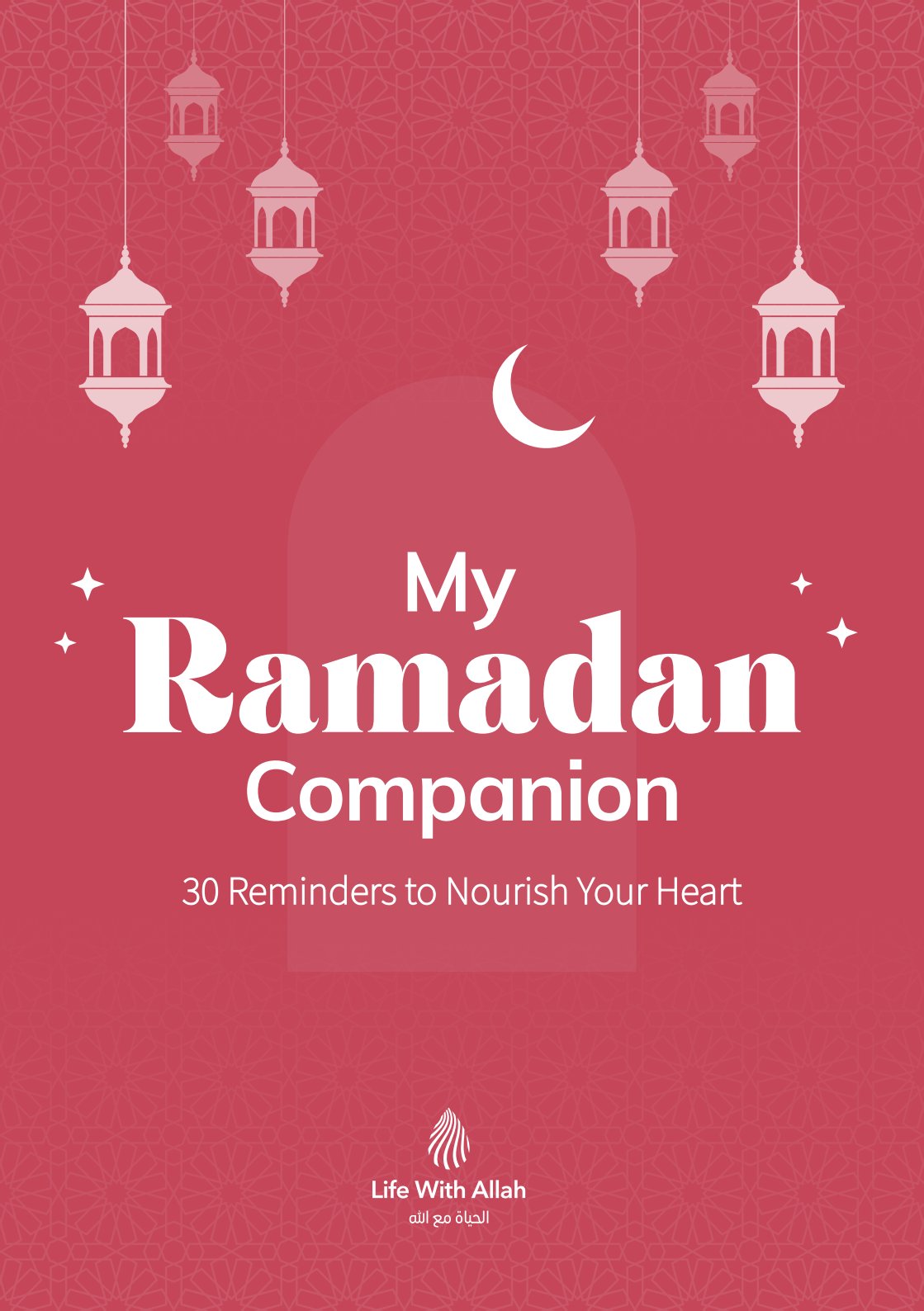




My Ramadan Companion

30 Reminders to Nourish Your Heart



Life With Allah

الحياة مع الله



My Ramadan Companion

30 Reminders to Nourish Your Heart

1st Edition 1444 AH/2023



Life With Allah

الحياة مع الله



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Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise and thanks are for Allah ﷻ, who blessed us with Ramaḍān. May His peace and blessings be upon His beloved Messenger, Muḥammad ﷺ.

Ramaḍān is an incredible gift from Allah ﷻ. In it, we have endless opportunities to be forgiven, freed from the Hell-fire and admitted into Paradise. In it, our souls can be cleansed, our character can be beautified, and our hearts can be revived. In it, we can gain control over our inner selves, conquer our desires and lusts, and solidify our focus to fulfil our purpose of existence: to worship Allah.

‘My Ramadan Companion’ is a daily guide to help you deepen your relationship with Allah ﷻ. It explores how you can strive to become His true servants, and strengthen your īmān. It helps you gain new habits, discard the bad ones, and truly transform your life. The book consists of 30 reminders, one for each day of Ramaḍān. Each section ends with prompts to ‘reflect and act’ which we pray you will find beneficial. It may be helpful for you to have a journal/notebook for the reflective exercises. We also recommend gathering your family for 5-10 minutes every day this Ramaḍān to read and reflect on the day’s reminder.

We ask Allah ﷻ to forgive our shortcomings in this publication. We pray that Allah ﷻ accepts our Ramaḍān, and makes it a means of becoming close to Him.

Life With Allah

Sha'bān 1444 AH/ March 2023

Welcome Ramadan!

Allah ﷻ constantly showers His mercy, love and blessings upon us throughout the year, but there are certain times of the year in which He is even more Generous to us. The blessed month of Ramaḍān is one such season where we witness the fruits of Allah's love and kindness.

Our beloved Prophet ﷺ said, "The month of Ramaḍān has come to you, a **blessed month** in which Allah – Exalted and Majestic is He – has obligated fasting upon you. In it the gates of Paradise are opened, the gates of Hell-fire are closed, and the rebellious devils are chained. In it, Allah has a night which is better than a thousand months. Whoever is deprived of its good is truly deprived!" (Nasā'ī).

Ramadan: The Annual Milestone

Ramaḍān helps us to shift our focus from the material towards the spiritual; detach from the world and attach to the hereafter; disconnect from the 'noise' of the world and **connect to our Creator**.

In a world of ever increasing pain and confusion, Ramaḍān, by the will of Allah, is our lifeline: patience through fasting, tranquillity through the night prayer, purification through repentance, comfort through du'ā' and contentment through dhikr.

Ramaḍān is the **month of the Qur'ān**. It is the month where we aim to become the people of the Qur'ān: people who recite, learn, reflect and 'live' the Qur'ān. People who pray night prayers. People who humble themselves to Him in sincere du'ā'; and who beg Him in sajdah for entry into Jannah and salvation from the Hell-fire.

Ramaḍān is the perfect opportunity to **cleanse our hearts** from greed, envy, pride, hatred and the love of the world. It is the optimum time to become the best of Allah's servants: those who bring the most benefit to others, those who treat their parents, spouses, children, families and wider communities with **kindness and excellence**.

Ramaḍān is the benchmark of the year. If we strive hard during it to stay away from sins and attain the pleasure of Allah al-Karīm (The Most Generous), we will enjoy its fruits throughout the year. Ramaḍān is an intensive 30-day training programme; a bootcamp in which we can gain new habits, discard the bad ones, and truly transform our lives.

Ramaḍān is the month of Allah's special care, love, mercy, kindness and generosity. It is a month in which Allah rewards us handsomely for our meagre efforts. It contains a night which is better than a thousand months. Ramaḍān is the best time to accelerate our journey to Allah ﷻ.

The Goal of Ramadan: Strengthen Your Iman

The goal of Ramaḍān is to **strengthen our īmān**. The Prophet ﷺ said, "Indeed īmān wears out in the heart just as clothes wear out — so renew your īmān" (Ṭabarānī). Īmān is like a tree. If it isn't tended to, it will wither and die. It has to be constantly watered with beneficial knowledge, righteous deeds and the remembrance of Allah. And just as a strong healthy tree must be protected from pests and weeds, we must protect our hearts from sins, desires, and doubts for our īmān to be strong.

Ramaḍān is a perfect opportunity to rejuvenate our īmān and taste its sweetness: to deeply connect with Allah, to live a life with Him. This is because we combine some of the greatest acts of worship such

as fasting, ṣalāh, the night prayer, charity, i'tikāf, dhikr etc. for thirty consecutive days. We also try our best to stay away from sins and have excellent character (akhlāq).

This Ramaḍān, let us strive to strengthen our īmān and try to **taste its sweetness**. Instead of feeling burdened by worship, let us try to find joy and a deep sense of tranquillity in it. We can do this by focusing on the **quality** of our good deeds, and not the quantity. This Ramaḍān, our goal should not be to just perform x number of good deeds. Instead we should combine the physical acts of worship with the **inner dimensions** and spiritual elements of these same acts.

We pray that the daily reminders in this book will help you to reflect on these inner dimensions, and be your companion in your journey to Allah. Ramaḍān Mubārak!

Reflect & Act

We recommend using a journal/notebook to write your responses to the Reflect & Act questions in this book.

- 1 Close your eyes. Imagine it is the last day of this Ramaḍān. By the help of Allah, you think it has been your best Ramaḍān. How do you feel? What did you do in Ramaḍān to feel like this?
- 2 How do you plan to optimise this Ramaḍān? (You can use the checklist on Page 123 to help you stay on track)



“

**By Allah, if it was said
to the people of the
grave, ‘Make a wish!’
they would wish for
one day of Ramaḍān.**

Ibn al-Jawzī 

”

Why Do We Fast?

Why do you fast? Is it because everyone around you does so? Is it because it's one of the five pillars?

Although we strive to learn about the legal rulings of fasting, we often miss out on reflecting upon its greater objectives. **Fasting is a deeply spiritual act of worship. Its purpose is to transform us, both internally and externally.**

We fast because Allah ﷻ commanded us to do so. Fasting trains us to submit to Allah and obey Him. Allah ﷻ says,

“...Fasting is prescribed for you, as it was prescribed for those before you, so that you may attain taqwā (piety and mindfulness of Allah)” (2:183).

The greatest purpose of fasting is to attain taqwā. Taqwā is to **protect yourself from the punishment of Allah by avoiding His prohibitions and implementing His commands.** Taqwā is the path to attaining the love, mercy and help of Allah. Taqwā is the ultimate ingredient for success, as it is a shield from the Hell-fire and the path to Paradise.

How Does Fasting Lead to Taqwa?

When we fast, we temporarily make ḥarām on ourselves things that are usually ḥalāl (eating, drinking etc). Fasting teaches us to say ‘NO!’ to our nafs (inner self) and desires. This helps us to develop taqwā, making it easier to restrain ourselves from ḥarām throughout the year.

Fasting is, therefore, a means of **training ourselves to obey Allah.**

Instead of allowing our nafs to control us, we control our nafs.

Shayṭān has two primary means of accessing us: shahawāt (desires i.e. of the stomach and private parts) and shubuhāt (doubts in our imān). Fasting reduces our intake of food and drink, which tightens our rein over our desires and makes us less susceptible to Shayṭān's whispers. Therefore, we sin less and our hearts are purified, which then prevents doubts from entering our hearts.

Fasting helps us to live Allah-conscious lives and become more attuned to Him watching us. Each time your stomach growls, you could easily eat without another human being knowing. However, you stop yourself from doing so, because you are aware that Allah is watching you. This presence of the heart and watchful awareness helps us to develop iḥsān, the pinnacle of our relationship with Allah ﷻ. Iḥsān is "That you worship Allah as though you are seeing Him; for if you cannot see Him, He truly sees you" (Muslim).

Fasting, Not Feasting

Imām al-Ghazālī رحمه الله explains that the essence and secret of fasting is to **weaken the forces of Shayṭān**, and this can only happen if you **reduce your intake of food**. Overindulging in food at ifṭār time can lead to stirring desires and becoming more distant from the objective of fasting.

Overeating can also cause difficulty in night prayers and create a barrier between you and your remembrance of Allah. An empty stomach softens and illuminates the heart, making it easier to remember Allah consciously. Feeling hunger and thirst is thus necessary to attain the objectives of fasting. For this reason, he mentions that one of the etiquettes of fasting is to avoid excessive sleeping during the day.

Fast for Allah

Fasting cannot be because of habit, or because it's what your family does and is deemed 'culturally' the right thing to do.

The Messenger of Allah ﷺ said, "Whoever observes the fasts of Ramaḍān with **īmān** (firm belief) and **iḥtisāb** (hoping for reward), all his previous sins will be forgiven..." (Bukhārī).

Fasting with **īmān** means to firmly believe that this is a command from Allah: He has made it compulsory and He will reward you for it.

Fasting with **iḥtisāb** means to fast purely for Him, hoping for reward only from Him. A person who does this feels happy that Allah ﷻ gave him an opportunity to fast.

In conclusion, don't fast to lose weight, or because it's the current hype. Fast because **Allah** ﷻ commanded you to do so. Fast so that you can truly worship Him, and not your 'inner desires'. Fast so that you can control your nafs (inner self), instead of letting it control you. Fast so that you can shield yourself from Shayṭān and lust. Fast so that you can attain His love. Fast to become close to Allah. Fast for Allah.

Reflect & Act

- 1 How are you using fasting to train your nafs (inner self)? What things would you normally give in to or 'can't live without', but you are now managing to have control over whilst fasting?
- 2 We know it is harmful and against the objectives of fasting to eat more food or a greater variety of food in Ramaḍān. How are you going to change your food consumption today?



The Wisdoms of Fasting

Fasting Should
Help Us To:

Reflect
on our
weaknesses

Develop
control over
our nafs
(inner self)

Resist
Shaytan's
attacks
on us

Purify
our
hearts

Marvel at
Allah's
greatness

Develop
ikhlas
(sincerity)

Increase our
zuhd
(detachment
from the
world)

Increase our
servitude to
Allah

Increase
our shukr
(gratitude)
to Allah

Increase our
sabr
(perseverance)

Remove
toxins from
the body

Attain
taqwa
(piety)

Increase
our iman
in Allah

Attain
ihsan

Increase our
empathy for
the poor

Beautify our
character

Fill our hearts
with the
conscious
remembrance
of Allah

Don't Ruin Your Fast

Fasting is not merely to give up food, drink and intimacy, but rather it is to be conscious of Allah in everything we do.

The Messenger of Allah ﷺ said, “There are many who fast, who gain nothing of their fast except hunger; and there are many who stand for the night prayer, who gain nothing of their prayer except sleeplessness” (Ibn Mājah). Thus, we should protect our fasts from being ruined due to our sins.

The 3 Levels of Fasting

Which
Category
Do You
Belong
To?



Ordinary

Abstaining from food, drink and intimacy.



Elite

In addition to 'Ordinary'

Protecting the eyes from looking at ḥarām & anything which takes you away from the remembrance of Allah.

Protecting the tongue from lying, backbiting, arguing & foul language etc.

Protecting the ears from listening to ḥarām.

Protecting the rest of your body from ḥarām.

Not eating to your fill at ifṭār time.

Hoping that Allah will accept your fast, and at the same time fearing that your fast may not be accepted.



Super-Elite

In addition to 'Elite' & 'Ordinary'

Abstaining from worldly thoughts & concerns, and everything other than Allah.



The Tongue

We should be extremely conscious of our tongues in Ramaḍān. This includes avoiding: backbiting, slandering, lying, foul language and saying hurtful things.

Our beloved Prophet ﷺ said, “Whoever does not give up lying and false conduct, Allah has no need in him giving up his food and his drink” (Bukhārī). Similarly, he ﷺ said, “**Fasting is a shield (from the Hell-fire), as long as one does not damage it.**” In another narration, he ﷺ added, “**by lying or backbiting**” (Nasā’ī).

Anger

Ramaḍān is the perfect time to **cultivate our akhlāq** (good character), to develop forbearance, and to refrain from reacting when provoked. Ramaḍān is the time to **control our anger**, and especially when we may be feeling irritable due to hunger (‘hangry’). If you feel angry, seek Allah’s protection from Shayṭān, perform wuḍū, move away and control your tongue.

The Prophet ﷺ taught us a powerful method to use during our fasts: “When one of you wakes up fasting, he should **neither use obscene language nor act ignorantly**. If anyone insults him or argues with him, he should say: ‘I am fasting, I am fasting’” (Muslim).

Eyes

Gazing at ḥarām gives Shayṭān open access to our hearts. One of our key goals during this month should be to train ourselves to stop looking at ḥarām. This is especially more important in our times, where access to ḥarām images has become very easy.

The Prophet ﷺ prescribed fasting for those who did not have the means to marry. He ﷺ said, “Young men! Whosoever is capable of

“

**If you see hardness in
your heart, weakness
in your body, and
deprivation in your
livelihood, know that
you have spoken
about something that
does not concern you!**

Mālik b. Dīnār 

”

Social Media

Research has shown that regular use of social media causes mental health problems, addictions, lower attention spans, physical health problems, poor sleep quality, relationship problems and more.

More importantly however, social media has **devastating effects on our hearts and our relationship with Allah ﷻ**. The following are some of the harms of social media:

1 Time-Wasting & Addiction

Social media platforms are designed to be addictive. They distract us from our goals, hinder us from our social and familial responsibilities, and reduce our ability to focus. Our worship is particularly impacted, and we struggle to maintain it for any significant duration.

