



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

SUBMISSION OF THE HEARTS DURING RAMADAN

What is the State of Your Heart?

The state of your heart will decide what you do with your knowledge. Will you benefit from it by practicing it or not? For example, if you hear an *ayah* of the *Quran* or a hadith, does it make you feel you want to practice it straight away or does it not have much impact on you? Whatever the answer is, it will tell you about the state of your heart.

Sins have an effect on your heart; they can cause your heart to be sealed so that the light of knowledge doesn't reach it anymore and the *ayaat* of Allaah don't affect you anymore. May Allaah *'azza wajal* protect us from this.

There are many diseases we find in our hearts, like jealousy, envy, greed, lust, and showing off. Our aim should be to strive to purify our hearts and turn back to Allaah with a sound heart. Once a wise man made this dua: ' O Allah purify my heart from anything but You.'

The Significance of the Heart

In order to start moving in life you first need to have knowledge; with that knowledge you can define if something is important or not. Then it is up to you to make the move. The Prophet salallaahu 'alayhi wa sallam said about your heart: *Truly in the body there is a morsel of flesh which, if it be sound, all the body is sound and which, if it be diseased, all of it is diseased. Truly it is the heart.* [al-Bukhaaree, Muslim]

Allaah *'azza wajal* informed us in the *Quran* about the "heart" (generally *qalb* in Arabic). For example, the word *naas* (people, mankind) is used 241 times, but the word "heart" is used no less than 137 times.

The Heart and the Mind

When you say the word ‘Think!’ most of us point to our heads, right? How many of us point to our hearts when we say “Think?” The Messenger of Allaah *sallallahu alayhi wa sallam* said, “*Taqwa is here,*” and he pointed to his chest. [Muslim, at-Tirmidhi, Ahmad]

Subhanallah, one of the functions of the heart is *ta’aqul* (understanding). Allah *subhanahu wa ta’alaa* gave us a heart to comprehend, to reflect, and to reason. That brings us back to the central ayah: *and have hearts by which to reason . . .*

Ibn Taymiyyah *rahimahullaah* said that many doctors and philosophers have said that the mind is in the brain, so we think and understand with our brains and not with our hearts. He then said that the centre is actually the heart. Ibn Kathir said: *The arrogant philosophers say that the mind is in the brain.* [Tafsir ibn Kathir vol 4 p.508]

To believe, to disbelieve, to understand, to comprehend, to have tranquility, to feel confusion, to have *tawakkul* and to have *khushoo’* are all functions of your heart.

Different Names for “Heart” in the *Quran*

In the *Quran*, Allah *subhanahu wa ta’alaa* uses different words to describe the heart; *qalb*, *fu’aad* and *sadr*.

Qalb is the general word for heart and the root word means something that turns around, something that changes easily. When Allah (swt) refers to *emaan* and the diseases of the heart, He uses the word *qalb*.

Fu’aad comes from a root that means “burning” or a flame and is used when the heart is inflamed with emotion. A beautiful example is when Allah describes the state of the heart of the mother of Musa *alayhi salam*:

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا

But there came to be a void in the heart (fu’aad) of the mother of Musa. [Quran, 28:10] Imagine how her heart was inflamed with emotions while she put her newborn, suckling son in a river!

Sadr means “chest.” When Allaah ‘azza *wajal* refers to secrets or motives, He uses the word *sadr*, like in *Suratun Naas: The one who whispers in the hearts of Mankind.* [Quran, 114: 5]

See how understanding the words of the *Quran* open a door to a whole new world of meanings for you?

What Do You Do With YOUR Heart?

Now the question is, what is your heart attached to? Is it attached to your house, your money, your favorite tv show, or to those special moments you spend with the *Quran* and reading about the Prophet?

Allah 'azza wajal says: . . .

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

The Day whereon neither wealth nor sons will avail,

Except him who brings to Allah a clean heart [clean from *Shirk* (polytheism) and *Nifaq* (hypocrisy)].

[*Quran*, 26: 88-89]

How can you train your heart to become devoted and sound? I came across this beautiful list of the signs of a devoted and sound heart and I pray you will be as inspired as I was!

But before examining your own heart, take this extremely important step: ask *Allaah 'azza wajal* by His beautiful names to purify your heart. He is *Al-Wahhaab* (The Giver), so ask Him to give you a pure heart. He is *Al-Qareeb* (The Close One), so ask Him to make your heart close to Him. He is *Al-Wadood* (The Ever-Loving), so ask Him to fill your heart with love for Him. It's as simple as that.

