



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

**RAMADAN 1440 AH – STEPS2ALLAH RETREAT – SIGNS THAT OUR  
RAMADAN IN ACCEPTED AND SURAH 33: 35**

Alhamdulillah we are coming to the last week before Ramadan. All preparations for Ramadan should be at the final stages inshaAllah. We make du'a that Allah will Grant us the ability to meet the Blessed month of Ramadan.

Before we look at the signs within us if our Ramadan is accepted, we will now look at Surah al Ahzab (33) verse 35

**“Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord Allah), the men and the women who give *Sadaqat* (i.e. *Zakat*, and alms, etc.), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of Ramadan, and the optional *Nawafil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allah during the five compulsory congregational prayers) or praying extra additional *Nawafil* prayers of night in the last part of night, etc.) Allah has prepared for them forgiveness and a great reward (i.e. Paradise).”**

Forgiveness and the reward of Paradise is one the ultimate results we hope to achieve in Ramadan inshaAllah. We know from the hadith which we have been quoting frequently on how our Prophet Muhammad SallAllahu ‘alayhi wa sallam said “Ameen” 3 times:

Abu Huraira reported: The Prophet, peace and blessings be upon him, ascended the pulpit and he said, “Amin, amin, amin.” It was said, “O Messenger of Allah, you ascended the pulpit and said amin, amin, amin.” The Prophet said, “Verily, Gabriel came to me and he said: Whoever reaches the month of Ramadan and he is not forgiven, then he will enter Hellfire and Allah will cast him far away, so say amin. I said amin. Whoever sees his parents in their old age, one or both of them, and he does not honor them and he dies,

*then he will enter Hellfire and Allah will cast him far away, so say amin. I said amin. Whoever has your name mentioned in his presence and he does not send blessings upon you and he dies, then he will enter Hellfire and Allah will cast him far away, so say amin. I said amin."*

Source: Ṣaḥīḥ Ibn Ḥibbān 915

Grade: *Saḥīḥ* (authentic) according to Al-Albani

Therefore lets us study the above verse to see who will be granted forgiveness by Allah:

How was this verse revealed?

Imam Ahmad recorded that Umm Salamah, may Allah be pleased with her, the wife of the Prophet said, "I said to the Prophet , `Why is it that we are not mentioned in the Qur'an as men are' Then one day without my realising it, he was calling from the Minbar and I was combing my hair, so I tied my hair back then I went out to my chamber in my house, and I started listening out, and he was saying from the Minbar:

(O people! Verily Allah says: (Verily, the Muslims: men and women, the believers: men and women...)) to the end of the Ayah." This was also recorded by An-Nasa'i and Ibn Jarir.

The verse first differentiates between a Muslim and a Mu'min.

In surah al Hujurat (49) verses 14-15:

*The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islam),' for Faith has not yet entered your hearts. But if you obey Allah and His Messenger (Sallallahu 'alayhi wa sallam), He will not decrease anything in reward for your deeds. Verily, Allah is Oft-Forgiving, Most Merciful."*

*Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.*

However, being a Muslim (those who have completely submitted to Allah) is sufficient for entry into Jannah inshaAllah:

*"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah."*3: 102

We were also taught a du'a:

*"...Our Lord! pour out on us patience, and cause us to die as Muslims." 7: 126*

Therefore **the first category we should aim to achieve is to be a Muslim (man and woman)**

**The second category: a Mu'min (man and woman).** Have we achieved this? Allah explained in surah al Anfal (8) verses 2-4:

*The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);*

*Who perform As-Salat (Iqamat-as-Salat) and spend out of that We have provided them.*

*It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).*

**The third category: the Qanit (man and woman)**

Al-Qunut means obedience during quiet time.

*"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses)." 39: 9*

*To Him belongs whatever is in the heavens and the earth. All are obedient to Him. 30: 26*

*"O Maryam! "Uqnuti to your Lord and prostrate, and bow with Ar-Raki`in (those who bow)." (3:43)*

*"And stand before Allah Qanitin" (2: 238).*

So, beyond Islam there is a higher level to be reached, which is Iman, and Qunut stems from them both.