Solution: Every moment of our lives is precious and we must use our time consciously and productively, especially in Ramaḍān. Therefore, try to **take a social media fast for the entire Ramaḍān**. Otherwise, reduce it to the bare minimum: have a set ‘window’ in which you allow yourself to use it.

2 Gazing at Haram

Social media platforms are full of ḥarām and harmful imagery. Gazing at ḥarām is a poison which **stops us from tasting the sweetness of imān and worshipping Allah**.

Solution: We should safeguard ourselves from looking at ḥarām and any ḥarām interactions. We should not post anything which can be a source of temptation for others. Similarly, we should unfollow any accounts which are harmful to our spiritual and mental wellbeing.

3 Backbiting, Slander & Lying

Backbiting, slandering and lying are **major sins** with disastrous consequences in this world and the hereafter. It is common for people to criticise others or talk badly of others on social media, even sometimes under the guise of ‘da’wah’. Even the one reading is sinful as he is complicit in spreading negativity/harm to others.

Solution: Do not read or spread negative information about others. Before posting, consider if it is necessary and respectful to share. If you have a concern, speak directly to the person involved, with the correct etiquette. Verify information before you share it.

4 Public Sins & Justifying Sins

Many brazenly expose sins on online platforms seen and read by tens of thousands. Doing this shows your contempt for Allah’s religion and encourages others to sin. The Prophet ﷺ said, “Everyone from my Ummah will be forgiven except those who sin publicly/reveal their sins” (Bukhārī). What is even more lethal is ‘Muslims’ who try to ‘justify’ or make ‘ḥalāl’ what is ḥarām.

Solution: Do not share your sins (however ‘minor’) on social media. If you’ve already shared sins, go through your profile and immediately delete them. Never ever justify committing a sin.

5 Showing Off & Pride

Social media leads to **showing off** (riyā) and **seeking fame** (sum‘ah), both diseases of the heart. We feel pressured to ‘share’ everything on social media, including our good deeds. This leads us to doing good for others instead of Allah ﷻ. It also leads to **self-admiration** and **pride**, because the constant validation and attention received through likes and comments, results in an inflated sense of self-importance and a sense of superiority over others.

Solution: To avoid these traps, we should not share things

unnecessarily — it must be useful and purposeful. Let us constantly guard and renew our intentions for sharing good content, and be humble and modest in all our interactions.

6 Envy

Social media often leaves us feeling envious of others. Allowing envy to eat up our insides is *ḥarām* and **ruins our good deeds**. Envy tears down relationships and breaks families. We must not inadvertently cause others to feel envious of us, and thus should be mindful of what we share.

Solution: Seeing profiles and updates from ‘photoshopped’ lives results in ungratefulness, self-loathing, and depression. Stop following people or using platforms that make you feel envious. Reflect on the blessings Allah has given you and remember that He is The Most Just (Al-‘Adl). Someone may have ten problems for every one blessing you see.

Reflect & Act

- 1 Draw three columns titled: ‘Social Media Platform’ ‘Benefits’ ‘Harms’. For each social media platform (including whatsapp/telegram etc) you use, write down the benefits and harms of each platform for you.
- 2 For each platform, reflect on whether the benefits outweigh the harms
 - a. If the benefits do not outweigh the harms, do you want to continue using this platform?
 - b. If the benefits do outweigh the harms, how can you eliminate or reduce the harms?



The Blessings of Iftar & Suhur

Fasting teaches us shukr (gratitude). In our everyday lives, we rarely experience hunger, and thus we fail to appreciate the magnitude of Allah's blessings in a single slice of bread, let alone a myriad of delicacies! However, when we fast, our stomachs involuntarily growl from hunger, and this helps us to **consciously remember** and **thank the One** who provides us with every morsel of food, and every drop of water.

Shukr consists of three elements:

- 1 To thank Allah by acknowledging His favours and praising Him with our tongues.
- 2 To thank Him by humbling our hearts to Him.
- 3 To thank Him with our bodies by using all of our body parts to obey Him.

We should thank Allah ﷻ for our health, security, wealth, children, and the greatest of all blessings: īman and guidance. We should thank Him for all the blessings of Ramaḍān. The more we thank Allah, the more He will give us as He ﷻ says: "If you are grateful, I will certainly give you more" (14:7).

The Joys of Iftar

You've had a long day at work, or maybe the kids have been driving

you over the bend. It's hot. You're hungry and thirsty. A few hours later, and the smell wafting from the kitchen is making your stomach growl.

And then it's time for ifṭār. Allāhu Akbar! Who doesn't experience happiness at the time of ifṭār? Our beloved Messenger ﷺ said, "The fasting person will have **two** moments of joy: one when he opens his fast, and **the other when he will meet his Lord**" (Muslim).

At the time of ifṭār, we feel **happy and grateful** at being given the opportunity and the ability to complete an incredible act of worship (fasting). We feel happy at being able to lawfully eat and drink once again.

It is from the sunnah of our beloved ﷺ to eat ifṭār early. He ﷺ said, "The people will remain well as long as they hasten the opening of the fast" (Bukhārī). We should open our fast with **dates** like the Prophet ﷺ used to. We should eat **nutritious** and **ḥalāl** food: earned from a lawful income and ethically reared. We should avoid overeating at ifṭār time. Excessive food makes us sleepy and lethargic, and we are more likely to struggle with standing up in qiyām. Once we finish eating, we should **thank** Allah and praise Him.

Du'a' After Opening the Fast

ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ
الْعُرُوقُ، وَتَبَّتِ الْأَجْرُ
إِنْ شَاءَ اللَّهُ

"The thirst has gone, the veins have been moistened, and the reward has been secured, if Allah wills."

Suhur: A Blessed Meal

The second meal for the believer before starting a fast in Ramaḍān is suḥūr/sehri. The Prophet ﷺ said, "Eat suḥūr, for indeed there is blessing in it" (Bukhārī).

Suḥūr gives us **strength** to worship Allah, and protects us from a bad attitude and poor character that may arise from hunger (feeling 'hangry'). Suḥūr is a fool proof method of ensuring we **stand for Allah** and **make du'a'** to Him in the last part of the night.

We should try to eat at least one date for suḥūr. Our beloved Prophet ﷺ said, “How excellent are dates as the believer’s suḥūr” (Abū Dāwūd). Just like ifṭār, we should eat nutritious, slow-release energy foods and drink plenty of water.

5 Things to Do When You Wake Up for Suhur

1



As soon as you wake up, do the following dhikr:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، اَللّهُمَّ اغْفِرْ لِي

“Whoever gets up at night and says [the dhikr above] and then says: ‘O Allah, forgive me’ or makes du‘ā, it will be accepted. If he performs wuḍū and prays, his prayer will be accepted.”

2



Pray tahajjud ṣalāh, even if it is just 2 rak‘ahs.

3



Seek forgiveness from Allah, inside and outside your ṣalāh.

4



Make du‘ā, especially in sujūd.

5



Have suḥūr, even if it’s just a sip of water. Have at least 1 date.

Reflect & Act

1

Put a timer on for 5 minutes. Jot down quickly (or draw) all the different things that you are grateful to Allah for.

2

Now look at this list. Choose the top three things that you are most grateful for. Circle them. Throughout today, constantly thank Allah for your top 3 blessings.



“

**Let there be an aura
of tranquillity and
dignity on the day of
your fast. And don't
make the day when
you fast the same as
the day you don't fast.**

Jābir b. 'Abdillāh 

”

Prioritise Salah

After the obligation of attesting to the Oneness of Allah (tawḥīd), there is no greater commandment in Islam than ṣalāh. It is the first act which we will be held accountable for on the Day of Judgement: if it is good, we will be saved and will succeed; if it is not good, we will be doomed and be amongst the losers.

Ṣalāh is one of the greatest acts of worship. Without ṣalāh, we cannot fulfil our purpose of life. It is an act in which the servant shuts off the world around him to talk directly with Allah ﷻ, **displaying his complete servitude (‘ubūdiyyah) and humility to Him**. It is one of the best ways to remember Allah and become close to Him. Ṣalāh is the path to attaining His love.

Through ṣalāh, we express our need to Allah and show gratitude to Him. Ṣalāh is a gift: **a special opportunity to directly converse privately with the Lord of the worlds**. Ṣalāh separates us from the disbelievers. Ṣalāh purifies our souls, safeguards us from sins and immorality, and is a means of getting our sins forgiven. In every ṣalāh, we renew our pledge with Allah and affirm our commitment to Him. Ṣalāh helps us when we are stressed, worried or feeling down, filling our lives with peace and comfort.

By preserving our ṣalāh, we preserve our dīn. Maintaining our ṣalāh will give us a special light (nūr) in our hearts, faces and in our graves. On the Day of Judgement, our ṣalāh will come to our rescue and will be our special ‘light’. As for those who did not perform ṣalāh, they will find themselves with Fir‘awn, Qārūn, Hāmān and Ubayy b. Khalaf: the worst of mankind.

Ṣalāh is your oxygen, without which you will die. If you do not perform your ṣalāh, although you may be ‘alive’ in the physical sense, you are spiritually ‘dead’. Even on his deathbed, despite being weak and in agony, the Prophet’s ﷺ parting words and his final waṣiyyah (last will) to us was to perform ṣalāh.

Becoming Habitual with 5 Daily Salahs

If you are struggling to maintain your 5 daily ṣalāhs, **Ramaḍān is the perfect opportunity to cultivate this habit.** We must prioritise becoming habitual with ṣalāh over everything else in our lives. Here are some tips to no longer struggle with the 5 daily ṣalāhs:

- 1 Block out time in your work and personal diary for ṣalāh.
- 2 Beg Allah ﷻ to make you habitual with ṣalāh.
- 3 Hold yourself accountable by creating a contract with yourself. For example, I will not leave the home or start work until I have prayed Fajr.
- 4 If you miss a ṣalāh due to complacency, feel bad, ask Allah to forgive you, and make up for it (qaḍāʾ) as soon as possible.
- 5 Befriend people who never miss their prayers.

If you struggle to maintain Fajr ṣalāh:

- 1 Go to sleep early, and leave your electronic devices in another part of your house.
- 2 Put an alarm clock on and place it far from your bed.
- 3 Get a Fajr buddy who will call you to wake you up.
- 4 Drink lots of water or herbal tea before going to bed.



Recite the adhkār (remembrances) and du‘ās before sleeping.



Take the practical means, but place your trust in Allah.

When ṣalāh becomes a habit, success becomes a lifestyle.

Our number one priority in our daily schedule should be ṣalāh. When the Prophet ﷺ was asked about what the best deeds were, he said it was ṣalāh at its appointed time. He ﷺ also said, “That is the **ṣalāh of the hypocrite**. He sits watching the sun, until when it is between the horns of the Shayṭān, **he stands and pecks up and down** [i.e. rushes] in the four rak‘ahs of prayer, and hardly remembers Allah in them” (Muslim). We must not delay ṣalāh due to our other commitments, and think we can make up for it (do qaḍā’) afterwards.

Similarly, men should always strive to pray with the congregation in the masjid. The Messenger of Allah ﷺ said, “The prayer in congregation is **twenty-seven times superior** to the prayer offered by the person alone” (Bukhārī).

Reflect & Act

- 1 Reflect and write a list of all the different reasons why you think you don’t pray all your ṣalāhs. Then, identify which one you can remove or adjust today to enable you to pray.
- 2 Reflect and ask for forgiveness for all the sins you are committing. These may be blocking you from becoming habitual with ṣalāh.
- 3 What three actions/steps are you going to immediately take to ensure you become punctual with your ṣalāh?



“

**When the slave
rectifies two of his
qualities, everything
else will be rectified:
(1) his ṣalāh and
(2) his tongue.**

Yūnus b. ‘Ubayd 🕌

”

Enjoy Salah

Our beloved Prophet ﷺ described ṣalāh as his deep source of joy. However, we may feel that it is something we ‘have’ to do as though it is a chore, rather than something we ‘want’ to and look forward to doing.

It takes time and effort to reach the point of ‘loving’ ṣalāh, but this journey will definitely be worth it. Ṣalāh will become something beautiful; your refuge in a world full of worries and tension. Once you have prayed, you will feel light, as though all of your burdens have been washed away. You will be full of energy but also calm and peaceful.

This Ramaḍān, take time out to improve the **quality of your ṣalāh**. Once you improve the quality, you will automatically find it easier to maintain all your ṣalāhs. Here are some tips for how you can find peace and joy in your ṣalāh:

1) Understand what you are saying

Learn the translation and be fully mindful of everything you are saying in ṣalāh. You won’t enjoy ṣalāh until you actually understand what you are saying to Allah.

2) Remove distractions

Try your best to pray in a quiet peaceful place, and don’t check your phone in between the farḍ and the sunnah prayers. Eat and use the bathroom before praying.

3) Feel privileged to be in direct conversation with the Lord of the worlds

How amazing is it that not only does Allah listen to you, but He also responds to you in your ṣalāh.

4) Be calm and lengthen your ṣalāh

To truly enjoy ṣalāh, you have to take your time and enjoy each part of it. Ṣalāh is a conversation with our Beloved ﷻ; and a lover always prolongs his conversation with his beloved.

5) Stop sinning

Protect yourself from all ḥarām, especially your eyes and your tongue. Don't expect yourself to focus throughout ṣalāh if you have just watched something ḥarām.

6) Remember death and the hereafter

Do this during and outside of your ṣalāh. Each time you pray, think that this is your final prayer.

The Journey Through Salah

What transforms ṣalāh from being a lifeless body to a real, moving and powerful force is: **turning to Allah ﷻ fully and completely with your heart.** Focus on Him Alone, and **fully humble** yourself to Him. Try to “worship Allah as though you are seeing Him; for if you cannot see Him, He truly sees you” (Muslim).

Before starting, tell yourself: I am standing in front of my Lord. Clear your mind from all evil thoughts and ideas. Instead, steer your mind to think about Allah ﷻ: His majesty, His love and His generosity.



As you enter the court of the Almighty, surrender to Allah by raising your hands and mentally throw the world behind you. Say ‘Allahu Akbar’ and feel in your heart that Allah is Greater than everything: your career, family, bills, worries etc. Clasp your arms like a humble slave and lower your gaze. Don’t look left nor right.

Feel your **love** and **awe** of Him as you talk to Him and praise Him. Always recall that you are in front of Allah and you are talking to Him. Whilst reciting Sūrah al-Fātiḥah, take a moment to pause at the end of each āyah, and think of how Allah ﷻ is responding to you. Move from one posture to the next calmly.

When you go down in rukū‘, feel yourself fully submit to Him. When you go into sajdah, prostrate to Allah with **humility** and present yourself to Him like a beggar. Delight in being close to Him, as this is the closest you can get to Him on this earth. Take advantage of this moment and make du‘ā’.

Refer to ‘**Taste the Sweetness of Salah**’ by Life With Allah to learn how to attain khushū‘ and enjoy your ṣalāh.

Reflect & Act

- 1 What are the external distractions that are most likely to occur frequently when you are praying? (e.g. smartphone, children, people around you talking, household chores, pending work). What steps are you going to take today to limit the above distractions?
- 2 Learn the meaning of Sūrah al-Fātiḥah/the opening du‘ā’/ the du‘ā’ of qunūt today.



The Qur'an

Imagine the scenario. It is the best month of the year: Ramaḍān. Every night, there is a magnificent union taking place. The best of mankind, the Messenger of Allah ﷺ is meeting the best of angels, Jibrīl ʿalayhi s-salām to review the best of words: the words of the Most Magnificent ﷻ (i.e. the Qur'an).

Ramaḍān is the month of connecting to the Qur'an. Allah ﷻ introduces Ramaḍān as:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

“Ramaḍān is the month in which the Qur'an was revealed – a guidance for mankind, and clear proofs of the guidance, and the criterion (between right and wrong)...” (2:185).

The Qur'an is Allah's greatest gift to mankind. It is the eternal book of guidance. It is a cure for every disease — spiritual, mental and physical. It is a light which illuminates the path of truth amidst the darkness of falsehood. The Qur'an contains legal rulings for humans to abide by on Allah's earth as His servants. It is a book of blessings and eternal wisdom, and a warner and a giver of glad tidings.

In this month, we should dedicate as much time as possible for **reciting, reflecting and learning** the Qur'an.

“I have not seen anything that nourishes the mind and soul, protects the body, and guarantees success more than constantly engaging with the Book of Allah.” – Ibn Taymiyyah رحمه الله

How Should We Recite the Qur'an?

1 Recite Slowly

We should recite the Qur'an with tajwīd and tartīl. Tartīl refers to **reciting slowly and calmly**, making each word distinct, and not exceeding the limits. Sometimes we recite very fast, just to get to the end of a sūrah or a juz. Similarly, we may witness 'super high speeds' in the tarāwīḥ prayers. This is contrary to the sunnah and does not help us **absorb the message of the Qur'an** and increase our īmān.

"I said to my nafs: 'O nafs, recite the Qur'an as though you heard it from Allah when He uttered it.' I then felt the sweetness (of reciting the Qur'an)." – Sulaymān b. Maymūn ﷺ

2 Recite Beautifully & Cry Whilst Reciting

Our recitation should be beautiful, with complete focus and humility, resulting in the heart being moved. It should provide peace and simultaneously increase our fear of Allah. When reciting the Qur'an, we should try to cry, as this was the practice of the pious people of the past. Allah ﷻ says, "When the verses of the Most Merciful were recited before them, they used to fall down in prostration, weeping" (19:58). It is narrated that once 'Umar b. al-Khaṭṭāb ﷺ led the congregation in the morning prayer, and recited Sūrah Yūsuf. He wept until his tears flowed over his collarbone.