Now it's time to test yourself on the signs of a pure and devoted heart!

- It continues to push its companion until he turns to Allah *subhanahu wa ta'ala* and repents.
- It doesn't grow tired of the remembrance of Allah *subhanahu wa ta'ala* or His worship.
- If it misses out on an act of obedience it feels a pain that is more severe than the pain felt when losing money.
- It finds sweetness and delight in worship greater than any delight from food and drink.
- If it enters *salah*, its worries and troubles from this worldly life leave it.
- It is stingier with its time being wasted than a miser's stinginess with his money.
- It is more concerned with a good deed being performed correctly and accepted than the actual deed itself.

In a Sahih Hadith of An-Nasa'i & Al-Tirmidhi, where Prophet (pbuh) said: "When the servant performs a sin a black spot appears on his heart, and if he seeks forgiveness this black spot is removed, and if he returns to sin the black spot grows until his heart becomes black, and this is the 'Raan' about which Allah said, 'On their hearts is the covering of sins (raan) which they used to earn (Qur'an, 83:14).'"

Allah says in Surah al Jaathiyah (45) about those who follow their desires:
Verse 23: Have you seen him who takes his own lust as his god And Allah, left him astray with knowledge, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah Will you not then remember.

And Allah says in Surah Zukhruf (43):

Verse 36: And whosoever Ya`shu (turns away blindly) from the remembrance of the Most Gracious, We appoint for him Shaytan to be a Qarin (a companion) to him.)

Verse 37. And verily, they hinder them from the path, but they think that they are guided aright!

Below are just a few signs of ones heart who has submitted to their desires and call of shaytaan and has astrayed from Allah's obedience resulting in blacking the heart with sins and the heart is dying from Imaan, purity and softness...

1) You do not cry when you read the Quraan

Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He Guides therewith whom He pleases and whomever Allah sends astray, for him there is no guide. 39: 23

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); 8:2

2) You do not cry when you hear a Khutbah

3) You do not cry when you attend circles of knowledge (halaqa/ dars/ lectures) on remembrance of Allah

4) You do not cry out of fear of Allah

5) The cry of our Ummah does not effect your heart

RAMADAN - HOW IT CAN HELP YOUR HEART

1. Shaytan locked up

2. Month of fasting - fasting leads to Taqwa

" O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (pious)"

[al-Baqarah 2:183]

3. Month of the Qur'an – Qur'an is a guidance

The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).

[Surah Al Baqarah 2: 185]

This verse clearly indicates the link between the Holy month of Ramadan and the Holy Quran, as stated in the earlier statement.

Ibn 'Abbas narrates "that the Messenger of Allah (may Allah bless him and grant him peace) was the most generous person, and he would be at his most generous in Ramadan because Jibril would come to him every night and he would rehearse the Qur'an with him." [Reported by al-Bukhari]

This hadith contains recommendation of the following:

- Studying the Qur'an in Ramadan;
- coming together for this purpose;
- checking (one's memory/knowledge of) the Qur'an with someone who has preserved it better;
- increasing recitation of the Qur'an in Ramadan;
- that the night time is the best time to recite, when other preoccupations decrease and it is easier to concentrate, as in Surah al-Muzzammil 73:6.

Further, Fatimah (r.a.) narrated from her father (SAW), who told her that Jibril (a.s.) would rehearse the Quran with him (in Ramadan) once every year, and he did so twice in the year of his death. [Related by al Bukhari]

Studying the Quran should bring people together, but if it failed, the our beloved Prophet (SAW) advised us: "*Recite the Quran as long as your hearts agree on it; if you disagree about it, stop reciting it (for the time being)*" [Related by Al Bukhari]

4. It is a month of forgiveness from Allah

Abu Hurayrah (r.a.) relates the Messenger of Allah (SAW) said when one Ramadan came: "A blessed month has arrived. Observing it in fasting is mandated on you (the believers). During this month, the gates of Paradise will be opened and the gates of Hellfire will be closed. The evil ones (*Shayaatin*) will be handcuffed. In it there is one night, during which worship is better than worship in a thousand months. Whoever is denied its blessings has been denied the biggest blessing."