**The fourth category: The men and women who are truthful**

This refers to their speech, for truthfulness is a praiseworthy attribute. Some of the Companions, may Allah be pleased with them, were never known to have lied even once, neither during Jahiliyyah nor in Islam. Truthfulness is a sign of faith, just as lying is a sign of hypocrisy. Whoever is truthful will be saved:

Abdullah ibn Mas'ud reported: The Messenger of Allah, peace and blessings be upon him, said, "You must be truthful. Verily, truthfulness leads to righteousness and righteousness leads to Paradise. A man continues to be truthful and encourages honesty until he is recorded with Allah as truthful. And beware of falsehood. Verily, falsehood leads to wickedness and wickedness leads to the Hellfire. A man continues tell lies and encourages falsehood until he is recorded with Allah as a liar."

Source: Ṣaḥīḥ al-Bukhārī 5743, Ṣaḥīḥ Muslim 2607

Truthfulness is ranked higher than the martyrs:

*And whoso obeys Allah and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are! 4: 69*

### **The fifth category: men and women who are patient**

Allah is with the patient:

O you who believe! Seek help in patience and *As-Salat* (the prayer). Truly! Allah is with *As-Sabirin* (the patient ones, etc.). 2: 153

Patience (*sabr*) is a comprehensive virtue in Islam that encompasses perseverance, endurance, forbearance, diligence, and restraint. It is a characteristic of enlightenment that develops in the heart of a Muslim.

Abu Sa'eed Al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, said:

Whoever would be patient, then Allah will make him patient. There is no gift that is better and more comprehensive than patience.

Source: Ṣaḥīḥ al-Bukhārī 1400, Grade: **Sahih**

According to Ibn Al-Qayyim in his work '*Uddat al-Ṣabirīn*, patience is divide into three components:

1. Patience in worshipping Allah and adhering to His commands.
2. Patience in avoiding sins and acts of disobedience.
3. Patience with the decree of Allah and calamities.

The perfection of these three aspects together is called beautiful patience. This was the characteristic of the Prophets of Allah.

Allah said:

4. جَمِيلًا صَبْرًا فَاصْبِرْ

So be patient with beautiful patience. (Surat Al-Ma'arij 70:4)

If we can achieve such beautiful patience, only then will Allah bestow upon us true leadership in the religion.

Also exemplified by prophet Yaqub (AS) is surah Yusuf (12) verse 18

By the time, verily mankind is in loss except for those who have faith and perform righteous deeds and enjoin one another to truth and enjoin one another to patience.

Surat Al-Asr 103:1-3

Therefore, the virtue of patience is tremendously important for our well-being in this life and in the Hereafter, so we should strive to develop patience within ourselves in all of its aspects.

### **The sixth category: The Khashi` : men and the women**

Khushu` means serenity and tranquillity, deliberation and dignity and humility. What motivates a person to be like this is the fear of Allah and the awareness that He is constantly watching, as mentioned in the Hadith:

«اعْبُدُ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

(Worship Allah as if you can see Him, for if you cannot see Him, He can see you.)

*And seek help in patience and As-Salat (the prayer) and truly it is extremely heavy and hard except for Al-Khashi'un [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].*

*(They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return. 2: 45-46*

### **The seventh category: The men and women who give sadaqah**

As-Sadaqah (charity) means doing good to people who are in need or who are weak and have no means of earning a living and none to financially support them. They give them from the excess of their wealth in obedience to Allah and as a good deed to His creation. It was recorded in the Two Sahihs:

(There are seven whom Allah will shade with His Shade on the Day when there will be no shade except His Shade -- and among them he mentioned -- ...a man who gave in charity and concealed it to the extent that his left hand did not know what his right hand was giving.)