3 Remove Distractions

We should put our phones away and **wholeheartedly engage our bodies and hearts** in the recitation of our Lord's Words.

If you are not fluent in reciting and struggle with the recitation of the Qur'an, do not give up or feel depressed. **Keep trying** as Allah ﷻ sees

Reflect on The Qur'an

Reciting the Qur'an or memorising its words is in itself not enough. Although both acts are essential, they must be accompanied by reflection (tadabbur) and a deep commitment to 'live' the Qur'an.

Allah ﷻ says,

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

"This is a blessed Book which We revealed to you, so that they reflect upon its verses, and those with understanding may take heed" (38:29).

The recitation of the Qur'an is supposed to increase our imān and deepen the love and awe of Allah in our hearts. This will only occur if we recite with reflection and deliberation. Reciting a single verse of the Qur'an with contemplation and reflection is better than reciting the entire Qur'an without any contemplation or reflection, as this is more likely to increase our imān and lead us to tasting the sweetness of imān and the Qur'an.

What is Tadabbur?

Tadabbur is to reflect on the verses of the Qur'an, and think of what Allah ﷻ is saying to us. This should directly lead us to implementing the commandments of Allah and the Sunnah of His beloved ﷺ.

But I Am Not A Scholar...?

There is a misconception amongst some people that reflection is limited to scholars. This is not true. The disbelievers were condemned

in the Qur'ān for not doing tadabbur. Allah ﷻ said, “Then do they not reflect upon the Qur'ān, or are there locks upon (their) hearts?” (47:24). Therefore, as believers, we have no excuse for failing to perform tadabbur (reflection). Tadabbur is essential to our lives and for building a strong connection with Allah ﷻ.

5 Steps to Reflect on the Qur'an

Before you can reflect on the Qur'ān, you have to make some effort to study and understand the meanings and message of the Qur'ān. You could join a Qur'ān course or listen to lectures explaining the meaning of the Qur'ān, or read reliable tafsīr books, and read through the translation of the Qur'ān. Whenever you are reflecting on the words of the Qur'ān, always take heed **not to fall into the trap of interpreting the book of Allah according to your own whims and desires** or speaking about His words without knowledge.

Once you have studied the meanings of a verse and have understood its context and lessons, then you can reflect upon the verse by:

1) Think of Who is talking to you

When you begin reciting the Qur'ān, bring the Greatness of the One who is addressing you (Allah) to the forefront of your mind. Assume that **you** are the one being addressed in every statement in the Qur'ān. Hence if you hear a command or prohibition, assume you are the one who is being commanded and prohibited.

2) Personalise the Qur'ān to your situation

Whilst reciting the Qur'ān and reading its meaning or explanation, relate it to your own life and your own experiences. Ask yourself: what is Allah telling **me**? What is Allah asking me to do? How can I apply it to my life?

3) Visualise

Think deeply about the words you are reciting and try to visualise the meaning they are conveying. For instance, when reading about the descriptions of Hell-fire in Juz 'Amma, make the imagery come alive in your mind. To achieve this, repeat the verses wherever necessary.

4) Feel the emotion and repeat the verse

When reciting a verse about Paradise, feel your longing for Paradise increasing. Similarly, when reciting a verse about Hell-fire, feel fear in your heart. On feeling this effect, keep repeating the verse. Let it move you to the point of crying over it. Whether your recitation includes a touching story or a verse about the creative power of Allah, let it move you emotionally. Let it pierce your heart.

5) Interact with the verses

When you come across a verse about mercy, stop and ask Allah ﷻ for His mercy. When you come across a verse about punishment, stop and ask Allah's protection. When you come across a verse where you can make a du'a', stop and ask Allah.

Reflect & Act

- 1 Why do you think it is so important to reflect on the Qur'an?
- 2 Assign 5 minutes today to reflect on one verse of the Qur'an using the 5 steps listed above (e.g. 14:34; 49:12; 26:89; 2:164). How can you apply it to your life today?



“

**Son of Ādam, how
will your heart soften
when your only
concern is to reach the
end of the sūrah?**

al-Ḥasan al-Baṣrī



”

Night Prayer

Qiyām, tahajjud and tarawīḥ are terms used to describe the night prayer in Ramaḍān. In Ramaḍān, the night prayer is done communally and is known as tarawīḥ. We should perform night prayer at home in private too, especially in the last third of the night.

The night prayer is one of the greatest acts of worship a slave can perform. It brings with it a sweetness which is nearly impossible to experience otherwise. One of life's greatest joys is being able to cry out to one's Creator in the stillness of the night, in sajdah, when **one is closest to Him**.

The night prayer leads to all of our previous minor sins being forgiven. The Messenger of Allah ﷺ said, "Whoever stands in prayer at night (qiyām) in the month of Ramaḍān with **firm belief** and **hoping for reward**, all his previous sins will be forgiven" (Bukhārī). The key, therefore, is to perform the night prayer with imān and sincerity.

We often struggle to stand throughout the entire night, and feel sad at not being able to stand for long hours like our pious predecessors used to. There is, however, something we can do to mitigate this: remain in the masjid until the imām finishes with tarawīḥ. The Messenger of Allah ﷺ said, "Whoever performs qiyām (night prayer) with the imām until he finishes, Allah will record the qiyām of the entire night for him" (Nasā'ī).

Qiyām will intercede for us on the Day of Judgement. The Messenger of Allah ﷺ said, "Fasting and the Qur'ān will intercede for the servant

on the Day of Judgement. Fasting will say: ‘My Lord, I prevented him from eating and his desires during the day, so accept my intercession on his behalf.’ The Qur’ān will say: ‘**I prevented him from sleeping at night, so accept my intercession on his behalf.**’ Then, both of their intercessions will be accepted” (Aḥmad).

Night prayer in and outside of Ramaḍān was a norm in the earlier generations. By developing a habit of the night prayer in Ramaḍān, we can try to make it part of our everyday lives.

Qur’an at Night

Night-time is more conducive to reflecting upon and reciting the words of Allah. Allah ﷻ says, “**Indeed, worship in the night is more impactful and suitable for recitation**” (73:6). Night prayer leaves a deep impression on the soul. In the stillness of the night, the heart is able to steer itself away from the worries and distractions of the day; the tongue and heart can easily concur to absorb the weighty message of the Lord of the worlds. It also protects a servant from *riyā’* (showing off) and is an achievable ‘**secret**’ deed between him and Allah.

Choose the Best Masjid for Tarawih

We should go for ‘Ishā ṣalāh early, and choose a masjid where the imām recites with *khushū’* (humility and deep focus); someone who, when we hear his recitation, we think that he fears Allah ﷻ. We should choose a masjid where we can sense the *sakīnah* (tranquillity); somewhere where we are hopeful that mercy is descending, so we too can enjoy a share of this mercy.

Don’t Miss Out on the Best Time

The most virtuous part of the night is the last third of the night. The Messenger of Allah ﷺ said, “Our Lord – Glorified and Exalted is He – **descends every night to the lowest heaven when one-third of the**

night remains and says: ‘Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?’” (Bukhārī). We should try to not miss out on this special time, even if it means praying two rak‘ah. Ibrāhīm al-Nakha‘ī ﷺ used to say, “Pray at night, even if it is for the duration of milking a goat.”

Tips for Tarawih

1



During the day, read the translation/tafsīr of what the imām is going to recite, so you can connect to what is being recited.

2



Learn common keywords in the Qur’ān, and try to make connections. When the imām recites a verse with the word ‘Nār’ or ‘Jahannam’ in it, visualise the Hell-fire and feel scared. When you hear ‘Jannah’, try to imagine Jannah, and increase your hope and longing for it.

3



Talk to Allah ﷻ in sajdah: glorify Him and make abundant du‘ā’.

4



Wear clean appropriate clothing, use miswāk and brush your teeth, and apply perfume (men only). Avoid smelling of food and body odour, as it can cause great distress to others.

5



Go early to the masjid. Clear your mind, and be calm and relaxed.

Reflect & Act

1

Close your eyes. Imagine you’ve just prayed tahajjud and made lots of du‘ā’ to Allah for something you desperately want. How do you feel?

2

The best time to pray tahajjud is the last third of the night. Put your alarm on now to wake up 15 minutes before you eat your suḥūr to pray tahajjud tonight.



“

**By Allah, the people
of the night prayer
experience more
delight in their night
than the people
of entertainment
experience in their
entertainment.**

Abū Sulaymān al-Dārānī ﷺ

”

Our Families

Ramaḍān can sometimes challenge a relationship, especially if it involves rituals which are heavily cultural and, perhaps even, contrary to the spirit of the month e.g. elaborate ifṭārs and fancy ifṭār parties. Don't make food the focus of your Ramaḍān. **Make it about pleasing Allah, and you will witness immense blessings in your home and marriage.**

The long days and hunger can affect your mood and make you feel 'hangry'. This may test your patience and make you snap at others. Ramaḍān is the month of cultivating ṣabr (patience). Be gentle and kind. Walk away when things get tense and control your tongue.

Ramadan as a Spouse

Within the āyāt about fasting, Allah ﷻ describes spouses as a 'garment' for each other (2:187): a source of comfort and peace. Just as our clothes protect us from harm, we should protect each other from harm and ḥarām, and conceal each other's faults. Just as we adorn ourselves with clothes, spouses adorn each other. Just as our clothes are attached to our bodies, likewise in marriage, there is a strong attachment and closeness between spouses.

Sometimes our clothes may become tight and slightly uncomfortable. Or they may tear and need patching. Similarly, our marriages may go through rough patches. Instead of despairing, we should turn towards Allah and look inwardly at how we could improve our conduct.

This Ramaḍān, **support each other and encourage each other to**

increase in ‘ibādah. Serve each other, share the knowledge that you have attained, and discuss your reflections with each other. Listen to a lecture or read a book together. Make **du‘ā’** for your marriage and family. Ask Allah to make your relationships the means of attaining His pleasure.

Ramadan as Parents

Ramaḍān with young children can be overwhelming and can sometimes leave us with a sense of guilt and inadequacy. However, worship is a comprehensive concept and is not limited to reciting Qur’ān or performing tarāwīḥ. Looking after your children is indeed a great act of worship. **You are raising the next generation of the Ummah of Muḥammad ﷺ, and this is no small feat.**

Nurturing Our Children

We should **nurture our children to love Allah and His Messenger ﷺ** even before they reach puberty. Start with one or two fasts and build on this each year. Reward them as appropriate and make fasting exciting for them. On the day they manage to complete the fast, cook their favourite meal. When they do not manage to complete it, be gentle with them, and use it as an opportunity to teach them about tawbah (repentance) and not giving up.

If your children are mature, ensure they fast and pray. Some parents don’t realise how much harm they are causing when they do not wake their mature children up for Fajr or allow them to not fast, under the pretext of ‘too much school work’ or ‘exams’.

Remember to **renew your intention** whilst spending time with your family, and you will be rewarded for this great act of ‘ibādah (worship). By becoming a God-conscious family, we will inshāAllah witness the **blessings and tranquillity in our marriages, families and homes.**

Tips on How to Become a God-Conscious Family



Share the stories of the Prophets, Companions, and the pious people of the past.



Recite Qur'ān together.



Hold a daily family circle where you can have discussions and share reflections. (You can use this book too)



Do fun and beneficial activities related to Ramaḍān. (There are plenty of ideas on the internet for different crafts and activities).



Go for walks in nature and remind each other about Allah. Recite Qur'ān together and do dhikr on your outings.



Awaken your family members in the last 10 nights for the night prayer.

Reflect & Act

- 1 Are you kind and gentle to those around you when fasting? What two steps can you take today to become more kind and gentle?
- 2 When serving your family today, remember to renew your intention (for example, "I am cooking or working for my family so that they can be nourished and worship Allah").



Dhikr

The Prophet ﷺ was once asked, “Which of those who fast are the best?” He ﷺ replied, “**Those who remember Allah the most**” (Aḥmad). This teaches us that to be of the best, we should constantly engage in dhikr whilst we are fasting.

Dhikr is the remembrance of Allah. This is one of the best deeds of a believer. Doing dhikr purifies and polishes the heart, softening it and making it humble. Dhikr is the path to **knowing Allah, loving Him and being loved by Him**. It also wipes away our sins and protects us from punishment.

Dhikr is a powerful tool to **reduce stress and anxiety**. It fills the heart with peace and tranquillity. Allah ﷻ says in the Holy Qur’ān,

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Truly it is in the remembrance (dhikr) of Allah that hearts find peace” (13:28).

Dhikr **protects** us from illnesses, Shayṭān, evil eye and magic. It increases our awe and fear of Allah. It removes unhealthy fears and gives us courage to live in the way which pleases Him. Dhikr is the perfect antidote to loneliness. In a ḥadīth qudsī, Allah ﷻ says, “**I am with My servant when he remembers Me**” (Ibn Mājah).

Dhikr is not just limited to human beings. Rather, the entire universe praises and glorifies Allah. If we want to be successful in this world and the hereafter, we must become people of dhikr.

The Presence of the Heart

All the benefits and virtues of dhikr are only attainable by remembering Allah with our tongues and hearts, not just repeating words on the tongue. The secret of dhikr is to glorify Allah by reflecting on His Perfect Names, Attributes and Actions and pondering over His blessings and His creation. For example, look at stunning scenery and say **سُبْحَانَ اللَّهِ** (How Perfect is Allah!) with your heart. Think of each specific blessing in your body and say **الْحَمْدُ لِلَّهِ** (All praise and gratitude is for Allah).

Likewise, think about the ugliness of your past sins, and feel anxiety and regret. Then say **أَسْتَغْفِرُ اللَّهَ** (I seek Allah's forgiveness) with your heart. Don't just merely utter these oft-repeated phrases out of habit.

How Can I Do Dhikr?

In Ramaḍān, we should fill our days with both of the following types of dhikr:

1) General Dhikr

This is when we remember Allah **at any time**. We should do it as much as we can, as the Messenger of Allah ﷺ used to do dhikr constantly. This includes the recitation of the Qur'ān, saying **Alḥamdulillāh**, **SubḥānAllah** etc.

2) Specific Dhikr

The **precision of wording** and the **depth of meaning** are unparalleled in the supplications (du'ās) and remembrances (adhkār) of the Prophet ﷺ. Therefore, we should make these an essential part of our lives. These include: the adhkār of the morning and evening, adhkār before sleep and after ṣalāh, and the adhkār of other actions (e.g. eating, wearing clothes).

When doing dhikr, we should keep in mind that Allah is with us. We should reflect on the meaning, the reward, and the favours of Allah upon us. Although it is not necessary, being in a quiet and calm place, and away from distractions is highly beneficial to perform dhikr with the presence of the heart.

We should allocate time in our daily timetable for adhkār e.g. start with the morning or evening adhkār or put a daily alarm and set a timer for 5 minutes to do general dhikr. We should aim to make this a habit which spills over to the rest of the months of the year.

To make dhikr an essential component of your life, download the ‘Dhikr & Dua’ app by Life With Allah or order a copy of ‘Daily Adhkar’.

Reflect & Act

- 1 Aside from ṣalāh, how often do you remember Allah in a day?
- 2 Close your eyes. Imagine you remembered Allah constantly throughout the day. What does that look like? How do you feel? How would your life be different?
- 3 What one specific dhikr goal are you going to add to your schedule today?



“

**By Allah, if you could
hear the sound of the
pens of the angels
writing your name
amongst those who
remember Allah, you
would die out of joy.**

Ibn al-Qayyim 

”

Du‘a’

Du‘ā’ is a **whispering conversation with Allah** ﷻ. We ask Him because only He can give. He has power over everything, whilst we have none. His knowledge encompasses everything, whilst we know little. He is the Lord and we are His servants. He ﷻ said, “**And your Lord said: ‘Call upon Me; I will respond to you’**” (40:60). There is no one between you and Allah: you can ask Him directly. He is Closer to you than your jugular vein, and He always responds to your du‘ā’. He is always accessible.

The Messenger of Allah ﷺ said, “There is nothing more honourable to Allah than du‘ā’.” Whilst our fellow humans tire of our persistent questioning and begging, Allah, our Generous Lord, does not stop giving and is angered when we **don’t** ask from Him!

Du‘ā’ prevents calamities, removes difficulties and is one of the most beneficial remedies. Du‘ā’ is the weapon of the believer.

Key Times to Make Du‘a’ in Ramadan

The beauty of du‘ā’ is that it can be done at any time and in any language. In Ramaḍān however, there are a few special moments in which we should carve out extra time to make du‘ā’:

- a Throughout the fast.** Our beloved Prophet ﷺ mentioned that the du‘ā’ of the fasting person is not rejected (Tirmidhī). Scholars explain this is because the body is pure due to not disobeying Allah, and the person is in a state of weakness and obedience of Allah.
- b At the time of ifṭār.** Our beloved Prophet ﷺ explained that the

fasting person's du'a' at the time of iftār is not rejected (Ibn Mājah).

- c In the last third of the night, in sujūd (prostration).** Our beloved Prophet ﷺ said that every night when one-third of the night remains, Allah ﷻ asks: “Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?” (Bukhārī). He ﷺ also said, “As for sujūd, go to great lengths in making du'a' in it, as it is likely that your du'a' shall be answered” (Muslim).

1



Make your heart present and completely focus on Allah.

2



Choose a time in which du'a' is readily accepted.