[Related by Ahmad, Nasaee, and Baihaqi]

5. Month of praying – terawih

“Whoever stands (in voluntary night prayer) during Ramadan, with faith and in expectancy of reward, his previous sins are forgiven him.” [Related by Al Bukhari & Muslim]

6. Laylatul Qadr

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

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

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

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

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

[Surah Al Qadr 97: 1-5]

On this night, the single most important event in human history unfolded as, after the Glorious Qurân was preserved in the Protected Tablet, Jibril (a.s.) descended with the blessed book to reveal it, upon Allâh's command, to His Messenger (SAW).

Allah SWT also reminded us in another verse of the Holy Quran:

"We sent it (this Qur'an) down on a blessed night [(i.e., the Night of Al-Qadr, Surah No:97) in the month of Ramadan, the 9th month of the Islamic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].

Therein (that night) is decreed every matter of ordainments (i.e., the matters of deaths, births, provisions, and calamities for the whole (coming) year as decreed by Allah).

As a Command (or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers).

(As) a Mercy from your Rubb, Verily! He is the All-Hearer, the All-Knower."

[Surah Ad Dukhaan 44: 3-6]

These verses of the Quran significantly elevate the status of this special part of Ramadan.

With His Mercy, Allah has Allowed the month of Ramadan to be a means for the Heart's distractions from obeying Allah to be removed.

Abu Huraira reported: The Prophet, peace and blessings be upon him, ascended the pulpit and he said, "Amīn, amīn, amīn." It was said, "O Messenger of Allah, you ascended the pulpit and said amīn, amīn, amīn." 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 amīn. I said amīn. 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 amīn. I said amīn. 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 amīn. I said amīn."

Source: Ṣaḥīḥ Ibn Hibbān 915

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

Ways to soften the heart to weep to Allah

1. Remember Allah: as much as possible and imagine him watching us wherever we are and whatever we are doing.

Muraqabah is knowing that Allah is watching over us. Allah, *subhanahu wa ta'ala*, says, "And know that Allah knows what is in your minds, so fear Him." [2:235] "And Allah is Ever a Watcher over all things." [33:52] "And He is with you wherever you may be." [57:4] There are many other similar verses stating the same concept.

In the hadith of Jibreel, when he asked the Prophet (s) about *ihsan* (goodness and excellence), the Prophet (s) replied, "*Ihsan* is to worship Allah as if you see Him, but since we do not see Him we should know that He sees us at all times." (Bukhari and Muslim) The meaning of this hadith is the definition of *muraqabah*. Namely, the endurance of the servant's knowledge and his conviction and certainty that Allah is watching over his internal and external affairs. To have this knowledge and certainty at all times is called *muraqabah*. It is the fruit of the servant's knowledge that Allah is his Watcher, Over-seeing him, Hearing his utterances, and Observing all of his deeds at all times.

Al-Junaid said:

The one firm in *muraqabah* fears the waste of even a moment for other than his Lord." Dhun-Nun said: "The sign of *muraqabah* is to favor what Allah has sent down (of the

revelation), to glorify what Allah has glorified, and to despise what Allah has despised.

Ibrahim Al-Khawass said:

Muraqabah is the sincerity of both the internal and external to Allah.

Contemplate over his attributes. His greatness and magnificence. We should try to understand his attributes so that we may be filled with reverence for him and be in awe of his majesty all of the time.

"Those who believe and whose hearts find rest in the remembrance of Allah; verily in the remembrance of Allah do hearts find rest." (Ar-Ra'd 13:28)

Glorify him in remembrance:

Easy Dhikr which is light on the tongue but heavy on the scales!

A man said to al-Hasan al-Basri, "O Abu Saeed, I am complaining to you of the hardness of my heart."

He said,

..."Soften it with dhikr. The more forgetful the heart is, the harder it becomes, but if a person remembers Allaah, that hardness softens as copper melts in the fire. Nothing can soften the hardness of the heart like the remembrance of Allaah, may He be glorified and exalted. Dhikr is healing and medicine for the heart. Forgetfulness is a disease, the cure for which is remembrance of Allaah."