There are many benefits in giving Sadaqah. It is ultimately an investment for the hereafter. With charity comes an immense reward, 'And those who are patient...and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home' (Qur'an 13:22) and a forgiveness of sins, as the Prophet (saw) tell us, 'charity extinguishes sins just as water extinguishes fire' (Tirmidhi). By giving Sadaqah you will ultimately be attaining the pleasure of Allah (swt) and what is better than the pleasure of Allah?

*'Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.'* (Qur'an 2:274)

### **The eighth category: Men and women who fast**

We have discussed before on the great benefits of fasting, which includes achieving taqwa, entering the door of Jannah called ar Rayyan, intercession, etc

### **The ninth category: Men and women who guard their chastity**

Allah The Almighty praises those who preserve their chastity and make this a means of success in the Hereafter; He Almighty Says (what means): *{Certainly will the believers have succeeded: They who are during their prayer humbly submissive. And they who turn away from ill speech. And they who are observant of Zakah [obligatory charity]. And they who guard their private parts except from their wives or those their right hands possess, for indeed, they will not be blamed - But whoever seeks beyond that, then those are the transgressors.}*[Quran 23:1-7]

Allah The Almighty promises such successful believers Paradise, as He Says (what means): *{Those are the inheritors. Who will inherit Al-Firdaws. They will abide therein eternally.}* [Quran 23:10-11]

This meaning was further confirmed by the Prophet ﷺ, in many Hadeeths. He, ﷺ, said: *"If a woman prays the five obligatory prayers, fasts the month of Ramadan, preserves her chastity and obeys her husband, she will be told: 'Enter Paradise from whichever door you wish.'"* [Ahmad, Al-Albaani - Saheeh]

The Prophet ﷺ, said: *"Guarantee six things for me and I will guarantee Paradise for you: tell the truth when you speak, keep your promises, discharge your trusts, preserve your chastity, lower your gaze, and restrain your hands."* [Ahmad, Ibn Hibbaan, and Al-Haakim, Al-Haakim - Saheeh]

In a *Hadeeth* on the authority of 'Abdullaah ibn 'Abbaas, may Allah be pleased with him, the Prophet, ﷺ, said: "O youth of the Quraysh! Do not commit adultery. Whoever preserves his chastity will enter Paradise." [Al-Haakim, Al-Haakim - Saheeh]

On the other hand, the one who does not preserve his chastity will enter Hell. The Prophet, ﷺ, was asked about the most common causes that lead people to Hell and he answered: "The mouth and the private parts." [Ibn Hibbaan]

### **The tenth category: men and women who remembers Allah much**

Ibn Abi Hatim recorded that Abu Sa'id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said: (If a man wakes his wife at night and they pray two Rak'ahs, they will be recorded that night as being among the men and the women who remember Allah much.) This was recorded by Abu Dawud, An-Nasa'i and Ibn Majah from the Hadith of Abu Sa'id and Abu Hurayrah, may Allah be pleased with them both, from the Prophet .

May Allah Guide us to be among these 10 categories of people.

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### **SIGNS OF AN ACCEPTED RAMADAN**

In the month of Ramadan, an observant Muslim would be very caught up to do acts of worship which will lead closer to Him:

- a. Fasting from dawn to dusk
- b. Observing prayer on time, in the mosque (for brothers), with khushoo', etc
- c. Qiyam prayer
- d. Reciting the Qur'an from front to back
- e. Generously giving zakat, sadaqah, especially zakat Fitr
- f. Some even would perform Umrah
- g. Avoiding acts which may nullify the fast, e.g. back biting, watching too much tv,, etc

Allah fulfils the purpose of life of a believer - which is to worship Allah:

“And I (Allah) created not the jinns and humans except they should worship Me (Alone).” 51: 56

Allah has assisted us to achieve this purpose by:

1. Locking shaytan in Hellfire
2. Opening the doors of paradise and Forgiveness
3. Providing us with strength
4. Providing us with Laylatul Qadr in the last 10 nights of Ramadan in which worshipping in that night is better than 1,000 months – 83 years 4 months (surah 97)
5. Zakat Fitr – purify our deeds by erasing the faults/errors made in Ramadan