3



Perform wudu, face the qiblah and raise your hands.

4



Humble yourself and submit to Allah.

5



Start by praising Allah.

6



Send salawat upon the Prophet ﷺ.

7



Repent for your sins and ask for forgiveness.

8



Ask with persistence, love and fear.

9



Ask Allah through His Oneness and Names.

10



Give sadaqah before making du'a'.

The Optimal Guide For Making Du'a'

The Secret of Du'a'

The secret to making du'a' is to display **one's utter need of Allah, with utmost humility, desperation and dependence.**

Break down in utter desperation and beg Allah. Keep asking and do not tire of repeating the same du'a'. Do not lose hope in your du'a' being accepted. Allah ﷻ may be delaying the fulfilment of your request, as He loves to hear your voice and your sincere pleas.

Ask Allah ﷻ for everything. Do not limit your supplications to just small matters in difficult times. Nothing is too big for the One being asked, and nothing is too small for the one asking Him.

In the Steps of the Prophets

The secret of worship lies in the du'ās of the Prophets ﷺ. Each du'a' is an embodiment of their courtesy (adab), shyness and humility. Each du'a' is a testimony to their awareness of and deep intimacy with their Lord. **Rather than rushing to make their requests, they praised Allah, glorified Him, and asked through His Most Perfect Names.** It is this aspect of du'a' which we often skip out and neglect. Take time out this Ramaḍān to reflect on the du'ās of the Prophets which have been mentioned in the Qur'ān.

Reflect & Act

- 1 What are the top three things you desperately want? Write these down.
- 2 Use the key times today to make du'a' for these three things. Try to make this a new habit for the rest of Ramaḍān too.



Zakah & Charity

Fasting in Ramaḍān reminds us of the hungry and the needy. It increases our **empathy**, removes our arrogance towards them and makes us more eager to **give ṣadaqah** (charity). Fasting teaches us to develop the noble quality of **īthār**: giving preference to others over oneself.

Give Sadaqah in Ramadan

The Prophet ﷺ was immensely generous during Ramaḍān. ‘Abdullāh b. ‘Abbās ؓ said, “The Messenger of Allah ﷺ was the most generous of all people; and he was the most generous during the month of Ramaḍān when Jibrīl ؑ would meet him. Jibrīl would meet him every night in Ramaḍān to study the Qur’ān with him. When Jibrīl ؑ would meet him, the Messenger of Allah ﷺ would be more generous than strong winds (which cause rain and prosperity)” (Bukhārī).

As Allah ﷻ is more Generous to us in Ramaḍān, we should be more generous to His slaves to receive a higher share of His generosity.

Ṣadaqah is a **sign of the truthfulness of our imān**, as we are preferring Allah’s recommendation over our natural urge to hoard wealth. Ṣadaqah extinguishes the anger of Allah ﷻ, wipes away sins, and prevents evil endings. It wards off calamities and is a means to cure illnesses. It protects from the punishment of the grave and the Hell-fire.

One of the most virtuous forms of charity in Ramaḍān is to **provide iḥṭār** to the fasting person. Our beloved ﷺ said, “Whoever provides iḥṭār for a fasting person, he will have the same reward as him” (Tirmidhī). We should provide iḥṭār to poor Muslims in our localities and globally. One of the beautiful aspects of our dīn is that the benefits

of devotional acts are not limited to the individual; but rather they contribute to creating a healthy cohesive society. It leads to a united Ummah.

The Etiquettes of Sadaqah

- 1 Give sincerely, for the sake of Allah ﷻ alone.
- 2 Give wholeheartedly and willingly.
- 3 Give from the wealth that is most dear to your heart.
- 4 Give secretly (unless there is a greater benefit in giving it publicly).
- 5 Give to your poor family members first.
- 6 Give from wealth that is pure.
- 7 Give graciously. Don't expect thanks or make them feel ashamed about their poverty.
- 8 Don't become arrogant about what you have given.
- 9 Give when you fear poverty, and when you have plenty.
- 10 Ask Allah ﷻ to accept your giving, and fear that it may not be accepted.

Zakah: Fulfilling Your Obligation

Zakāh is an obligation, which we perform in submission to Allah's commands. There are many benefits of zakāh. These include:

- Zakāh purifies our wealth and increases the blessings in it.
- Zakāh purifies our hearts and removes the love of wealth.
- Zakāh is a means to thank Allah for the blessings He has given us.
- Zakāh gives the poor dignity and honours them, so they don't have to beg.

- Zakāh removes the envy, anger and hatred the poor may have towards the rich.
- Zakāh reduces hoarding, unemployment, poverty, and the chances of a recession.
- Zakāh leads to a fairer society and reduces crime rates.
- Thus, Zakāh strengthens the Ummah and increases the brotherhood and sisterhood within it.

Helping People & Tying Kinship

The Messenger of Allah ﷺ said, “The most beloved people to Allah are those who are the most beneficial to people” (Ṭabarānī). Some ways in which we can serve others with our time and energy include: visiting the sick; smiling at our fellow believers and saying salām to them; extending or forgiving a debtor to whom we have lent money; championing the rights of the oppressed; and offering our time, experience, skills, and influence for the sake of Allah.

Ramaḍān is the time to join **family ties**. We should forgive those who have wronged us and ask for forgiveness from those we have wronged. If we seek to connect with Allah, we must connect with our relatives. But if we cut them off, Allah will cut us off.

Reflect & Act

- 1 What one thing will you do today do to help poor Muslims living in your local area this Ramaḍān?
- 2 Do you have any relatives that you need to re-join ties with or you haven't seen for a long time? Visit or reach out to them today.



“

**Know that your need
for the reward of the
ṣadaqah is greater
than the need of the
one you are giving
ṣadaqah to.**

Ibn al-Qayyim ﷺ

”

Self-Purification

Whilst we have external enemies – the shayāṭīn of the jinn and humans – we have a greater enemy lurking within: the nafs (inner self/ego). Our nafs encourages us to disobey Allah ﷻ and to give preference to this worldly life.

There are three types of nafs:

1) The Inciting Self

This is when the nafs commands the person and tells it what to do, and the person willingly obeys. This person is controlled by their nafs, and sins unashamedly.

2) The Self-Reproaching Self

This type of person sins, but then feels shame and blames himself for sinning. This leads him to repent. This type of person is reflective and in a constant battle with their nafs.

3) The Tranquil Self

This person is content with what Allah has ordained and finds tranquillity in that which pleases Allah. He desires only good and hates evil.

The nafs is not static. It changes between these states. When we reflect on the **purpose of fasting and Ramaḍān**, we will realise that one of its key aims is to elevate the soul to its intended station: the tranquil soul.

Diseases of the Heart

The greatest need of our time is for us to return to Allah ﷻ and focus on purifying our inner selves (tazkiyat al-nafs). The root of most of the world's problems is diseased hearts. Hearts which do not know Allah; hearts which are full of arrogance, greed and selfishness. Hearts which have become corrupted by sins and no longer taste the sweetness of īmān and worship. Hearts torn apart by pride, envy and hatred, resulting in a fractured Ummah.

Pride

Reflect: *Do I get angry and feel resentful when someone corrects my mistakes? Am I overly sensitive when given advice? Do I feel that my knowledge, wealth, and status is because of what I have achieved? Do I feel that every blessing in my life is because of my own hard work? Do I become bitter when I do good for someone, and they do not appreciate it?*

Pride is the **mother of all spiritual diseases**. It is extremely destructive. Sometimes we take pride in our wealth, lineage, beauty, power, children, and even our knowledge and worship. The Prophet ﷺ said, “The person who has the slightest amount of pride in his heart will not enter Paradise...Pride is to reject the truth and belittle people” (Muslim).

To remove pride, we should contrast our lowly state with the magnificence of Allah. We should use the hunger during our fasts to reflect on our weakness and desperate need for Allah.

Jealousy & Hatred

Jealousy — which is being resentful of what others have and wishing that they would lose that blessing — can ruin our good deeds, lead to hatred, and tear down relationships. Reflecting on the blessings Allah has given us, remembering Allah is Al-‘Adl (The Most Just) and being content with His decree, can help us to overcome jealousy.

Hatred is another destructive disease. The Prophet ﷺ said, “Beware of hatred for it is the razor. I do not say that it shaves hair, but rather it shaves away the religion” (al-Adab al-Mufrad).

The Cure

We should use Ramaḍān to cure our hearts from the diseases of pride, jealousy and hatred through the following means:

- 1 **Be kind to those you have these negative feelings towards**, especially when your heart does not want to. Give them gifts; praise them instead of criticising them; treat them with respect and humility; and make du‘ā’ for them.
- 2 **Fast properly.** This purifies the (spiritual) heart by removing desires that form a barrier between the heart and Allah. The Prophet ﷺ said, “**Fasting the Month of patience (i.e. Ramaḍān) and three days of every month removes the poison (waḥar) of the heart**” (Aḥmad). Waḥar includes hatred, anger, hypocrisy, hard-heartedness, and the whispers of Shayṭān.
- 3 **Remember that Allah is always with you and watching you.** The Prophet ﷺ told us that this is the way to purify one’s self. This is an essential aspect of piety (taqwā), which is the primary goal of fasting.

Reflect & Act

- 1 Currently, who are you feeling the most jealous of or hatred towards? Why are you feeling that way?
- 2 What practical step(s) are you going to take today to remove that hatred or jealousy? (Always ask Allah ﷻ to help you).



“

**Occupying yourself
with purifying your
heart is better than an
abundance of prayer
and fasting whilst
your heart is corrupt.**

Ibn Rajab 

”

Self-Evaluation

Now that we have passed the middle of this blessed month, let us **reflect** on how the first half of this month has passed. Let us ask ourselves:

Have I lost momentum?

Have I controlled my tongue?

How is the state of my heart?

Am I meeting my Qur'ān target?

Allah ﷻ says in the Noble Qur'ān, “Believers! Be mindful of Allah and let every soul carefully consider what it has sent forth for tomorrow. And fear Allah: certainly, Allah is All-Aware of what you do” (59:18).

This āyah teaches us that:

- 1 Everything we do in this world should be so that tomorrow, when we stand in front of Allah ﷻ, He is happy with us.
- 2 We should **evaluate our actions**, and hold ourselves **accountable for what we do**; and follow this up by rectifying the mistakes and continuing the good deeds.

Holding Your Nafs Accountable

The nafs (inner self) is like a treacherous business partner. If you do not hold it accountable, it will run away with your money. **Fasting trains us to control our nafs and teaches us not to give in to its every whim.** We should not let our nafs fool us by thinking, ‘This is only a minor sin’ or ‘There is a difference of opinion anyway’.

We should treat our nafs as though it is another person and remain very strict with it. When the nafs slips and errs, we should tell it off; and when we find it leaning itself to the obedience of Allah, we should push it in that direction.

We should **allocate time every single day to evaluate our actions**, and ask Allah ﷻ to forgive us for our day's shortcomings and sins. We should **free our hearts from hatred** and malice and forgive those who may have wronged us.

We should identify the root causes of our sin, and plan how we can stay away from the causes. Whilst we are reflecting on our shortcomings, we should **contrast** this with the immense blessings of Allah ﷻ upon us. This should fill our hearts with ḥayā (shyness) and **shukr** (gratitude).

“Hold yourselves to account (in the world) before you are held to account (in the hereafter). Evaluate your actions (today) before you are evaluated (tomorrow), for the Reckoning will be easier upon you tomorrow if you hold yourselves accountable today.”

– ‘Umar b. al-Khaṭṭāb ﷺ

How to Evaluate Yourself

Ibn al-Qayyim ﷺ explains that we can evaluate ourselves in the following order:

- 1 **Reflect on whether you have fulfilled the obligatory (farḍ) deeds**, and if you haven't, make amends.
- 2 **Reflect on your sins** and ask for forgiveness.
- 3 **Reflect on the moments** you are not doing ḥarām, but are indulging in activities which are not conducive to your purpose in

life (i.e. worshipping Allah). Make amends by replacing these moments with fruitful activities.

- 4 **Reflect on your intentions**, as you may perform an amazing deed but ruin it due to *riyā'* (showing off), and not do it for the sake of Allah. Or you may have done something ordinary in the day, but this could become a great act of worship if you intended to do it for the sake of Allah. For e.g. you may have a mind-numbing job, but could **intend** you are doing it to earn a ḥalāl living, provide for your family, give charity etc. Or you may dislike cooking but this could become an act of worship if you **intend** with it to feed nutritious ḥalāl food to your family, so they become strong believers and serve the dīn of Allah.

Reflect & Act

- 1 Assign yourself 5 minutes today to sit down and reflect on the following:
 - a. Which sins did I commit today?
 - b. When I should be doing the fard/sunnah acts, do I instead do other less important good deeds, and justify it to myself by saying “I’m still doing something good”?
 - c. Did I use my intention to transform an ordinary deed into an extraordinary act of worship?
 - d. How much of my ‘screen time’ is spent on what spiritually and mentally nourishes me?



Victory

Every year, the 17th of Ramaḍān reminds us of a turning point in history. After many years of persecution, torture, economic sanctions and forced exile, the **Battle of Badr** was a decisive victory for Islam.

Similarly, in Ramaḍān:

- The Conquest of Makkah occurred in 8 AH.
- The Persian Army was defeated in the epic Battle of Qādisiyyah in 15 AH under the leadership of Sa'd b. Abī Waqqāṣ ؓ.
- Andalus (Muslim Spain) was conquered at the hands of Ṭāriq b. Ziyād ؓ in 92 AH.
- The Battle of Ḥiṭṭīn occurred in 582 AH, paving the way for the liberation of al-Quds (Jerusalem), under the leadership of Ṣalāhuddīn al-Ayyūbī ؓ.
- The Muslims defeated the Mongols in the Battle of 'Ayn Jālūt, under the leadership of Sayfuddīn Quṭuz ؓ in 658 AH.

Then and Now

A lot has changed since those days of glory. Today, the Ummah has become accustomed to living under the jackboot of Islam's enemies who perpetrate relentless tyranny, unchecked crimes, and rampant corruption.

And yet still, despite all this physical subjugation, it is another enemy which has today paralysed us. One which has disorientated our minds, killed our spirits, and left us enamoured with our enemies.

It is our mental and cultural defeat. The disbelievers may not occupy our lands anymore, but **they occupy our minds and hearts** — and this remains our greatest setback.

Enticing ‘progressive’ ideas, debased sensual entertainment and far-reaching media have blurred our faculties. This has created an inferiority complex towards our dīn and towards our native languages, cultures, and dress. A planned and systemic dissemination of their ideas has eroded our core identity and crushed centuries-long values of morality, family, and community.

We foolishly imitate the disbelievers’ ways, no matter how absurd, blindly accepting their evil materialism, hedonism and godlessness. Instead of deriving strength and guidance from our revelation and heritage, we seek it from morally degenerate ‘influencers’: well-manicured human devils who steal the minds and innocence of our youth.

Resisting the occupation of one’s land is easier when compared to the dajjalic enslavement of our minds. This enslavement cannot be seen, and for many, not even believed. How do you convince the zoo animal, who is well-fed and looked after, that it is still imprisoned?

Only one religion clears the fog.

Islam Offers the Only Way Out

Our duty is to live for Allah ﷻ and establish His dīn on His earth. Rather than blindly following what popular culture feeds us, we should reflect on the damage that materialism, hedonism, and liberalism have wreaked on the psychological, social, economic, and spiritual states of humanity. We should ask ourselves what values and norms we are imbibing as we zombie scroll through our social media feeds and TV channels.

We should feel and inspire in ourselves and in our youth a sense of honour ('izzah) for the incredible gift of Islam, and in our rich history and our mighty heroes. We should feel privileged at being given imān, and feel scared that it could be taken away from us at any time. We should strive hard to serve the dīn of Allah and remain steadfast on whatever hurdles come in our way.

We should strive to do that which will **bring** victory to our Ummah: We should collectively return to Allah and His Book, strive to obey Him, and become beacons of justice, mercy, and integrity.

Similarly, we should strive to stay away from what will **prevent** victory: sins, despair, diseased hearts, the love of the world and infighting.

Ramaḍān is a **symbol of unity**. The Prophet ﷺ specifically commanded us to avoid arguing during our fasts. For unity to occur on a macro-level, we need to focus on what we can individually do on a micro-scale. The first step is to end disagreements and fighting within our immediate family. We can then work on reducing friction in our social circles, neighbours, institutions and so on.

May Allah unite our hearts and may He grant honour and victory to the Ummah of Muḥammad ﷺ.

Reflect & Act

- 1 How are you personally contributing to the downfall of the Ummah?
- 2 What one action can you take today to end a disagreement or unite those around you or in your community?



Sincerity

Ikhlāṣ, often translated as sincerity, refers to **doing good solely for the sake of Allah** ﷻ, and it is the foundation of our faith. Ikhlāṣ is when you don't wish for someone other than Allah to see your actions, and you don't wish for someone other than Him to reward you for them.

How Does Fasting Help Us to Attain Ikhlāṣ?

There will be moments in the day in which you could easily eat without another human being knowing. However, you stop yourself from doing so, for the sake of Allah Alone. Thus, fasting helps us to develop ikhlāṣ (sincerity). This should also help us to infuse sincerity in other parts of our lives, especially in those deeds where it is more likely for our intentions to become muddled.