(Al-Waabil al-Sayib wa Raafi al-Kalim al-Tayyib, 142)

Allah's Messenger PBUH said, "Is anyone of you incapable of earning one thousand Hasnah (rewards) in a day?" Someone from his gathering asked, "How can anyone of us earn a thousand Hasnah?" He said, "Glorify Allah swt a hundred times and a thousand Hasnah will be written for you, or a thousand sins will be wiped away." - Sahih Muslim 4/2072

Allah's Messenger PBUH said: Two words are light on the tongue, weigh heavily in the balance, and are loved by the Most Merciful One: Subhaanal-laahi wa bihamdihi, Subhaanallaahil- 'Adheem... Glorified is Allah and Praised is He, Glorified is Allah the Most Great. - Sahih Al Bukhari 7/168, Muslim 4/2072 "whoever says this 100 times a day, will have his sins forgiven even if they are like the foam of the sea" - Al Bukhari 7/168, Muslim 4/2071.

The one who recites the following 10 times will have the reward of freeing 4 slaves from the children of Isma'il : Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, lahu-

mulk wa lahul-hamd wa Huwa 'alaa Kulii shay'in Qadeer.'None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the Praise, and He is Able to do all things. - (Al Bukhari 7/67, Muslim 4/2071)

2. Contemplate on the verses of the Qur'an. Read tafseer of Qur'an:

In order to understand the deeper meanings of the verses and contemplate and ponder over them.

"Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?
(Qur'an, [47:24](#))

How can we be of those whose hearts are not locked? We can make massive *du`a'* that Allah (swt) opens our hearts, and we can contemplate the Qur'an. Listen to the Qur'an with a recitation which penetrates your ears and overwhelms your heart. While listening, go through the translation and work to understand the Qur'an.

A true believer who reads Almighty Allah's Book in deep contemplation feels great awe of Him Most High. Allah Almighty says in that respect: "Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, where with He guideth whom He will. And him whom Allah sendeth astray, for him there is no guide." (Az-Zumar: 23)

"Has not the time come for those who believe for their hearts to fear Allah when they hear the *Qur'an* [*dhikrullah* here is in reference to the *Qur'an*] and what truth there is in it, so that they not be like those who received the Scripture before, but in the passage of time, their hearts became hard. And most of them are corrupt." (57: 16)

This is how we should be. When we hear the *Qur'an*, we should reflect on the meanings. The *Qur'an* should not become for us a replacement for pop songs that we used to hear before. People buy recordings of their favourite reciters for the beauty of their voice ... The listening of the *Qur'an* has become more of a musical thing. We are entertained by that music, so much so that when the reciter is reading, we hear people in the background going, "Allah! Allah! Allah!" People making statements in the background as though it were a pop show! This is not the *Qur'an* ... Allah tells us, "Will they not reflect on the meanings?"

Don't become like the people of Musa (AS):

The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e. to obey its commandments and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the

likeness) of people who deny the *Ayat* (proofs, evidences, verses, signs, revelations, etc.) of Allah. And Allah guides not the people who are *Zalimun* (polytheists, wrong-doers, disbelievers, etc.). 62: 5

The *Qur'an* is a Book of Guidance and it is in the reflection on the meaning of the *Qur'an* that we benefit, for it is very important for us to re-assess how we are dealing with the *Qur'an*. We should be reading it regularly, not only leaving it until Ramadhan. We reflect on it ... not reading it Ramadhan so we can finish the whole Book and say we finished the *Qur'an* in Ramadhan. It really does not matter if we don't finish the *Qur'an* in Ramadhan. For most of the Prophet's *sallallahu 'alayhi wa sallam* life, he did not finish the whole *Qur'an* in Ramadhan. Most of the companions did not finish the reading of the *Qur'an* in Ramadhan. Today, for us, Ramadhan is not complete unless we read the whole *Qur'an* in Ramadhan. We hire reciters to recite the *Qur'an* at 99 miles an hour so much so that even Arabic-speaking people cannot figure out where in the *Qur'an* the reciter is!

This has become the precedence – finishing the *Qur'an* in Ramadhan and if you can finish it twice, even better! But this is not what the *Qur'an* is for. The *Qur'an* is for reflection, so that when we hear it, as Allah says of the believers who hear the *Qur'an* recited, goose bumps come over their skins. It touches them and causes their heart to tremble.

"Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, yet repeating (its teaching in various aspects): the skins of those who fear their Lord tremble threat; then their skins and hearts do soften to the remembrance of Allah." [*Al-Qur'an* 39:23]

If when we listen to the *Qur'an*, we don't find this reaction of tears coming to our eyes, then we should make ourselves cry. Force ourselves to cry because we need to respond to the *Qur'an* in this way. If we don't, we are lost! This is the Word of Allah, the only preserved Word of all the revelations that were given from Adam till now. This is the word of God preserved.