## **SO, WHAT ARE THE SIGNS OF ACCEPTED RAMADAN INSHAALLAH?**

### **1- Not returning to sin after doing acts of obedience:**

Because, the return to sin is a sign of destruction and loss,

Yahya bin Muadz said: *“Whoever did istighfar (seeking the forgiveness of Allah) with his words, while his heart was determined to engage in immoral acts, and his intention was to return to vice after a month and he returned, then his fasting is rejected from him, and the door to the acceptance of the deeds is shut before him.”*

Most people repent while he always say: “indeed I know that I'll return...” do not say like that...but say: “Insha'Allah, I will not return.” And plead for help from Allah and intend never to return.

### **2- Fearing if their righteous deeds are not accepted:**

Allah (SWT), The Most Rich, free from (in need of) our acts of obedience and ibaadah, Allah Azza wa Jalla says:

*“Whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy.” [Luqman :12].*

And Allah Ta'ala says:

*“If you disbelieve - indeed, Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you.” [Az-Zumar : 7].*

And for a Mu'min (the believer/faithful), although he wholeheartedly performs acts of obedience, and draws himself closer to Allah with various taqarrub (the acts to bring one near to God - ed.), he feels very sorry for himself, he is afraid if his



righteous deeds will not be accepted, from Aishah (RA) she says: **"I asked Rasulullah (SAW) about the verse:**

***"And they who give what they give while their hearts are fearful." [Al-Mu'minūn : 60].***

**"Are they those who drink khamr or steal?" He said: "No, O binti As-Sidiq! But they are those who are fasting, praying and giving sadaqah, while they are afraid that those deeds will not be accepted, they are the people who hasten in doing good deeds."**

Even though they are really wholehearted in performing the noble deeds, but they do not rely on their efforts or show them to their Lord , but they underestimate their righteous deeds, and make visible their perfect indigence for the forgiveness of Allah and His mercy, and their hearts are full of fear if their their deeds would be rejected, Waliyadhu billah, they plead to Him so that their deeds would be accepted.

### **3- Being given tawfiq to carry out good deeds thereafter :**

Indeed, a sign of the acceptance of a slave's acts of obedience is that he is given tawfiq (God-granted ability - ed.) for the following acts of obedience, and among the signs of the acceptance of goodness is : he is doing more goodness thereafter, because those goodness are saying : "more goodness...more goodness." And this is among the graces of Allah Ta'ala and His gift, that He honours His servant with, if he has been doing good deeds and did them sincerely for Allah, then Allah opens for him the doors to other goodness, so that he becomes closer to Him.

So the righteous deeds are like a good tree, it needs to be watered and taken care of, so that they will grow and become strong, and provide fruits, and the most important thing we need is to always take care of the good deeds which we have done, and maintain them, and add to them little by little, this is the true meaning of istiqomah.

### **4- Underestimating their righteous deeds, not ujub (having self-conceit) and be deceived by them:**

Indeed, for a believing slave, no matter how much he has been doing righteous deeds, his entire deeds do not make him grateful for such gift, like how grateful he is for the gifts of the hearings, seeings or speeches and others, and he does not feel like he had fulfilled the rights of Allah Ta'ala, because the rights of Allah are beyond our mental imagery, due to that, among the characteristics of sincere people is that they underestimate their deeds, so they are not amazed with it, and not affected by the disease of ghurur (fascinated or amazed by own selves to the extent of contempt for and looking down anything that is from others - ed.) which will wipe out the rewards and makes him feel in sufficiency and lazy to do righteous deeds again.

Among the things that can help us think small of our deeds are : knowing Allah Ta'ala, observing His gifts, and remembering our sins and nonperformance.