Be Vigilant About Your Intention

The Messenger of Allah ﷺ said, “Actions are according to intentions” (Bukhārī). Before we begin our good deeds, we should rectify our intentions and only intend the pleasure of Allah. **The stronger and purer the intention is, the greater the reward will be.** A sincere intention can cause a pound donated in charity to become the equivalent of donating a thousand pounds. ‘Abdullāh b. al-Mubārak ﷺ said, “How many a small act is elevated by an intention, and how many a great act is diminished by an intention.”

Intention can also transform a mundane permissible action into an act of worship. For example, your intention for eating could be that you are eating so that you can then use the energy released to worship Allah.

We may start a deed with a sincere intention, but then find half way through that we are not doing it only to please Allah. Thus, we should constantly renew our intentions **before** we do a good deed, **during** it, and **after** it.

“The believer who is sincere to Allah is the happiest, most content, blessed and peaceful of all people. And this is an early paradise before the upcoming Paradise.” – Ibn al-Qayyim رحمہ اللہ

What Is Your Secret Deed?

For years, the poor of Madinah would find food left on their doorsteps. They only found out who the ‘mystery’ donor was the day he passed away. He was the great grandson of the Prophet ﷺ, Zayn al-‘Abidin ‘Alī b. al-Ḥusayn رحمہ اللہ. When they bathed him, they saw marks on his back and shoulders due to him carrying the food to the homes of the poor.

One of the **most effective ways of developing sincerity is to perform good deeds in secret**, and inform nobody about them thereafter, not even in passing. The Messenger of Allah ﷺ said, “Whoever amongst you is able to have hidden good deeds, then let him do so” (Muṣannaf b. Abī Shaybah).

Dāwūd b. Abī Hind رحمہ اللہ, a cloth merchant, fasted for an entire year, without his family knowing. He would take his lunch with him to the market and on his way give it to the poor. When he would return in the evening, he would eat with his family. His fellow merchants would think he ate at home, and his family would think that he ate in the market.

Allāhu Akbar! Imagine fasting for an entire year without your own family knowing!

Ramaḍān is the perfect time to collect these ‘secret deeds’. It may be additional night prayers, or charity, or helping someone. No doubt, we will see the positive effects of such deeds in our lives, and we can only imagine the reward in the hereafter.

Riya

The opposite of ikhlāṣ (sincerity) is riyā’ (showing off/ostentation) and sum‘ah (seeking fame), both diseases of the heart. In an era of social media and constant ‘sharing’, we are more susceptible to riyā’, as we focus on impressing the watchful gaze of our followers instead of being watchful of the Gaze of Allah, al-Raqīb (The Ever-Watchful). This Ramaḍān, let us carefully guard our intentions. Let us not advertise our good deeds to the world. Let us keep our hearts focused on Allah. Let us make our Ramaḍān about pleasing Him Alone.

Reflect & Act

- 1 Take aside 5 minutes today to reflect on the following:
 - a. Do I sometimes mention my good deeds which could easily be kept as a secret – casually in passing, in conversation?
 - b. Do I yearn for praise from others?
 - c. How do I curate my social media profiles and status so that people hold a certain image of me?
- 2 Today, choose three ordinary everyday actions and transform them into actions of worship, by consciously changing your intention.



“

**Every action of the son
of Ādam is multiplied:
a good deed receiving
a tenfold to seven
hundredfold rewards.
Allah - the Mighty and
Exalted - has said:
‘Except for fasting.
It is for Me and I will
(personally) reward it;
he abandons his desires
and food for My sake...’**

The Messenger of Allah ﷺ (Muslim)

”

The Last 10 Nights

Dismayed by the evil and immorality around him, he finds himself drifting away from his kinsmen, wishing more and more to be alone. Ascending the mountains around his town, he retreats to a small cave. From here, he is still able to see his beloved Ka'bah, built by his grandfather, the imām of tawḥīd: Ibrāhīm ؑ. He takes food along with him and spends several days in this cave in isolation: reflecting, pondering, and worshipping.

And then one night, everything changes. The stillness and silence of the night is interrupted by one word: “Read!” The greatest of men – unbeknown to him at the time – has just experienced his first encounter with the greatest of all angels. It **marks the beginning of Allah’s greatest gift to mankind**: His very own words. Words of eternal guidance, instructing man how to live and prosper. A blueprint to attain eternal bliss.

This night will **change the entire course of history**. The world will never be the same again.

More than a thousand years later, we commemorate this incredible night. It is the **mother of all nights**, a night of blessings and forgiveness, a night of closeness and intimacy with one’s Creator.

From His deep love and generosity, Allah ؑ named this night for us ‘Laylat al-Qadr’ and revealed a sūrah dedicated to it. This is so that we do not ever forget the greatness of this night, the greatness of this gift (the Qur’ān), the greatness of the angel (Jibrīl ؑ) responsible for its

transmission, the greatness of the man (Muḥammad ﷺ) upon whose heart the book was revealed, and ultimately the **greatness of the Greatest**: Allah, Magnificent and Exalted is He!

Step Up in the Last 10 Days

The last ten nights of Ramaḍān are for intensive worship, and for seeking out Laylat al-Qadr. Our beloved Prophet ﷺ used to cut himself off from people and perform i'tikāf in the masjid; we too should try to do the same. We should take off as many days as possible from work and use this time to connect deeply with Allah ﷻ.

10 Tips for the Last 10 Nights of Ramadan

1  Switch off social media and don't surf the internet.	2  Don't waste time with Eid preparations.	3  Give sadaqah (charity) every day.
4  Push yourself to worship Allah.	5  Perform i'tikaf.	
6  Perform 'Isha and Fajr (at the minimum) in congregation.	7  Perform qiyam in the night.	
8  Constantly ask Allah for forgiveness and freedom from the Hell-fire.	9  Strive in every potential night and recite the Sunnah du'a' (see p. 72)	10  Bathe, apply perfume and adorn yourself for this great night.

I'tikaf

I'tikāf means to seclude and confine oneself to the masjid for the worship of Allah. I'tikāf is mentioned in the Qur'ān and is a great sunnah of our beloved Prophet ﷺ. We are bombarded today with diversions and distractions. I'tikāf is the optimum life-transforming retreat: in it, the person **disconnects from the creation to connect to the Creator**. The person doing i'tikāf cuts himself off from every distraction and devotes himself physically and spiritually to his Lord. He has no concern except Allah, and what will please Allah.

Even if you can't do i'tikāf for the full 10 days, doing it for even a day can be hugely beneficial. Whilst in i'tikāf:

- Minimise talking with others.
- Be gentle and kind.
- Respect the sanctity of the masjid and help to keep it neat and tidy.
- Become comfortable with silence and the remembrance of Allah.
- Reduce your food, drink and sleep.
- Look inwardly and reflect upon your faults.
- Cry over your sins and restore your relationship with Allah.
- Fill every second of your time doing good deeds.

Reflect & Act

- 1 Imagine it is the night of Eid: the last ten days and nights have passed and you feel content with the way you spent them. What did you do during these days and nights?
- 2 Outline a realistic plan using the tips above of what you plan to do in these last 10 days and nights.



“

**In (Ramaḍān), Allah
has a night which
is better than a
thousand months.
Whoever is deprived
of its good is truly
deprived!**

The Messenger of Allah ﷺ (Nasā'ī)

”

The Night of Qadr

“The Night of Qadr is better than a thousand months” (3:97).

Laylat al-Qadr: the best night of the year. The night in which the Qur’ān was revealed. There is an entire sūrah (97) in the Qur’ān dedicated to this one night. This shows its great importance and virtue. Amongst this night’s virtues are:

- 1 Worshipping Allah in this one night is equivalent to **worshipping for more than a thousand months**. Allāhu Akbar! Look at the kindness of Allah ﷻ! We struggle to worship Him for more than a few hours — and yet, from His **immense generosity**, He gifts us Laylat al-Qadr. Not once in our lifetime, but once every year throughout our life.
- 2 **Angels descend with blessings and mercy.** The earth is full of goodness and blessings on this night, as there are a huge number of angels filling up the entire earth, including Jibrīl ﷺ.
- 3 **Allah ﷻ announces the decree of the upcoming year** to His angels on this night, as they will be carrying out His commandments. This includes births, deaths, provisions, and calamities.

When is Laylat al-Qadr?

The Prophet ﷺ said, “Seek out Laylat al-Qadr in the odd nights of the last ten (days) of Ramaḍān” (Bukhārī).

A wisdom of the date being unspecified is that we strive hard to seek it

and worship Allah wholeheartedly in many of the nights, instead of limiting our worship to one night.

Best Deed for Laylat al-Qadr: Qiyam

The Messenger of Allah ﷺ said, “Whoever stands in prayer at night (qiyām) in Laylat al-Qadr with īmān and hoping for reward (iḥtisāb), all his previous sins will be forgiven” (Bukhārī).

The best deed a person can perform on Laylat al-Qadr is qiyām (night prayer). We should perform it with firm belief in Allah ﷻ, seeking reward from Him alone and with full khushū’ (humility and full focus), lengthening each posture, and crying to Allah in sujūd. At the bare minimum, we should perform ‘Ishā’ and Fajr at the masjid.

7 Things To Do in Laylat al-Qadr



The night begins at sunset.
Do not miss out on the time between Maghrib and ‘Ishā’.

1



Bathe, apply perfume and wear nice clothes for this great night.

2



Pray Maghrib, ‘Ishā’ and Fajr in congregation, and be there before the first takbīr.

3



Pray qiyām (night prayer) for as long as you can.

4



Recite Qur’ān and do dhikr.

5



Make abundant du‘ā’, in sajdah especially.

6



Make sincere repentance and conclude the night with istighfār (seeking forgiveness).

7



Recite the following du‘ā’ in abundance:

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

O Allah, You are the Ever-Pardoning, the Generous; You love to pardon so pardon me (Tirmidhī).

Forgiving us is more beloved to Allah than punishing us. We ask Allah in this du'ā with His Beautiful Name Al-'Afuww: The one who **completely removes all traces** and consequences of our sins, **wiping them away from the records of the angels**.

Throughout these nights in sajdah, we should also pour our hearts out and cry to Allah to free us from Hell-fire.

On this night, we should take time out to **reflect** on the enormity of what occurred on this night over a thousand years ago. Let us **feel humbled** that Allah chose us to be amongst the Ummah of Muḥammad ﷺ, and the recipients of His magnificent words; that He granted us the incredible gift of the Qur'ān. Let us **feel regret** for our neglect of the Qur'ān: our failure to recite it, understand it, reflect on it and 'live' it. Let us realise the damage we have caused our souls, and our societies, by failing to establish its guidance. Let us **ask Allah** to help us build a strong relationship with the Qur'ān from this night onwards. Let us **beg Allah** to make us from His chosen people: the People of the Qur'ān.

Reflect & Act

- 1 Why is Laylat al-Qadr such a special night?
- 2 Read the explanation of Sūrah al-Qadr (97) or listen to a lecture about it.



Repent

In Ramaḍān, we have endless opportunities to be forgiven. The Prophet ﷺ told us that whoever **fasts** or stands in **prayer at night throughout the month** or **stands in prayer at night in Laylat al-Qadr** — all with firm belief and hoping for reward, his (minor) sins will be forgiven. (Bukhārī).

If we are not going to be forgiven this month, then when are we going to be forgiven?

Ramadan: The Month of Seeking Forgiveness

We are all sinful. We commit sins and don't realise the extent in which we are suffering from their consequences. The consequences of sins include:

- 1 Sins distance us from Allah ﷻ and incur His anger and punishment.
- 2 Sins remove blessings and weaken the heart and the body.
- 3 Sins deprive us from doing good deeds, prevent our du'ās from being accepted, and lead to a horrible death and suffering in the hereafter.
- 4 Sins ruin the heart and make it diseased. Just like a sick person cannot enjoy food, **the diseased heart cannot fully enjoy the sweetness of worship and īmān**. This explains why our hearts may feel hollow, or our worship may feel 'empty' due to our sins.
- 5 Sins can cause the heart to become numb and no longer accept

any good reminder, leading to one becoming desensitised and not considering a sin as a sin.

- 6 Sins harm our families, communities and, ultimately, the entire Ummah.

We should never let a single night pass by in Ramaḍān without **crying to Allah and begging Him to forgive us**, especially in sujūd in the last third of the night.

A Sincere Repentance

Ramaḍān is the perfect opportunity to turn a new leaf and to turn to Allah ﷻ in true repentance. **We should reflect on our past and feel very bad at having sinned.** We should reflect on our negligence in worshipping Allah and feel shame and remorse. We should reflect over how Kind and Generous Allah is to us, and how we use the very same blessings to disobey Him. We should reflect on how Allah al-Sittir (The Concealer of sins) does not expose us despite the multitude of our sins.

For tawbah (repentance) to be sincere, we have to:

- 1 stop committing the sin;
- 2 feel a deep sense of regret and remorse over the sin;
- 3 firmly resolve to never return to that sin; (e.g. if we give up watching ḥarām in Ramaḍān, but at the back of our minds, we intend to return to it after Ramaḍān, then this is not a sincere tawbah);
- 4 make amends if we have wronged another person (e.g. ask for their forgiveness).

A sincere tawbah can make a sin the means for a person to enter

Paradise. This is when a person's tawbah is so sincere that he is always afraid, regretful and weeps over the sin. He tries to atone for the sin by doing other good deeds — to the extent that Shayṭān says, “I wish I had not made him fall into that sin”.

Sometimes Shayṭān may delude us to delay tawbah to the latter part of our lives. However, there is no guarantee for life. **We should make tawbah today**, so that we do not regret it when it is too late.

Allah Loves to Forgive

Allah is al-Ghafūr (The All-Forgiving) and al-Ghaffār (The Most Forgiving). Not only does Allah love to forgive, but he loves those who constantly repent and seek His forgiveness. All we have to do is turn to Him with sincerity and humility, and beg Him to forgive us. As humans, we struggle to forgive each other, let alone reciprocate evil with good. Allah ﷻ, on the other hand, does not only conceal and forgive, but He also “**changes their evil deeds into good ones**” (25:70). Moreover, He showers us with worldly blessings because of us seeking forgiveness, including wealth, children and strength (see 71:12 and 11:52). Allāhu Akbar!

Reflect & Act

- 1 Write a list of all your sins, especially major ones. If you are struggling to think of your sins, read a book or listen to a lecture about minor and major sins.
- 2 For each sin, make time to go through steps 1-4 listed above. Once you have been through these steps, discard the paper.



“

**The five daily prayers,
Jumu‘ah to Jumu‘ah,
and Ramaḍān to
Ramaḍān expiate for
(the sins perpetrated)
in between them, so
long as one stays away
from the major sins.**

The Messenger of Allah ﷺ (Muslim)

”

The Joy of Knowing Allah

The greatest need of our souls is to know and recognize Allah (known as ‘ma’rifah’ in Arabic). Ma’rifah brings happiness to the heart, nourishes the soul, and is the ultimate source of joy in this world. The journey to knowing Allah and being close to Him was described by scholars as the “paradise of the world”:

“There is an ‘earthly paradise’ in the world. It is to know Allah, to love Him, find comfort in Him, long to meet Him, fear Him and obey Him. Beneficial knowledge leads one to attain this.” – Ibn Rajab رحمہ اللہ

One of the predecessors said, “How misfortunate are the people of the world who left the world without having experienced its greatest delight!” When he was asked, “What is its greatest delight?”, he replied, **“Knowing Allah, loving Him, finding comfort in His closeness, and longing to meet Him.”**

Allah ﷻ has made humans the noblest of creation and gifted them with the ability to recognise and know Him. The most important and

beautiful knowledge is knowing Allah, and this is the key to eternal success. **This Ramaḍān, our goal should be to gain the closeness of Allah and to worship Him in the best way possible.** We can only do this if we gain a deeper appreciation of who He is. Every act of worship which we will do in this month should help us to deepen this knowledge.

How Can We Know Allah?

We cannot fully comprehend the majesty and sublimity of Allah ﷻ, but we can try our best to increase our maʿrifah of Him by doing the following:

- 1 **Reflect and ponder on the Qurʾān** i.e. tadabbur – Each time you recite the Qurʾān, try to reflect on its meanings to increase your maʿrifah and īmān in Allah (see p. 31).
- 2 **Reflect on the signs of Allah** around us i.e. tafakkur – Allah repeatedly reminds us in the Qurʾān to reflect over His creation. This Ramaḍān, to increase your maʿrifah, go out in nature and do dhikr whilst simultaneously reflecting on Allah's creation.
- 3 **Understand, reflect and live in the shade of the most Beautiful Names of Allah** – Connect to Allah through His Names by either reading a book about reflecting on Allah's Names, or listening to a series of lectures on this topic, or attending a class.
- 4 **Worship Allah** – It's a cycle: the more you know Allah ﷻ, the more you will worship Him. And the more you worship Him, the more you will know Him.

What Does Knowing Allah Lead To?

Maʿrifah leads to a strong attachment to Allah and a worldview centred on Him. It also leads us to:

- Increase in our **love, fear, īmān and yaqīn** (conviction) in Allah. This makes it easier for us to submit to Him and eagerly rush to fulfil His commands.
- Internalise the stark contrast between Allah's greatness and our own smallness, ignorance, powerlessness, and dependence on Him. The more we realise Allah's greatness, the more we will understand our own limitations, and be in awe of Him.
- Develop **purified souls**, which help us honour and love His creation, and reduce the evil, greed, corruption and selfishness in this world.
- Stop sinning and this is the essence of **taqwā** (piety) which is the reason why we fast (see p. 6).
- Live for Allah. We are happy to sacrifice everything for His sake and ensure everything we do is for Him Alone.
- Reach the ultimate goal: **iḥsān**. Iḥsān is "Worshipping Allah as though you are seeing Him; for if you cannot see Him, He truly sees you" (Muslim). And by doing so, we hope to attain the greatest joy in the hereafter: seeing Allah and meeting Him.

