صلى الله عليه وسلم) used to fast the nine days of Dhul Hijjah and it's a stressed sunnah to fast the Day of 'Arafah, the one who fasts it will have his previous sins and future sins of the following year forgiven.
8. Establishing the nights with prayer has great reward with Allah (سبحانه) while hoping to be with one of the Slaves of Ar Rahman. Surah

Al Furqan 64: (وَالَّذِينَ يَبِيئُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا) (And those who spend the night in worship of their Lord, prostrate and standing)

9. Transitive good deeds (متعدى): are the good deeds which you do to benefit others. These are more preferable than the deeds you do yourself.
 - o Calling others to Islam, maybe you don't know how but at least give pamphlets, booklets to, this is considered dawah. Surah Fussilat 33: (وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ) (And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims.") – this is a great opportunity to call people to Islam in these days than other days. Dawah is not only to non-Muslims, but even to Muslims and it's not only to approach people, it can be through distributing booklets, sending good messages reminding others, teaching people Qur'an, correcting their prayer, worships, and helping those making dawah. At least help those making dawah and you will share you in the reward and you might be rewarded more than the one making dawah himself, subhan Allah.
 - o Reconciling between people: if you know people are in conflict, especially relatives, go and reconcile between them.

- Joining relation with parents, relatives, siblings, uncles, aunts – Even if they're not good to you, do good to them, hoping to get the reward. Hadith: (قَالَ سَمِعْتُ رَسُولَ (رَضِيَ اللهُ عَنْهُ - عَنِ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللهُ عَنْهُ) " مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ رِزْقُهُ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ (الله صلى الله عليه وسلم يَقُولُ " مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ رِزْقُهُ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ (Narrated Anas bin Malik (رضي الله عنه): I heard Allah's Messenger (صلى الله عليه وسلم) saying, "whoever desires an expansion in his sustenance and age, should keep good relations with his Kith and kin.")) – Sahih al-Bukhari 2067 it can be by calling them, visiting, fulfilling their needs.
10. To have good intention for everything you do, even when you want to eat, drink, sleep, 'I want to eat from this food to nourish my body in order to worship You' – you will be rewarded, 'I want to sleep to gain strength to worship You' you will be rewarded, turn your habits into worship, subhan Allah (عادات عبادات). Even keeping a place clean, tidy, you'll be rewarded for it. You go to buy groceries and you're buying bread with the intention to feed your family, then you'll be rewarded. Everything you do, have a good intention and may Allah (سبحانه وتعالى) reward you for it.
 11. One of the best deeds is to bring joy to the Muslim and you will be rewarded. If you know someone has debt, and you settle it, then you will be rewarded. If you know someone needs something, and fulfill it then you will be rewarded. Even removing the distress of the people, consoling their hearts –you will be rewarded.

May Allah (سبحانه وتعالى) guide us to what He's pleased with and reward us abundantly. Ameen.

May Allah (swt) accept from all and make it a plea for us and not against us. May He help us to apply all that we learned. Ameen.

ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

THIS IS OPEN TO BOTH WOMEN AND MEN

<https://t.me/markazalsalampublicationsENG>