Let us reflect on how Allah Ta'ala advised His Prophet with it, after commanding him with great things:

***“O you who covers himself [with a garment]. Arise and warn! And glorify your Lord. And purify your clothing. And avoid uncleanness. And do not confer favor with the intention of acquiring more.” [Al-Muddaththir : 1-6].***

Among the meanings of this verse is as explained by Hassan Al-Basri: *“don't you bring up the deeds in front of your Lord to obtain more rewards.”*

Imam Ibnu Qayyim: *“Each of you is witnessing the Haqiqa of Rububiyah (having the conviction that Allah have the attributes of being the One, the Creator, Sustainer and Master of all the worlds – ed.) and the Haqiqa of Ubudiyah (making Allah SWT alone as God to be obeyed – ed.), and knowing Allah, and knowing your own selves, and it becomes clear to you that the merchandise that you carry is not worthy for the King who is Haq, even if you come with the deeds of the entire jinns and mankind, you fear the consequences, and He only accepts them due to His Magnificence, Generosity and Grace, as well giving rewards for them due to His Magnificence, Generosity and Grace.” Madarijul Salikin (2/439)*

### **5- Loving the acts of Obedience and Hating the acts of Disobedience**

Among the signs of the acceptance of the deeds is that Allah gives in our hearts the love for the acts of obedience, so we love it, become calm and peaceful with it. Allah Ta'ala says:

***“Those who have believed and whose hearts are assured by the remembrance of Allah . Unquestionably, by the remembrance of Allah hearts are assured.” [Ar-Ra'd: 28].***

And among the signs of the acceptance of the deeds is that we hate the acts of disobedience and to be near them and we pray to Allah so that He distances us from them.

### **6- Being Hopeful and Supplicating a lot:**

Indeed, just by fearing Allah is not enough, because it has to be with its pair, i.e. being hopeful, as fearing without being hopeful leads to the despair for the mercy of Allah, whereas being hopeful only without the feeling of fear causes a sense of security from the punishment of Allah and all the disgraceful things that corrupt one's aqeedah and ibaadah.

And hoping for his deeds to be accepted, accompanied by the feeling of fear if his deeds would be rejected, makes him a human who is tawadhu' (in humility) and khushoo' (having the softness of the heart) towards Allah Ta'ala, so that his iman increases.

And when a sense of hope has been realized and then the man raises his hands towards the heaven asking Allah so that his deeds would be accepted, because only Him has the Power to do it, and this was what had been done by our father Ibrahim, the beloved of Allah and his son, Ishmael (AS) as told by Allah Ta'ala when they

built the Ka'bah, as He says:

*"And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing." [Al-Baqarah: 127].*

**7- Being given the ease to do acts of obedience and stay away from immoralities:**

SubhanAllah, if Allah accepts our acts of obedience, He will make it easy for us to do other deeds which previously was not in our estimation, in fact He distances us from sins even though we are close to them. Allah Ta'ala says:

*"As for he who gives and fears Allah, and believes in the best [reward], We will ease him toward ease. But as for he who withholds and considers himself free of need, and denies the best [reward], We will ease him toward difficulty." [Al-Layl (92): 5-10].*

**8- Loving the righteous people and hating the committers of sins:**

Among the signs of the acceptance of the acts of obedience is that, Allah gives our hearts the feeling of love for the righteous people and gives our hearts the hatred for the perpetrators of corruptions and vices.

Imam Ahmad narrated from Barra bin 'Azib (RA) that Rasulullah (SAW) said:

**"Indeed, the most powerful tied knot of iman is that you love for Allah and hate for Allah."**

**9- Doing a lot of Istighfar:**

If we contemplate on most ibaadah and acts of obedience, then we should close it with istighfar, because no matter how much the humans are perfecting their righteous deeds, surely there would be deficiencies and errors, just like when we perform the rituals of Hajj, Allah says:

*"Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful." [QS Al-Baqarah : 199].*

And after solat the Prophet (SallAllahu 'alayhi wa sallam) taught us to do istighfar three times. And the people who perform qiyamulail (Night prayers) end it with istighfar at the time of sahur (dawn). Allah Ta'ala says:

*"And in the hours before dawn they would ask forgiveness." [Adz-Dzariyat: 18].*

And Allah Ta'ala advised His Prophet (SallAllahu 'alayhi wa sallam) in His verse: *"So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women." [Muhammad: 19].*

And Allah also commanded His Prophet to end his life with ibaadah to Allah, jihad in His cause with istighfar, as He says:

*"When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes, then exalt [Him] with praise of*

*your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.”*  
[An-Nasr].