Reflect & Act

- 1 Talk or write about your favourite topic of interest (e.g. football team, celebrity, the latest scandal). Then, talk or write about who Allah is.

Now compare your answers. Could you talk about Allah ﷻ for longer and more passionately than your topic of interest?

- 2 Sign up today to a local or online class on Allah's Names (if you can't access a class, order a book today on reflecting on the Names of Allah).



“

**There is no greater
need of the soul
than its need to
know its Creator
and Originator. And
there is no way to
achieve this except
through knowing His
Attributes and Names.**

Ibn al-Qayyim 

”

Know Yourself

Technological advancements and material abundance have led many humans in the modern era to think they do not need Allah ﷻ. We often forget our humble origins, become arrogant and glorify ourselves. This leads us to straying very far from the purpose of our creation, experiencing internal chaos and disregarding the rights of Allah's creation. As humans, we are intrinsically weak and need Allah for everything, including food, health, guidance, love, and protection.

'Ubudiyyah: The Purpose of Life

Allah ﷻ did not leave us to wander aimlessly in this life in confusion or angst. He told us exactly why He created us and what our purpose in life is: "... that they worship Me" (51:56). Therefore, 'ibādah (worship) and 'ubūdiyyah (servitude) are the believer's life goals.

'Ubūdiyyah (servitude) is to **fully humble oneself** to Allah, **submit** to Him and **love** Him more than anyone else. 'Ubūdiyyah is a state of the heart, which manifests itself in physical acts of worship. It is the loftiest and most honourable status any human being can attain.

'Ubūdiyyah is attained through ma'rifah: through gaining a deep awareness of who Allah is and how Majestic and Perfect He is; and then **contrasting** this with your sins and endless shortcomings. 'Ubūdiyyah is to see yourself as completely helpless and impoverished: every atom in your body is completely dependent on Him. You feel that were He to leave you to fend for yourself for even the blink of an eye, you would perish. Thus, you constantly **seek His help** for everything. You **rely on Him** and turn to Him for all your needs, whether big or small.

‘Ubudiyyah Liberates You

Islam came to liberate people from worshipping anything other than Allah, including our own desires, other people, animals, and celestial bodies. Every human worships someone or something, whether that’s money, power, fame, pleasure or other humans. All of these objects of worship leave humans unfulfilled and miserable. **However, by submitting to Allah, a person becomes truly free and happy.** The more you enslave yourself to Allah, the freer you will be. The more you attach yourself to Allah, the less you will depend on His creation.

Servitude to Allah brings contentment, joy and comfort. Allah ﷻ does not need nor benefit from us worshipping Him. It is us humans that benefit from worshipping Him.

Fasting and ‘Ubudiyyah

Fasting is a powerful means of expressing your ‘ubūdiyyah (servitude) to Allah. By fasting, you say to yourself: even though you desire something, my obedience and loyalty is reserved for someone far greater: Allah, my Lord, my Creator! Fasting frees you from your desires, habits, and physical needs. Fasting also demonstrates your physical weakness and helps to purify you from arrogance.

How to Develop ‘Ubudiyyah

Make this Ramaḍān special by increasing your ‘ubūdiyyah through:

- 1 **Ma’rifah** – Gain a deep awareness of who Allah is and how Majestic and Perfect He is; and then **contrast** this with your sins and endless shortcomings. See yourself as completely helpless and impoverished: every atom in your body is completely dependent on Him. Thus, constantly **seek His help** for everything. **Rely on Him** and turn to Him for all your needs, whether big or small.
- 2 **Love** – When a servant thinks of how much Allah blesses and

endows him, his heart can only be overwhelmed with love for Him (see p. 89 on loving Allah).

- 3 **Do everything for Him** – Even your everyday mundane actions such as eating and drinking can become an act of worship through your intention.
- 4 **Humble yourself and show your servitude to Allah** – Infuse all your acts of worship with the quality of ‘ubūdiyyah. For example, when you fast, fast like an obedient servant, one who does not complain of hunger, but is so eager to please his Master. Fast with humility, with your heart devoted to Him and with full hope in Him Alone. When you make du‘ā, be like a humble beggar and cry to Him. This Ramaḍān, train yourself to ask Allah ﷻ for all your needs, however mundane, throughout the whole day.

We ask Allah, the King of all kings, to make us from His special servants who love Him, humble themselves to Him and submit to Him.

Reflect & Act

- 1 Knowing it is only Allah you need and you humble yourself to, how would this change the way you are currently living your life? Would any of your priorities change?
- 2 Think of three physical acts of worship that you regularly do. Choose one act and infuse it with ‘ubūdiyyah (servitude to Allah) today.



Fear & Hope

Throughout this month, we should strive for our worship to increase our fear and hope in Allah ﷻ, both of which are key provisions in our journey to Him.

Fearing Allah

We should strive to increase our fear of Allah through reflecting on:

- 1 The terrors and horrors of the grave, the gravity of standing before Allah and being questioned on the Day of Judgement, and the Hellfire. We should visit the graveyard and ponder on all of the above.
- 2 The greatness and majesty of Allah ﷻ. This should make us tremble in awe of Him and fully humble ourselves to Him. Allah ﷻ is:
 - The All-Powerful (al-Qadīr), and there is none stronger than Him.
 - The Compeller (al-Jabbār): when He intends something to be, He only says to it, 'Be', and it is.
 - The All-Dominant (al-Qahhār): if He wished, He could destroy the heavens and the earth in an instant.
 - The Perfect Master (al-Ṣamad): He needs none, yet all His creation needs Him. He has no rival, no partner, and no helper.
 - The Highest (al-A'lā) and there is none greater than Him.

How can we, then, not fear Him?

A Unique Fear

In life, you tend to dislike things you fear. However, the fear of Allah ﷻ is coupled with love and respect for Him since you are in awe of His greatness, majesty and power. **The more you get to know Allah, the more you fear Him.**

A scholar was asked, “How can we fear Allah and love Him at the same time?” He replied, “Is there any greater fear than the fear of losing the love of the one whom you love?”

The fear of Allah should lead us to stop sinning, obey Him and worry about the deficiencies of our good deeds.

Fear is not an end, but it is the means to an end. When the residents of Paradise will enter Paradise, their love for Allah will multiply, but their fear will come to an end, and they will be told,

*“Enter Paradise! There will be no fear for you, nor will you grieve”
(7:49).*

Hoping in Allah

We should combine our fear of Allah ﷻ with our hope in Him, **beholding the vastness of Allah’s mercy and having full confidence in His generosity.**

When we recognise **who Allah is**, our hearts will be overwhelmed with hope and this will motivate us to worship Him with joy. There is no one kinder, more loving, or more generous than Allah. He is:

- The Extremely Merciful (al-Raḥmān): His mercy encompasses all His creation.
- The Fashioner (al-Muṣawwir): He has created us in the most beautiful form.

- The Concealer of sins (al-Sittīr): He does not expose us despite the multitude of our sins.
- The Most Compassionate (al-Ra'ūf): His compassion knows no bounds.
- The Most Modest (al-Ḥayīyy): He feels shy to turn us back, empty-handed.
- He is the One True God, and there is no one like Him.

Expecting the Best From Allah

Hope springs from thinking good of Allah and expecting the best from Him (ḥusn al-ẓann billāh). Allah ﷻ loves for His servant to have good thoughts about Him, think the best of Him, and have hope in Him. Allah says in a ḥadīth qudsī: **“I am as My servant thinks of Me...”** (Bukhārī).

Sometimes, the difficulties we face may feel overwhelming. But instead of thinking ‘Why me O Allah?’, we should believe that Allah ﷻ wants good for us in all situations and remember that He is:

- Al-Ḥakīm: The Wisest. Maybe there is a hidden wisdom in the difficulty.
- Al-‘Alīm: The All-Knowing. Maybe He knows something which we do not.
- Al-Laṭīf: The Most Subtle. Perhaps this trial we’re enduring will be the key to our eternal success.

No matter what we are going through, we should never lose hope.

Balancing Hope and Fear

We must balance hope and fear. Too much hope can make us complacent and neglectful of our duties. Conversely, too much fear can cripple us with despair.

Scholars would advise that during good times, when we are more likely to forget Allah ﷻ, we should increase our fear of Him. And during difficult times, we should increase our hope in Him. Other scholars stated that throughout one's life, fear should be dominant over hope; but towards the end of one's life, hope should become dominant.

The Greatest Hope

The best and loftiest type of hope is the hope of meeting Allah ﷻ Himself. The best thing a person can hope for is the pleasure of Allah, Paradise, and to see Allah ﷻ Himself. Ibn al-Qayyim رحمه الله describes this type of hope as the “essence of īmān”. Allah ﷻ says, “So whoever **hopes** for the meeting with their Lord, let them do good deeds and associate none in the worship of their Lord” (18:110).

Reflect & Act

- 1 Spend 5 minutes today reflecting on at least two of the following & jot down your reflections. This will help cultivate fear of Allah in your heart:
 - a. Reflect on Allah's greatness and might
 - b. Reflect on the hereafter and its various stages
 - c. Reflect on your sins and their consequences
- 2 Spend a further 5 minutes reflecting on at least two of the following & jot down your reflections. This will help cultivate hope of Allah in your heart:
 - a. Reflect on the blessings of Allah
 - b. Reflect on the amazing rewards He has promised
 - c. Reflect on the Names of Allah which invoke hope



Love

Ramaḍān is a manifestation of Allah's love for us. From His love, He ﷻ opens the doors of Paradise, closes the doors of the Hell-fire and offers us abundant opportunities of forgiveness. From His love, He gifts us fasting, the night prayer, and Laylat al-Qadr.

Ramaḍān is the best time to attain the love of Allah ﷻ, because:

- We increase in conversing with Him and reciting His words, and devote ourselves to spending quality time with Him.
- We tame our nafs (inner self) and become humble in our interactions with our fellow believers — one of the foremost qualities of those whom Allah loves.
- We reduce our love for things which compete with His love (e.g. food, sleep, socialising, entertainment) because **our love for Allah is greater.**

Love: The Key to Success

The love of Allah ﷻ is the purest and greatest of all loves. It is the basis of our imān and the road to Paradise. **When the heart overflows with Allah's love, a person will experience bliss and contentment.**

However, a heart empty of Allah's love will be full of sadness, anxiety and regrets.

When you obey someone you love, you do it willingly and with joy. If you don't love them, obedience feels burdensome, and you may even feel resentful. Love, therefore, is the **main driving force of our worship of Allah**: "...The believers love Allah even more" (2:165).

How Can You Not Love Him?

As humans, we adore perfection, and Allah ﷻ is the epitome of perfection. Similarly, we love beauty, and Allah is al-Jamīl, The Most Beautiful. Although we cannot comprehend the beauty of Allah, every beautiful thing we see on this earth is from Him.

Likewise, we love those who do good to us. How can we not love Allah when every single blessing and good that we have is from Him? There is no one kinder, more appreciative, and more generous than Him: He is al-Waḥḥāb, The Ever-Giving.

Allah is al-Wadūd, The Most Loving. Humans love us because they hope to attain something from this relationship. Allah however, calls us to love Him so that we can benefit from that love.

Do We Truly Love Allah?

Loving Allah ﷻ can only be achieved when you prefer Him over everything else. You must love Him more than you love yourself, parents, children, spouse, friends, career and wealth.

Attaining the love of Allah is a journey that requires effort and persistence. At the beginning, you may be unable to fully love what Allah loves as your heart is imprisoned by your desires. However, as your love for Allah increases through worship and abstaining from sins, you liberate yourself from your own desires. The love of Allah becomes much greater than any other love, and Allah's preferences become your own preferences.

Becoming Allah's Beloved

Loving Allah ﷻ is extremely special. But **imagine being loved by Allah!** Imagine being from the “People He loves and who love Him” (5:54).

This Ramaḍān, make it your goal that in addition to the compulsory actions, you will worship Allah with the optional actions so that you become from those He loves.

By doing this, the love of Allah will saturate your heart — your sole concern now becomes Allah. Every encounter reminds you of Allah. Everything you now do, hear, see, and say is only for Allah, and in accordance with what pleases Him. You move from the level of īmān to **ih̥sān**: worshipping Allah as though you can see Him.

Similarly, Allah ﷻ now gives you everything you ask for. Allah does not say no to you, as you do not say no to Him. He protects you, as you protect your senses and the dīn of Allah.

May Allah al-Wadud (The Most Loving) fill our hearts with His love.

Reflect & Act

- 1 Close your eyes. Imagine you **love** Allah so much that you love to do what He has asked you to do: pray the 5 ṣalāhs, nafl ṣalāhs, wake up at night to pray, recite Qur’ān, learn about the dīn etc; and you **love** to stay away from ḥarām entertainment and other sins etc. Imagine yourself doing all these things with ease and love. How would that make you feel? What impact do you think that change would have on your life?
- 2 What one small consistent nafl (optional) daily action can you do today and set as a goal to increase your love for Allah?



“

**The most joyous
aspect of the world
is to know and love
Allah, and the greatest
pleasure in Paradise
will be to see Allah.**

Ibn al-Qayyim ﷺ

”

Allah's Beloved ﷺ

Loving Allah's beloved ﷺ is the key to loving Allah.

Sometimes we may claim to love the Prophet ﷺ, but our actions speak otherwise. Loving him entails obeying him, honouring him, and embodying his Sunnah in every aspect of our lives. Loving him means he is always in your thoughts and conscience: his words mould your actions; his life shapes your life. In Ramaḍān, we can attempt to emulate the impeccable character and lifestyle of the greatest human to have walked on this earth.

His Iman & Love for Allah

He ﷺ was the most God-fearing, obedient, and humble servant of Allah. His worship, dhikr, and du'ā' were legendary. Nothing pleased him more than intimate conversation with Allah.

He revolutionised society and transformed the world. He lifted people out of darkness and showed them the truth. He personified **servitude**. He breathed **gratitude**. He loved Allah, and Allah loved him.

His Sublime Character

“And you are truly (a man) of outstanding character” (68:4).

His character was exemplary. He **epitomised kindness, compassion, and love**. He was genuine and **selfless**. He was honest and trustworthy, a man of principle and integrity. He was gentle yet strong. He was modest yet confident and dignified. He was wise and epitomised

balance. His **emotional intelligence** was perfect. Everyone loved him. He made every person feel like they were the most beloved to him. He replaced people's insecurities with confidence.

He ﷺ was **selfless** and always helped those in need, the oppressed and the downtrodden. He championed the rights of women, children, orphans, the poor and slaves. He was the torchbearer of justice. He laid down piety as the criterion of superiority, not colour, lineage, or wealth.

His **humility** was unsurpassed. He would not allow his Companions to stand for him, or to walk behind him. He would milk the goat, patch his clothes, and help with the housework. He lived a simple life. He owned very little of the world, and yet he was the most **generous**. He was the **bravest** of men. He fought and led many battles. When the battles would get fierce, he ﷺ would be the closest one to the enemy lines.

He ﷺ suffered immense difficulties throughout his life, yet he **always smiled**. As a young child, he never met his father. At the tender age of six, he lost his mother, and soon after, his grandfather. He buried **six** of his seven children in his lifetime. His own people turned against him. He was defamed, mocked, strangled, and stoned. Yet, none of this made him bitter. Instead, he was the most empathetic, sensitive, and humble of all men.

The Loving Prophet

He ﷺ was a loving father, an easy-going husband, and a doting grandfather. Anas b. Mālik ﷺ who served him for ten years would recall that the Prophet ﷺ never spoke to him harshly, nor ever asked him: Why did you or didn't you do so and so?

He was the **best teacher**. He was sent as a *raḥmah* for the world, an ocean of love and compassion. He won the hearts of his Companions. He raised a whole generation of young Ṣaḥābah. He developed their confidence, entrusting them with tasks usually reserved for the elderly, paving their way to spread Islam in faraway lands.

His Love for Us

He ﷺ would always smile, and yet, he was constantly worrying and sad for his Ummah. His Ummah was everything. Me and you. He loved us and cried for us in every ṣalāh, asking Allah to forgive us.

He made immense sacrifices so that Islam would reach us today. He ﷺ missed us and yearned to see us. He ﷺ has left the world, but he left us the Qur'ān – which he embodied – and his Sunnah. Let us cling on to them and carry forward his legacy. Let us remember him and invoke abundant ṣalawāt upon him, for each time we invoke ṣalawāt upon him, he responds to us. Even though we were not blessed to meet him in this world, we still have an opportunity to attain his du‘ā’.

Ṣalla-llāhu ‘alayhi wa sallam.

Reflect & Act

- 1 Do you know enough about the Prophet ﷺ to truly love him?
 - a. If yes, which daily actions of yours prove your love for the Prophet ﷺ?
 - b. If not, join a class/course or order a book or listen to a series about the Prophet ﷺ.



The Hereafter

Our time in this world is very limited. Our permanent home is in the hereafter. Ramaḍān is the best time to **increase our īmān in the hereafter**, and to not get distracted by the mirage of this world.

The Throes of Death

At your appointed time, the Angel of Death will come to you. He will extract your soul from your body. As your body is being prepared for its burial, your soul will ascend upwards on its own unique journey, depending on how you lived your life.