"The keys to the life of the heart lie in reflecting upon the Quran, being humble before Allah in secret, and leaving sins." Ibn Qayyim al Jawziyyah

The most famous and of the best tafseer of all:

Tafseer of the *Qur'an* by ibn Kathir

3. Increase our Good Deeds

Allah (swt) tells us, "...Indeed the mercy of Allah is near to those who do good" (*Qur'an*, [7:56](#)).

God has also told us, "Indeed, good deeds remove the evil deeds. That is a reminder for those who remember" (*Qur'an*, [11:114](#)).

BUT TAKE CARE OF THE QUALITY OF GOOD DEEDS

- 1. sincerity
- Qur'an and sunnah

Allah (swt) has made our religion so adaptable that we can worship Him through anything good we do, when done sincerely and correctly. Let us constantly renew our intentions; when we take out the trash, let it be an act of worship to keep our homes tidy and to please those whom we live with. When we smile at a passerby, let it be to spread the joy of the character of the Prophet ﷺ. All the while, let us seek the mercy of Allah (swt), begging of Him to soften our hearts, while we do good for His pleasure

4. Avoid major sins:

As it is major sins which blacken the heart making it difficult to get emotional during worship.

Committing sins regularly will darken and harden the heart and make purifying it once again a difficult mission.

If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise). 4: 31

So we should repent and remember three facts:

1. The grave consequence of sins.
2. The painful punishment for sins and
3. How weak a person is when committing such sins.

Once we leave the major sins and replace them with good deeds then we will feel our heart start to soften and the shackles lifted off of us for it is these shackles that prevent us from weeping to Allah.

5. TAQWA:

Taqwa means consciousness, awe or fear of Allah, which inspires a person to be on guard against wrong action and eager for actions which please Allah and stay away from those actions which displease and anger him.

"...And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allah, and keep your duty to Him..." 4: 131

"the skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah." [39:23]

6. Detachment from the dunya

Meaning of dunya: The word "DUNYA" comes from the Arabic root word of "ADN" which means "nearby or low" which has a word closely related to it "ADNA" meaning "a nearby or low place".

Now the reality of the Dunya is it is the nearest to us of the physical realms and what we can sense and also the lowest of the worlds in terms of what Allah Almighty has created in his vast creation. The reality of the dunya can be described by the awliya as a bunch of grapes that are near at hand, but when you stretch your hand, they disappear.

Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter. 42: 20

Abu' l-Abbas as-Sa'idi said :

"A man came to the Prophet (saws) and said, 'Oh Messenger of Allah! Guide me to such an action, that when I do it, Allah will love me and the people will love me. He said, be detached from this world and then Allah will love you and do not be attracted to what people have and then the people will love you".

related by Hasan, ibn Majah kitab az-Zuhud 2/1373

This hadith shows that Allah loves those who live simply in this life. It has been said that if having love for Allah is the best state to be in, then living simply is the best condition to be in.

Living simply means that you should restrain your desire for worldly things in the hope of receiving something better instead. In order to achieve this more easily you should first realise that the things which people yearn for in this world are infact worthless when compared with what we hope for in the next world.

If we know that what Allah has will remain and that the life to come is better and more lasting, then we realise that this world is really like a piece of ice left out in the sun - it soon melts and vanishes . The akhirah (after life), however, essentially never

vanishes. The desire one has to exchange this life for the one to come is strengthened by the certainty that there is no comparison between this life and the next.

"The People will soon summon one another to attack you as people when eating invite others to share their food." Someone asked, "Will that be because of our small numbers at that time?" He replied, "No, you will be numerous at that time: but you will be froth and s.cum like that carried down by a torrent (of water), and Allah will take the fear of you from the breasts (hearts) of your enemy and cast al-wahn into your hearts." Someone asked, "O Messenger of Allah, what is al-wahn?" He replied, "Love of the world and dislike of death." [An authentic hadith recorded by Abu Dawud and Ahmad]

In the Qur'an we find this world and the next world described in the following terms:

"Yes you prefer the life of this world, but the next world is better and more lasting."

Qur'an 87:16-17

"You desire the attractions of this world, but Allah desires the next world for you"

Qur'an 8: 67

"And they are happy with the life of this world, but the life of this world is small comfort compared to the next world.