And he used to say in his ruku' and sujud.  
“Glory be to You O Allah, our Lord and by praising You, O Allah forgive me.”  
[Imam Bukhari.]

### 10- Consistent in doing Good Deeds:

Among the instructions of the Prophet (SallAllahu ‘alayhi wa sallam) is to be consistent in doing good deeds, like in the hadith:

**And Aishah (RA) said: “Rasulullah (SallAllahu ‘alayhi wa sallam), when performing a certain deed, he made it consistent.” [Imam Muslim.]**

And the most beloved deed by Allah and His Rasul is the consistent one, even if only a little.

**Rasulullah (SallAllahu ‘alayhi wa sallam) said: “The most beloved of deeds to Allah are the most consistent of them, even if they are few.” [Muttafaqun ‘alaihi]**

May Allah Ta’ala accept all our deeds, especially the sawm (fasting), qiyamul lail, tilawah (reading of Qur'an), sadaqah (charity) in the month of Ramadhan.

### THE BEST DU’A AFTER RAMADAN:

Ibn Abi Hatim and Ibn Jarir recorded that Umm Salamah said that the Prophet used to supplicate,

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

*“Ya, muqallibal qulubi thabbit qalbi ‘ala deenik”*

O, You Who changes the hearts, make my heart firm on Your religion.

He (SAW) then recited,

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

*“Rabbana la tuzigh qulubana ba'daidz hadaitana wahablana milla dunka rahmatan innaka antal wahhab.”*

Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower. [Surah Al

‘Imran 3: 8]

[Ibn abi Hatim; at Tabari]

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ

"*Allahumma A-inni 'Ala Dzikrika Wa Syukrika Wa Husni  
'Ibadatik*"

O Allah, assist me in remembering You, in thanking You, and in worshipping You in the best of manners. [Abu Daud, Tirmizi and An Nasai - sahih]

يا حيُّ يا قيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ."

Yaa Hayyu yaa Qayyoomu birahmatika 'astagheethu 'aslih lee sha'nee kullahu wa laa takilnee 'ilaa nafsee tarfata 'aynin.

O Ever Living One, O Eternal One, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye (i.e. a moment).

Reference:

Its chain of transmission is sound (Sahih), Al-Hakim 1/545, see Albani, Sahihut-Tarhib wat-Tarhib, 1/273.

فَاظِرَّ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي  
بِالصَّالِحِينَ

*Faa tirissamaawaati wal-ardhi, Anta waliyyee fiddunya wal aakhirah;  
Tawaffanee musliman wa alhiqnee bis-soliheen*

O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."

وَالْغِنَى ، وَالْعَفَافَ ، وَالتَّقَى ، الْهُدَى أَسْأَلُكَ إِلَهِي اللَّهُمَّ

"*Allaahumma innee as-alukal hooda wat tooqo wal 'afaaf wal gheenaa.*"

“O ALLAH! I ask of You, guidance, and TAQWA (piety), and safety/wellbeing and to be free of depending upon anyone/self-sufficiency/self-contentment (except You)”  
[Muslim]

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

*Rabbanaa taqabbal minnaa innaka antas samee-'ul 'aleem*

"Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."

[Surah Al Baqarah 2 : 127]

## Conclusion

Allah Reminded us:

*“Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (rebellious, disobedient to Allah).” 57: 16*

When will we change and ensure that this will be a life changing Ramadan? We do NOT know if this will be OUR LAST RAMADAN.

May Allah Grant us with good health and Guide us with Iman and Taqwa, not just in this coming Ramadan, but throughout our lives.