As you hear the footsteps of your loved ones walking away from your grave, you will be interrogated by two terrifying angels. If you answer correctly, your grave will become a garden of Paradise. Otherwise, it will become a pit from Hell-fire: dark, narrow and suffocating. Only your good deeds will come to rescue you.

The Trumpet is Blown

The end of the world will be marked by the deafening sound of Isrāfīl  blowing the Trumpet; the mountains will be crushed into dust, the oceans will burst forth, and the entire earth will shake violently and be reduced to rubble.

The Trumpet will then be blown for a second time. This time, the earth will crack open, and everyone will be brought back to life and gathered on a vast, empty land.

The Day of Judgement

You will be naked and barefooted. The sun will be right above you, blazing. Its heat will be unbearable. However, special believers will be shaded under Allah's Throne.

The Day will be very long; equivalent to 50,000 years. The sinners will stare in horror, the oppressors and tyrants will be terrified. **Your regrets will consume you.** Everyone will disown each other. Even the Messengers will be gripped with fear, and the mighty angels will tremble. People will go to each Prophet asking them to plead to Allah ﷻ to start the Judgement. Each Prophet will refuse, except for our Prophet ﷺ whose plea will be accepted.

The perfect justice of Allah will be implemented. Rights will be restored to their respective owners. Nothing will be hidden from Allah ﷻ. The angels, the earth and even your body parts will testify against you. Imagine standing in front of the Lord of the worlds and being held accountable for all the good and evil you perpetrated in the world!

You will be given your **Book of Deeds** which contains everything you did or said in the world. The first thing you will be held accountable for is your ṣalāh. The **Scales of Justice** will be set up. Whoever's scales weigh heavy with good deeds will enter Paradise. And whoever's scales are light will be dragged on their faces into the Hell-fire: humiliated, deaf, dumb and blind.

Amidst the chaos, believers will find solace in the Prophet ﷺ who will **intercede** on their behalf. Righteous believers and your good deeds will also be granted permission to intercede on your behalf.

The Day will be intense, scorching hot and very long. Thirst will intensify. Allah ﷻ will comfort the believers' hearts by allowing them to drink from the special **Hawḍ** (pool) and catching a glimpse of the

best of mankind ﷺ, who will be waiting to welcome his Ummah.

The Final Hurdle

You will then have to pass over the **Şirāt**: a bridge that extends over Hell-fire. It is thinner than a hair and sharper than a sword. The more intense your light (nūr) based on your good deeds, the quicker you will cross over the Şirāt. Some believers will pass like the speed of lightning; others will pass over it much more slowly.

Many will not make it through. Imagine the **sheer terror** of being on this thin bridge: you can see Hell-fire with its blazing flames right under you; roaring and raging, and people ahead of you falling right in.

Once you have crossed the Şirāt, you will pass a final bridge called **Qanṭarah**. Here, you will settle issues with other believers. Once your heart is cleansed, you will step into Paradise inshāAllah.

We ask Allah ﷻ to admit us into Paradise without punishment and account.

Reflect & Act

- 1 Close your eyes. Imagine it is the Day of Judgement and you are standing on the plains of resurrection. How does it feel?
- 2 Who are the seven types of special believers who will be shaded under the shade of Allah's Throne on the Day of Judgement? Which category will you strive to belong to?



“

**In (Ramaḍān), the
gates of Paradise are
opened, the gates of
Hell-fire are closed,
and the rebellious
devils are chained.**

The Messenger of Allah ﷺ (Nasā’ī)

”

Jahannam

As we approach the end of Ramaḍān, let us ask ourselves: have our names been added to the list of those whom Allah has freed from the Hell-fire? Our Prophet ﷺ said, “**Indeed Allah has people whom He frees (from Hell) every day and night (in Ramaḍān)...**” (Aḥmad).

Burning Blazes

On the Day of Judgement, as the evildoers will be dragged on their faces towards Jahannam, they will hear it **roaring and fuming with gigantic and fierce flames**. The fire will be sixty-nine times hotter than the fire of this world. Imagine your whole body being roasted in such a hot fire!

As they enter and witness their punishment, they will forget all the joy they enjoyed in the world. They will be **utterly miserable**, with dark hearts and glum faces. Even the keepers of Jahannam will be terrifying. Harsh and stern, with tough physiques.

Jahannam is monstrously huge and extremely steep: if a stone was to be thrown into it, it would take seventy years for it to reach the bottom.

Eternal Misery

Jahannam will be dark, bleak, and miserable. Full of scorpions and snakes. Its inhabitants will be **constantly wailing** and screaming for help. But it will be too late.

Jahannam is eternal. The fire will not diminish or be extinguished. Those who enter Jahannam will not be able to come out unless Allah wills otherwise. The inhabitants of Jahannam will be fully enveloped in layers of fire. There will be no opening or window, no possible chance to escape or to catch a moment of relief. Parts of Jahannam will be **freezing cold**.

The people of Jahannam will beg and scream for help and to be fed. However, the food they will be given will be bitter, **smell foul** and will **choke them**. They will be fed poisonous thorny plants which will not satisfy their hunger and will burn their insides. They will be given scalding water to drink that will disfigure their faces. They **will also drink the discharges of dirty wounds, blood and pus**.

A Petrifying Prison

Jahannam is the worst prison you can think of. With shackles around their necks and chains on their legs, the people of Jahannam “**will be dragged into the scalding water**” (40: 71-2). The least punished inhabitant will wear a pair of shoes made of fire which will cause his brain to boil.

Jahannam has levels. The deepest and most horrific level is for the hypocrites: those who openly professed Islam but caused much damage to the Ummah with their disbelief and deeply entrenched hatred for the dīn.

The people of Jahannam will be repulsive. Their bodies will grow in size, so that they feel more of the punishment. Just the molar tooth of the disbeliever will be similar in size to the Mount Uḥud.

Allah ﷻ says,

*“The Fire will scorch their faces and their lips will be twisted in pain”
(23:104).*

Every time the skins of the disbelievers will burn off, Allah will replace them with new skins, so that they can continuously feel the punishment.

Too Late

The people of Jahannam will be gripped with regret. They will beg Allah ﷻ to be given one more chance: to be sent back to the world so that they can do righteous deeds.

But it will be too late.

For us, however, whilst we are still breathing, it is not too late. **We still have a chance.**

Let us strive to become the true servants of The All-Merciful, in Ramaḍān and outside of Ramaḍān. And let us always beg Him:

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۚ إِنَّ عَذَابَهَا كَانَ غَرَامًا. إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

Our Lord, turn away from us the punishment of Hell-fire. Indeed, its punishment is endless. Indeed, it is an evil residence and abode (25:65-6).

Reflect & Act

- 1 Close your eyes. Try to imagine what Jahannam looks and feels like.
- 2 It will be a million times worse than you can imagine. Which one sin are you going to completely remove from your life to show Allah that you are trying?



Jannah

As we approach the end of Ramaḍān, let us ask ourselves: has our longing, conviction and struggle for our eternal home increased? Our beloved Prophet ﷺ said, “The month of Ramaḍān has come to you... In it the gates of Paradise are opened...” (Nasā’ī).

Jannah is the ultimate prize and reward Allah ﷻ has prepared for His obedient servants. Jannah is beyond our imagination. However, we can attempt to catch a glimpse of its beauty from its descriptions mentioned by Allah and His Beloved ﷺ.

A Glimpse of Paradise

You have survived the terrors of the Day of Judgement. You’ve been given the Book of Deeds in your right hand, passed the Şirāt, and now you’re walking towards Jannah. You can’t see it yet, but you can smell its incredible fragrance.

As you walk on, your eyes are captivated by the **grandeur** in front of you. The doors are wide open. The angels congratulate you and welcome you in.

Everywhere you go, the doors of Jannah are opened for you. You roam around freely. No visas, no expensive flights, no border controls. You have your own horse; made of gleaming rubies, it has two wings, and you fly on it wherever you wish.

Luxury and Comfort

Jannah is huge. There are exquisite palaces of gold and lofty pavilions

of pearls. Its bricks are of gold and silver, and its cement is musk. Its pebbles are of pearl and sapphire, and its soil is of saffron. Jannah is full of rivers meandering through its markets, palaces, and pavilions. Rivers of water, honey, milk and opulent wine.

Inside the palaces are **jewelled thrones** for you to rest on, offering panoramic views. Thick plush couches, rows of emerald cushions, and fine carpets. You **relax and socialise** here with your loved ones; eating, drinking, facing each other and having fun. When you want some privacy, you have your own luxurious secluded spaces with soft furnishings and cosy beds, which you enjoy with your spouses. At your beck and call are servants with cups and pitchers, ready to serve you. Jannah smells perfect and the weather is **perfect**.

As you walk around, magnificent landscapes fill your view. Trees are laden with mouth-watering fruits. There are lavish buffets and endless arrays of delicious dining. With spectacular views, charming company, and every form of comfort and luxury imaginable, every meal is an exquisite experience.

When you feel like drinking, a drinking vessel comes and drops itself in your hand. Once you've finished, it returns to its place. **Whatever you wish for immediately appears in front of you.** Allah ﷻ says,

*“There will be whatever the souls desire and the eyes delight in.
And you will be there forever” (43:71).*

In Jannah, there is eternal peace and everlasting happiness. **No pain, no anxiety, no hatred, no negative feelings and no tiredness.** In Jannah, Allah's gifts constantly flow. In Jannah, you never get bored.

Beauty and Company

In Jannah, your heart bursts with love and gratitude to Allah. You constantly glorify and praise Him.

You wear glistening silk emerald gowns, with finest jewellery. Everyone you see is beautiful, radiant and hair free. Nobody grows old. As a man, you are married to the ḥūr. With striking eyes, radiant skin, and dazzling dresses, they are loving, faithful and of exemplary character. As a woman, you are even more beautiful and stunning than the ḥūr.

In Jannah, there is no loneliness. You are reunited with your loved ones. You can meet your heroes and heroines. You **enjoy the blessed company of our Prophet ﷺ**.

And then, you are gifted with the best blessing, the joy of which surpasses all joy: the pleasure of seeing Allah!

O Allah, we beg you as Your beloved ﷺ used to beg you:

وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ ، وَالشَّوْقَ إِلَى لِقَائِكَ

“I ask You for the pleasure of seeing Your face, and for the longing to meet You....” (Nasā’i).

Reflect & Act

- 1 Close your eyes. Imagine you have reached Jannah. What does it look and feel like? Who are you with? What does it smell like?
- 2 How eager are you to see Allah ﷻ in Jannah?



“

**By Allah, the world is
only sweet with His
remembrance; the
Next Life is only sweet
with His forgiveness;
and Paradise is only
sweet with seeing His
Noble Face.**

Dhū al-Nūn ﴿٦٧﴾

”

Farewell Ramadan

Our hearts feel sad. Our cheeks are damp with tears. As we bid farewell to our beloved friend (Ramaḍān), we reflect on the shortness of its visit. Is this a metaphor for life? Will it pass by like the blink of an eye?

I should have done more. I shouldn't have wasted my time. These are regrets we are all familiar with. However, we still have precious hours remaining. Let us make the most of them. The Prophet ﷺ said, “Indeed, deeds are only judged by their endings” (Bukhārī). Let us not waste these last precious moments doing Eid preparations.

As we come to the end of this great month, let us end it keeping the following five pointers in mind:

1 Fear Your Actions Not Being Accepted

The righteous predecessors would strive to perfect their deeds and then would worry about whether their deeds would be accepted.

‘Alī b. Abī Ṭālib رضي الله عنه said, “Be more concerned with Allah’s acceptance of a good deed than with doing the good deed itself. Have you not heard Allah say:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

“Allah only accepts from the people of taqwā” (5:27).

2 Ask Allah to Accept Your Good Deeds

The purpose of fasting is to attain taqwā (piety). As this momentous month comes to an end, let us ask ourselves: have we attained taqwā? Have we achieved the purpose of fasting? Allah has informed us in the Qur'ān that taqwā is the basis of the acceptance of deeds.

Our pious predecessors would ask Allah for six months to allow them to reach Ramaḍān. And then they would spend the next six months asking Allah to accept it from them.

3 Thank Allah & Seek Forgiveness

The servant of Allah is always in between a blessing of Allah which requires him to be grateful, and between a sin which requires him to seek forgiveness. Thus, we should end Ramaḍān by thanking Allah ﷻ for giving us the ability to worship Him. And at the same time, we should seek His forgiveness for all our deficiencies in this month.

4 Be Wary of Pride & 'Ujb

As we have increased in worshipping Allah ﷻ in this blessed month, we should never look down on others or think we are better than those who may not be worshipping Allah as much.

Likewise, we should be careful of falling into the trap of 'Ujb. 'Ujb refers to feeling pleased with one's own accomplishments. This stems from thinking too highly of oneself, being ignorant of one's own nature and faults; whilst failing to recognise how Powerful, Magnificent, and Independent Allah is, and how sinful, weak and ungrateful we are. We should always remember that whatever good we have done is only due to the tawfīq and blessings of Allah.

5 Give Sadaqat al-Fitr

We should give ṣadaqat al-fitr as we conclude Ramaḍān and welcome the Day of Eid. Ṣadaqah (charity) is a way to compensate for our mistakes and sins during this month.

As we end this blessed month, let us make a firm intention of continuing to worship Allah and staying away from sin. Let us recite the takbīrāt in abundance and let us at least pray two rak'ahs of the night prayer on the blessed night of Eid.

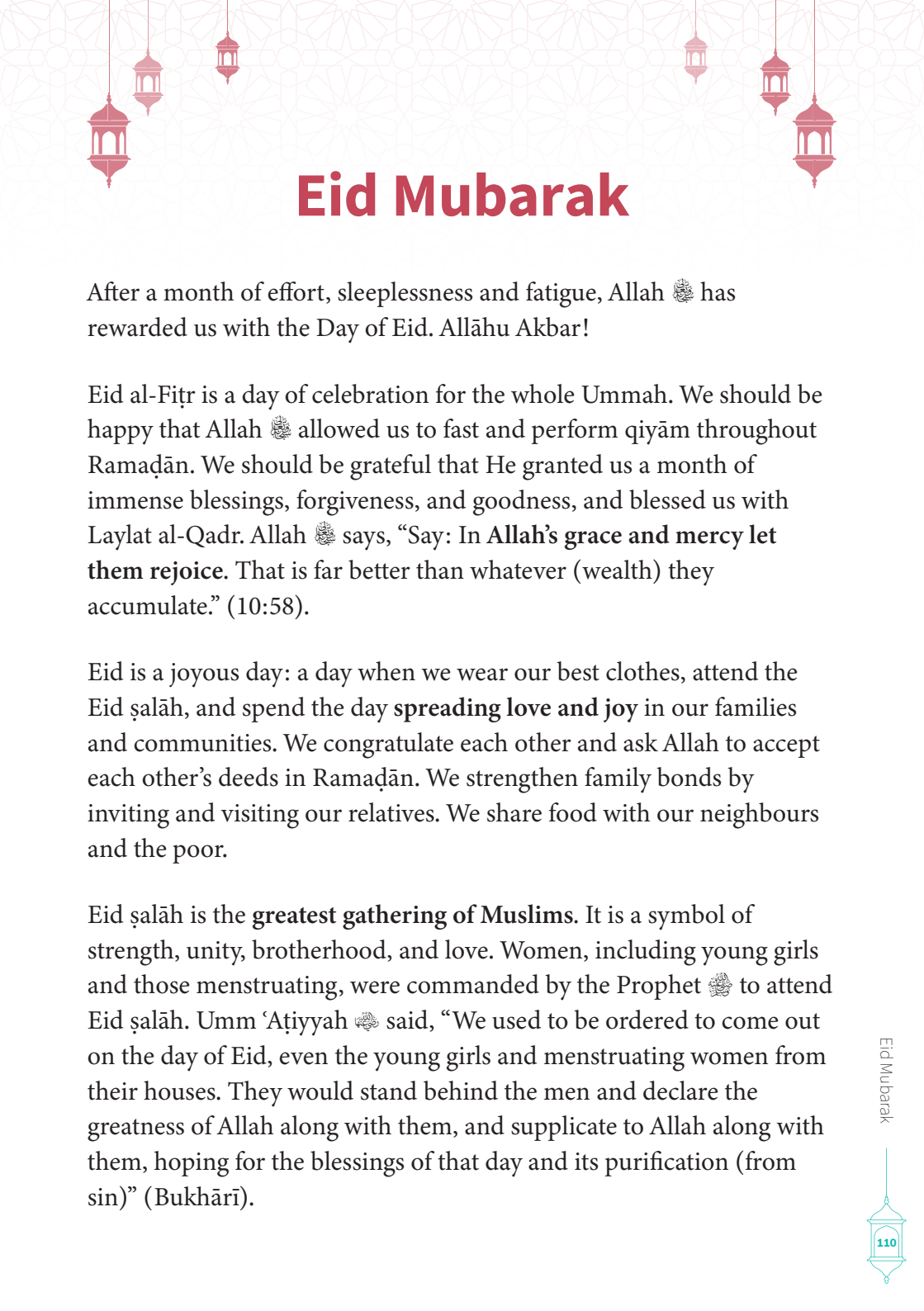
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

May Allah al-Shakūr (The Most Appreciative) accept our worship, forgive our sins and make us from His beloved and chosen servants.