Qur'an 13:26

Jabir ibn Abdullah reported that the Messenger of Allah (saws) happened to walk through the market place. Some people were gathered on either side of him. There he came across a dead goat with very short ears, of which he took hold saying,

"Who among you would like to have this for a dirham?" They said, "By Allah, not even if it were alive, because its ears are too short; and now it is also dead." Thereupon the messenger of Allah (saws) said, " By Allah, this world is more insignificant in the sight of Allah than this in your eyes."

Related by Sahih Muslim, Kitab az-Zuhud 18/93

It has been related by Ibn Shaddad al-Fahri that the Prophet (saws) said,

"This world, in comparison with the world to come, is the same as if one of you were to put his finger in the ocean. Consider how much you would have when you pulled it out.

related by Sahih Muslim Kitab al-jannatu wa Na'imuha,17/191.

7. Remember death and the hereafter:

Remember that one's life may end at any second and this should give us a sense of urgency in trying to make the best of every second we have left for any second could be our last.

We should remember death and visit the graves often and when we look at the last grave stone we should think the next grave next to it could be ours.

We should also imagine ourselves on the day of judgement where we will be alongside every soul from the first until last and we will all be judged and we should have hope but at the same time fear. Hope that we may be forgiven and gain eternal salvation and fear that we may be doomed for our terrible sins in this world.

"I [once] had forbidden you from visiting graves, [and I now enjoin] you to do so, so that the visit may serve as a beneficial reminder." [Related by Muslim and others]

"... for [such visits] soften the heart, bring tears to the eyes, and serve as a reminder of the Hereafter, [but be careful] not to speak forbidden expressions [i.e. while visiting]." [Al-Hakim - *Sahih al-Jami'* 4584]

Ibn Umar (Radhiallaahu Anhu) relates that someone asked Rasulullah (Sallallaahu Alayhi Wasallam): "Who is the wisest and most prudent of men, O Rasulullah (Sallallaahu Alayhi Wasallam)?" He replied: "He who keeps death frequently in his remembrance and remains ever engaged in preparations for meeting his death, it is such people indeed who are granted honour in this life and who will be honoured in Aakhirah." (Targheeb)

It has been reported about Uthman (Radhiallaahu Anhu) that, when he would stand over a grave, he would cry so bitterly that his beard would get wet with tears. Someone asked him, "You do not weep so sorely when you remember Jannah and Jahannam as you do when you are reminded of the grave" He replied, "I have heard Rasulullah (Sallallaahu Alayhi Wasallam) saying, "The grave is the initial stage of the aakhirah, if one escapes punishment in the grave all the next stages are much easier but if he does not escape punishment in the grave all the next stages are severer than it," and I have also heard him saying, "I have never seen a sight more horrifying than the grave."

8. Dua or supplication

"When my servants ask thee concerning Me, I am indeed close to them: I respond to the prayer of every suppliant when he calleth on Me; let them also, with a will, listen to My call and believe in Me: that they may walk in the right way." [Al-Qur'an 2:186]

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]

"Allaahumma innee a'oodhu bika min qalbin laa yakhsha' ..."

"O Allaah, I seek refuge with You from a heart that has no khushoo'"

(Reported by al-Tirmidhi, 5/485, no. 3482; Saheeh Sunan al-Tirmidhi, 2769).

9. Sit Alone, Ponder Your Blessings, and Thank Allah (swt)

And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate, denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad). 14: 34

"O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship." 2: 172

This world and everything in this world is created for the service of mankind. Allah says, "Do you not see that Allah has made subject to you whatever is in the heavens and

whatever is in the earth and amply bestowed upon you His favors, both apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book.” [31:20].

"My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." 27: 19

"My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)." 46: 15

10. Give Charity

The Prophet ﷺ has told us that, "Sadaqah extinguishes sins like water extinguishes fire" (Tirmithi). The sins we commit continually build up and rust our hearts. Without polishing, this rust will take over, covering the beautiful jewel beneath it. This jewel, when polished, gleams internally and externally, becoming a means of benefit for the person whose body it houses, and spreading light to all those around, *bi'ithnillah* (with the permission of Allah). With charity, we can help polish our hearts. Let us give in charity, asking Allah (swt) to soften our hearts, to remove the buildup of rust, and to purify our hearts and souls, bringing us back to Him *`azza wa jal* (the Almighty and Majestic).