Reflect & Act

- 1 What one word can you use to describe this Ramaḍān?
- 2 Did your love for Allah increase this Ramaḍān? If yes, how? If no, why not?
- 3 What three specific daily good habits did you instil in yourself this Ramaḍān that you plan to take forward for the rest of the year inshāAllah?





Eid Mubarak

After a month of effort, sleeplessness and fatigue, Allah ﷻ has rewarded us with the Day of Eid. Allāhu Akbar!

Eid al-Fiṭr is a day of celebration for the whole Ummah. We should be happy that Allah ﷻ allowed us to fast and perform qiyām throughout Ramaḍān. We should be grateful that He granted us a month of immense blessings, forgiveness, and goodness, and blessed us with Laylat al-Qadr. Allah ﷻ says, “Say: In Allah’s **grace and mercy let them rejoice**. That is far better than whatever (wealth) they accumulate.” (10:58).

Eid is a joyous day: a day when we wear our best clothes, attend the Eid ṣalāh, and spend the day **spreading love and joy** in our families and communities. We congratulate each other and ask Allah to accept each other’s deeds in Ramaḍān. We strengthen family bonds by inviting and visiting our relatives. We share food with our neighbours and the poor.

Eid ṣalāh is the **greatest gathering of Muslims**. It is a symbol of strength, unity, brotherhood, and love. Women, including young girls and those menstruating, were commanded by the Prophet ﷺ to attend Eid ṣalāh. Umm ‘Aṭiyyah ؓ said, “We used to be ordered to come out on the day of Eid, even the young girls and menstruating women from their houses. They would stand behind the men and declare the greatness of Allah along with them, and supplicate to Allah along with them, hoping for the blessings of that day and its purification (from sin)” (Bukhārī).

Eid is a **day of takbīr**. Allah ﷻ says, “...He wants you to complete the prescribed period (the month of Ramaḍān) and to **glorify Allah** for having guided you; so that you may be thankful” (2:185).

We start repeating the takbīr of Eid when the sun sets on the night of Eid and stop reciting it when the Eid prayer begins. Allāhu Akbar is the declaration of Allah’s absolute greatness, perfection and might. He is greater than everyone and everything; and He is the only One who deserves to be worshipped and glorified. On this day of happiness and joy, we glorify and thank Allah for allowing us to complete a month of obedience and good deeds. We thank Him for bestowing us with the greatest blessing: the blessing of īmān.

The Day of Eid is a day of joy and happiness, not a day of sin and disobedience to Allah. Islam is a religion of balance. We can have fun – so long as it is ḥalāl, in moderation, and we don’t make it our sole purpose.

Don’t ruin your efforts of Ramaḍān by engaging in ḥarām on this blessed day. Don’t switch from listening to the Qur’aṇ to listening to music. Pray all five ṣalāhs with the congregation in the masjid. Preserve your modesty and don’t flaunt your beauty in public or online. Wakī’ ﷺ said, “We went out with Sufyān al-Thawrī ﷺ on Eid and he said, “The first thing that we will begin this day of ours with is the lowering of the gaze.”

On this great day, we also remember those who are suffering and oppressed, the orphans and the widows, the unjustly imprisoned and those who are sick. May Allah bring the happiness of Eid to the entire Ummah and restore its honour and glory. May your Eid be blessed!

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ



Life Beyond Ramadan

Throughout Ramaḍān we tasted the sweetness of fasting and the night prayer. We revived our dead hearts with the recitation of the Qur'ān and the dhikr of Allah. Now that Ramaḍān is over, we may be feeling the post-Ramaḍān blues.

After Ramaḍān, it is common to experience a dip in worship. However, we should maintain a desire to continue progressing in our worship of Allah ﷻ. A sign of our Ramaḍān being accepted is that Allah grants us the ability to continue worshipping Him. **We should continue with our daily Qur'ān recitation, dhikr, du'ā, fasting, and night prayer, even if it is little.**

We should also bring some of the self-discipline from Ramaḍān to post-Ramaḍān and set realistic expectations. **Don't be paralysed by an 'all-or-nothing' attitude.** Don't give up. And thank Allah for each good deed, recognising that it is only through His permission that you are able to do it.

Let us ask ourselves: What next? What did we gain from Ramaḍān? Did it transform our lives? Will our life post-Ramaḍān look the same as life pre-Ramaḍān?

Reflect on Your Ramadan & Set New Goals

We can reflect on our Ramaḍān and plan ahead by setting new goals and intentions. Pick 2-3 areas from the following list and set yourself realistic goals. Always ask Allah ﷻ to help you to achieve these.

1
My Relationship with Allah

Reflect

In what ways did Ramaḍān strengthen my relationship with Allah ﷻ? Did I deepen my knowledge of Him? Did I experience an increased sense of closeness to Him? Did I worship Him with humility and sincerity?

Set Goal

How can I continue to nurture and strengthen my relationship with Allah ﷻ throughout the year?

2
My Relationship with the Prophet ﷺ

Did my love for the Prophet ﷺ increase during Ramaḍān? Did I learn more about his way of life and implement it?

What one sunnah will I commit to incorporating into my daily life?

3
Abstaining from Sins and Bad Habits

Did my fasting help me break bad habits and avoid sins? Which sins of the eyes, ears, and tongue did I refrain from?

How will I continue to avoid these sins and maintain good habits beyond Ramaḍān?

4
Salah & Dhikr

How did my ṣalāh improve? Did I feel more focused and present during ṣalāh? Did I make a consistent effort to engage in dhikr?

What is one thing I can do to improve the quality of my prayer and dhikr?



Reflect**Set Goal**
5
Qur'an

Did I develop a deeper connection with the Qur'ān during Ramaḍān? Did I increase my recitation and understanding of it?

What is one realistic goal I can set for myself to continue to engage with the Qur'ān?

6
Du'a'

How did I feel whilst making du'a' during Ramaḍān? Did I feel a greater sense of closeness to Allah ﷻ when making du'a'?

How can I make du'a' a consistent part of my daily routine?

7
My Character

Did I work on improving my character during Ramaḍān? Did I become more patient and kind?

What is one character trait I want to continue to work on?

8
Charity & Service

Did I experience the joy of giving my wealth and time for the sake of Allah during Ramaḍān? Was I able to develop my sincerity by doing some 'secret deeds'?

How can I continue to give charity and serve the Ummah throughout the year?



Fasting in Shawwal

One way to continue with the momentum of Ramaḍān is to fast for six days in Shawwāl. Doing this is equivalent to fasting for two months, which along with fasting for the month of Ramaḍān is like fasting for a year. These fasts also serve as a means of atoning for deficiencies of our Ramaḍān fasts, indicate that our Ramaḍān fasts were accepted, and allow us to thank Allah for allowing us to fast in Ramaḍān.

Stay Away from Sins

One of the major goals of Ramaḍān was taqwā. Fasting should have trained us to control our nafs and stay away from sins. **Even if our voluntary deeds may slip, we should not compromise on two things: (1) the obligatory deeds and (2) staying away from sins.** And if we do commit sins, we should be quick to repent.

Ramaḍān may have ended but our journey to our Loving Lord continues. Let us always ask Allah to keep us firm on the Straight Path throughout the year. Seeking knowledge, keeping good company, and filling our schedules with good deeds will help us to stay firm on His path inshāAllah.



Menstruation

Allah The All-Wise has decreed for women to undergo menstruation every month. During this period, women do not fast or pray ṣalāh. This is the command of Allah ﷻ, which women should submit to and not feel ashamed of. If it wasn't for menstruation, humanity and the Ummah wouldn't continue. It is in fact from the mercy and kindness of Allah that women are given a break from some physical acts of worship during a time when they feel weaker and may experience severe pain.

It can be easy, however, to fall into a 'break' mode when your period occurs. Mentally, you may think you are 'off-duty' for a few days and subsequently neglect your relationship with Allah.

A mindset shift is therefore critical. Even when you're on period, you can and **should** still worship Allah. Instead of focusing on what you can't do or feeling limited, you can give **more** time to other acts of worship. Thus, you can't fast during the day, but you can fill it up with worship. You can't recite the Qur'ān (according to many scholars), but you can still **listen** to the Qur'ān.

Likewise, this is the perfect time to dedicate yourself to **learning** and **reflecting** on the **meaning** of the Qur'ān. Similarly, you can't stand for the night prayer, but you can sit with a translation of the Qur'ān and follow the imām's recitation. Or you may not be able to pray tahajjud in the last third of the night, but you can still **make earnest du'ā'** and **istighfār**.

For the first few days, you may be unable to worship as much due to being in pain. You will however be rewarded for this, as our beloved Prophet ﷺ said, “If a servant falls ill or travels, the likes of what he used to do when he was a resident (i.e. not travelling) and healthy will be recorded for him” (Bukhārī).

As for the days when you are not in pain, have a spirit of striving in your ‘ibādah. This will prevent you from experiencing a dip in your spirituality.

Here are some specific actions you can fill your days and nights with inshāAllah:

1

Dive into the Qur’ān

- Read the translation and tafsīr.
- Listen to Qur’ān.
- Learn the meanings of a specific sūrah/sūrahs.
- Reflect on the Qur’ān (tadabbur).

(Useful resource: QuranReflect App)

2

Dhikr & Du‘ā’

- Perform all the daily sunnah adhkār.
- Fill your day with general dhikr and du‘ā’.
- Even if you are cooking or lying in bed due to pain, you can still do dhikr and du‘ā’.

3

Tahajjud Time

- Wake up, do wuḍū and miswāk (very helpful to make you feel awake). Then sit and spend as much time as you can doing dhikr, making du‘ā’ and istighfār.
- Make a plan and rotate between acts of worship, so you don’t fall asleep and lose focus, especially during the last nights (in which it is hoped that it will be Laylat al-Qadr).

4
Reflect

- Reflect on the Names of Allah.
- Reflect on the creation of Allah.
- Reflect on your life, on your actions and on your journey to Allah.
- Reflect on your shortcomings to Allah and sincerely repent.

5
**Seek
Knowledge**

- Read beneficial books and strengthen your connection to Allah and His words.
- Listen to beneficial lectures.
- Take notes and reflect on what you have learnt and how you can make it a part of your life.

6
**Teach and
Inspire
Children**

- Relate stories from the Qur'ān and sīrah. Use storytelling techniques to leave a lasting imprint in their minds (E.g. the story of the beginning of the revelation and its link to Laylat al-Qadr).

7
**Help
Others**

- Cook ifṭār for those who are fasting.
- Offer to babysit for a sister so she can pray tarāwīḥ in peace.
- Volunteer for a worthy cause.

8
**Optimise
Your
Intention**

- Intention is everything.
- Intend to seek the pleasure of Allah for everything you do.
- Have a good intention even for your rest.

Don't think of menstruation in Ramaḍān as a time to switch off and waste your time. Don't waste these blessed hours in mindlessly scrolling through social media. Some sisters think, 'Oh I can't pray so let me prepare a lavish feast or bake lots of goodies for Eid'. It would be a shame to waste such precious moments (the optimum time of the year) on baking or cooking for hours on end, instead of worshipping Allah ﷻ.

May Allah al-Ḥakīm (The All-Wise) fill our hearts with contentment with His decree. May al-Karīm (The Most Generous) allow us to taste the sweetness of worship during our days of sickness and good health.



Illness

Suffering from an illness is difficult and painful. This pain, especially if chronic, can sometimes be compounded by the arrival of Ramaḍān. Perhaps you are unable to fast or your symptoms are exacerbated due to the change of diet or routine, or you are unable to worship Allah ﷻ as you used to when you were healthy.

Hidden Blessings

Like every other test we face in life, illnesses can be a source of blessings: they cleanse your sins, result in huge rewards, and increase your ranks. Illnesses make you humble. They make you realise how weak you are and how much you need Allah ﷻ — and this is the essence of servitude. Illnesses make you appreciate your health, increase your empathy, and help you gain closeness to Allah ﷻ. Illnesses can increase our īmān in Allah as we are certain that He Alone can cure us.

Allah ﷻ is **al-Laṭīf: The Most Kind, and the Most Subtle**. There are many things which happen to us, which we find difficult, but only see their blessings manifest themselves in later years. Sometimes, we may not even live to see these. But the reward of it will be far greater and better than we ever imagined, in Jannah inshāAllah.

Sometimes it is in intense pain and sickness that we fully detach ourselves from the world and **attach our hearts to Him**. The du‘ā’ we make in this extremely testing time is much more heartfelt. Just like the fasting person’s du‘ā’ is accepted, the du‘ā’ of the sick person and the traveller is also accepted because they turn to Allah broken-hearted

and with desperation.

Perhaps Allah loves to hear the desperation and pleading in your voice. Perhaps your heart has remained unmoved, and your eyes have remained dry over the past years of your life. This may be the year that you shed many tears. This may be the Ramaḍān, where you cannot fast or perform much qiyām, but your tongue is continuously moving with His remembrance. Your heart feels more attuned to His presence, His companionship and His constant kindness to you.

Perhaps the way to pass this Ramaḍān with flying colours is through ṣabr (patience). Allah ﷻ says, “Certainly, those who observe patience will be given their reward in full without measure” (39:10). Attain this by only complaining about your pain to Allah, crying to Him and asking Him to grant you relief.

The Generosity of Allah

Allah ﷻ is **al-Barr: The Most Kind**, and He does not burden anybody beyond what they can bear. Thus, He gave the Ummah the dispensation to not fast due to a valid reason, and subsequently to make up for it after recovery (see 2:184).

Your sadness about missing out on a good deed is an indicator of your īmān inshāAllah. Allah will see your sincerity and reward you for that action. Our beloved Messenger ﷺ said, **“If a servant falls ill or travels, the likes of what he used to do when he was a resident (i.e. not travelling) and healthy will be recorded for him”** (Bukhārī).

If you are not sick, take advantage of your health to accumulate good deeds, so that one day when you are not able to perform them, you will still be rewarded for them.

Focus on What You Can Do

Don't let Shayṭān and your own guilt cripple you from doing the good that you **can** do, just because you are not able to do certain good deeds (e.g. fast/pray qiyām standing). You may not be able to stand for long in the night prayer but you **can** lie on your bed and do dhikr. Perhaps you cannot fast, but you **can** spend the day reciting the Qur'ān. Perhaps you are too exhausted to recite the amount of Qur'ān that you usually would have, but you **can** still listen to the Qur'ān.

There is no shame in not fasting if you are medically unable to do so. Consult a Muslim medical professional and scholar to assess whether it is safe for you to fast.

May Allah al-Shāfī (The Healer) make our illnesses a means of attaining His love and forgiveness. May He cure our bodies and hearts.

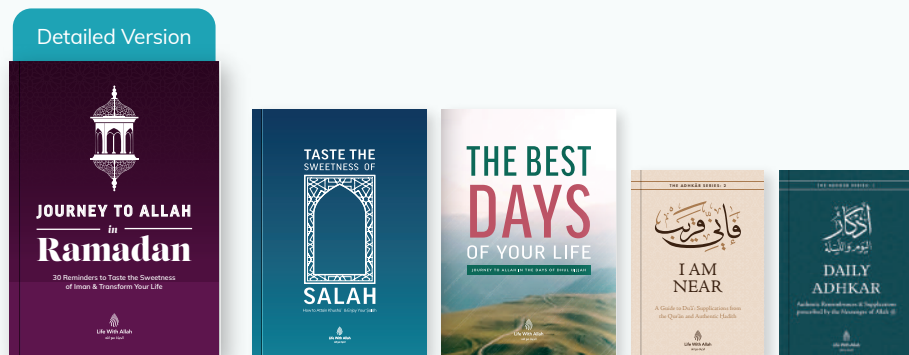


Ramadan Checklist

	1	2	3	4	5	6	7	8	9	10	11
Performed all 5 prayers on time	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Performed qiyam/tarawih	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Performed ____ sunnah rak'ahs	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Recited and reflected on the Qur'an for ____ minutes	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Did not backbite	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Did not argue with anyone	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Gave sadaqah (charity)	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Reflected on my day before sleeping at night	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Made du'a for ____ minutes before Maghrib	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Made du'a & istighfar for ____ minutes at suhur time	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Did dhikr after Fajr & 'Asr for ____ minutes	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Read ____ pages of an Islamic book	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Watched or listened to a lecture/reminder	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Reflected on Allah's creation	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐



The image displays a 20x20 grid of colored circles on a light gray background. The circles are arranged in a grid with vertical lines. The colors of the circles vary by row and column, including shades of red, teal, pink, and light blue. The bottom four rows feature hollow circles.



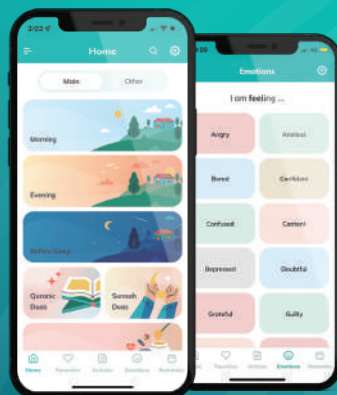
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‘My Ramadan Companion’ is a daily guide to help you deepen your relationship with Allah ﷻ. It offers a comprehensive understanding of Ramaḍān, including the wisdoms of fasting, the Qur’ān, the night prayer, and Laylat al-Qadr. The book explores how you can strive to become a true servant of Allah, nourish your heart, and strengthen your īmān through this blessed month.

The book is divided into 30 daily reminders, one for each day of Ramaḍān. Each section concludes with prompts to ‘reflect and act,’ helping you to cultivate new habits, abandon bad ones, and transform your life for the better.



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