



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

## RAMADAN 2021 - COMMON MISTAKES - ESPECIALLY IN THIS LAST YEAR OF THE COVID-19 PANDEMIC

### INTRODUCTION

During last year, the year 2020, or 1441 AH, we had a very different Ramadan. Covid-19 pandemic happened, and in March 2020 we had a very strict lockdown in London. Mosques were closed and everyone spent most of the Ramadan at home with their families. Even the night prayer, the Terawih prayers, were done at home. We really thought that by this time, the pandemic will have been resolved. However, it is still ongoing. In fact, currently, in some European countries such as France, Germany and Italy, the pandemic is increasing and some of these countries will be in stricter lockdown subhanAllah.

So, obviously, Allah is so Displeased with us that this pandemic is still ongoing after one whole year, subhanAllah. Are we going to reflect on what Allah has Warned us in the Qur'an? Because it is the BIGGEST MISTAKE this Ramadan if we do NOT reflect and ponder over these verses inshaAllah:

فِيَمَا مُصِيبَةٍ مِّنْ أَصَابِكُمْ وَمَا  
كَثِيرٍ عَن وَيَعْفُو أَيَدِيكُمْ كَسَبَتْ

“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.” 42: 30

إِن بَعْدَ ابْتِكُمُ اللَّهُ يَفْعَلُ مَا  
اللَّهُ وَكَانَ ۖ وَآمَنْتُمْ شَكَرْتُمْ  
عَلِيمًا شَاكِرًا

“Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.” 4: 147

الْفُقَرَاءُ وَأَنْتُمْ الْغَنِيُّ وَاللَّهُ  
قَوْمًا يَسْتَبَدِلُ تَتَوَلَّوْا وَإِنْ  
أَمْثَالَكُمْ يَكُونُوا لَا تُمْ غَيْرَكُمْ

“...But Allah is Rich (Free of all wants), and you (mankind) are poor. And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes.” 47: 38

Lesson from Prophet Yunus (AS)

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ  
لَلَيْتَ فِي بَطْنِهِ إِلَى يَوْمِ  
يُبْعَثُونَ

“Had he not been of them who glorify Allah, He would have indeed remained inside its belly (the fish) till the Day of Resurrection.” 37: 143-144

فَنَفَعَهَا آمَنْتَ قَرْيَةً كَانَتْ فَلَوْلَا  
لَمَّا يُونُسَ قَوْمَ إِلَّا إِيْمَانُهَا  
عَذَابَ عَنْهُمْ كَشَفْنَا آمَنُوا  
الدُّنْيَا الْحَيَاةِ فِي الْخِزْيِ  
حِينَ إِلَى وَمَتَّعْنَاهُمْ

“Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none,) - except the people of Yunus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.” 10: 98

So, it is high time for us to truly repent to Allah and rectify our shortcomings inshaAllah – every single ummah of prophet Muhammad (peace be upon him) in 2021. If we fail to do that, then we only have ourselves to blame for the prolonged punishments from Allah.

DO REMEMBER THIS IMPORTANT VERSE

The change that we have to make in ourselves to improve our relationship with Allah is important, as Allah Reminded us:

حَتَّىٰ بِقَوْمٍ مَا يُغَيِّرُ لَا اللَّهُ إِنَّ  
بِأَنْفُسِهِمْ مَا يُغَيِّرُوا

“...Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah)...” 13: 11

Allah has also Reminded us:

أَنْ آمَنُوا نَلِّدِي يَا أَلْم  
وَمَا اللَّهُ لِيَذَرَ قُلُوبَهُمْ تَخْشَعُ  
يَكُونُوا وَلَا الْحَقِّ مِنْ نَزَلِ  
قَبْلُ مِنَ الْكِتَابِ أَوْتُوا كَالَّذِينَ  
فَقَسَتْ الْأَمْدُ عَلَيْهِمْ فَطَالَ  
فَاسِقُونَ مِنْهُمْ وَكَثِيرٌ ۖ قُلُوبُهُمْ

“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

May Allah Ease our tasks and Accept our deeds.

We now must understand the major mistakes which have been made by many people in previous Ramadan so that we are not falling in the same errors:

FAILURE TO PREPARE FOR RAMADAN

This is the most common mistake, which is one of the most serious. Ramadan is not just a ritual of fasting in the day and praying in the night. As the common phrase: "If you fail to prepare, then you must prepare to fail." Whether we have been fasting throughout our lives, or are just starting to be serious in our Deen, our preparation for Ramadan must be thorough inshaAllah. Preparations of Ramadan are as follows inshaAllah:

- i. Seek knowledge on Ramadan  
Everyone must try and go through the rulings of Ramadan, for example what are the things which nullify fasting, the rules regarding sahur, the best things to do before iftar, the last 10 nights of Ramadan, etc.
- ii. Correct all of our deeds, for example, the prayers, dhikr, good manners, etc. So, if we are struggling to achieve khushoo' in our prayer, then we have to try and seek knowledge how to improve our khushoo', for example understanding the recitations, slower the movements, etc.
- iii. Those who missed the fasting of the previous year, especially the sisters, must ensure that they have paid back the missed days of fasting.
- iv. Improve your Qur'anic recitation - tajweed and meanings.
- v. Increase the memorisation of the Qur'an, especially the brothers who may be leading the terawih prayer at home when the mosques close due to the coronavirus pandemic.
- vi. Increase memorisation of the du'a, especially the brothers who may be leading the witr prayer at home and who may need to lead the family in the Qunut du'a of the witr.
- vii. Fasting in the month of Sha'ban, which is the sunnah of our prophet Muhammad (Sallallahu 'alayhi wa sallam):  
It was narrated that the Prophet (peace and blessings of Allaah be upon him) used to fast all of Sha'baan apart from a few days.  
Muslim (1156) narrated that Abu Salamah said: "I asked 'Aa'ishah (may Allaah be pleased with her) about the fasting of the Messenger of

Allaah (peace and blessings of Allaah be upon him), and she said: 'He used to fast until we thought that he would always fast, then he would not fast until we thought that he would always not fast, but I never saw him fast in any month more than he fasted in Sha'baan. He used to fast all of Sha'baan, and he used to fast all of Sha'baan apart from a few days.'"

- viii. Start to improve our character – especially controlling the tongue
- ix. Start to seek forgiveness from those whom we may have wronged.

## **DURING RAMADAN**

### **1. Treating Ramadan as simply a ritual**

Many people simply treat Ramadan as a time to fast and wait for the multitudes of food prepared during iftar. Also some people take Ramadan as a month closer to Eid – with new clothes and more food during Eid. IN Malaysia – one would tailor your EID clothes BEFORE even Ramadan starts!!! Many do not understand the significance of Ramadan, which we discussed last week:

- A whole month of seeking forgiveness from Allah
- The month when the Qur'an was revealed
- A means to correct our deeds, especially when shaytan is locked up
- A month to feed and help the poor

The forget the important hadith when Prophet Muhammad 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 Hibbān 915

Grade: Sahih (authentic) according to Al-Albani

### **2. Fail to control the tongue especially during fasting**

We have to under the goal of fasting is to achieve taqwa (God-consciousness/ piety)

*"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun."* 2: 183

The Prophet (Sallallahu 'alayhi wa sallam) said, "Perhaps someone fasting, his share is hunger and thirst". (Al-Hakim and Ibn Khuzaimah)

The Prophet (Sallallahu 'alayhi wa sallam) said, "Whoever does not abandon false words and deeds Allah has no need for him to leave his food and drink". (Al-Bukhari)

One of the Salaf said, "The easiest fast is keeping away from food and drink".

Jabir said, "When you fast let you hearing sight and tongue abstain from lying and haram leave harming the neighbour. You should be calm and collected the day of your fast. Don't make the day you fast the same as the day as you don't".

The Prophet (Sallallahu 'alayhi wa sallam) said, "Fasting is a shield. When anyone of you is fasting on a day, he should neither indulge in obscene language, nor raise his voice; rather if anyone reviles him or quarrels with him, he should say, 'I am fasting.'" [Al-Bukhari and Muslim].

Do be careful of:

- Back biting or slander
- Lying
- Using foul languages
- Making others angry when you raise our voice

### **3. Too much emphasis on food and drink**

Especially for women, Ramadan seems to be revolved around planning what to eat for iftar. We have to remember that some people have not much food to eat during iftar and also have not much food for sahoor. For some families, the morning would be spent shopping in the market and the afternoon spent on cooking. The time to make du'a, read the Quran and do dhikr are wasted preparing for food. A lot of money have also been spent on food during iftar.

Allah Reminded us:

*".....and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifoon (those who waste by extravagance)"* 7 :31

*"...But spend not wastefully (your wealth) in the manner of a spendthrift . Verily, spendthrifts are brothers of the Shayatin (devils), and the Shaitan (Devil - Satan) is ever ungrateful to his Lord."* 17: 26-27

When the iftar arrives, some people spent too much time eating so much so that he or she feels too sleepy to do the prayer. Some may even miss the Maghrib prayers or pray Maghrib until it is almost towards the end of Maghrib.

Do remember that the time for Maghrib is quite short:

The Prophet (peace and blessings of Allaah be upon him) said: "The time for Maghrib lasts until the twilight has faded."

i.e., the time for Maghrib starts immediately after the time for 'Asr ends, which is when the sun sets, until the twilight or red afterglow has faded. When the red afterglow has disappeared from the sky, the time for Maghrib ends and the time for 'Isha' begins. Defining this time by the clock varies according to the season. When you see that the red afterglow has disappeared from the horizon, this is a sign that the time for Maghrib has ended.

Moderation is the key to everything. The Prophet (Sal Allaahu Alaiyhi wa Sallam) said: "The son of Adam does not fill any vessel worse than his stomach; for the son of Adam a few mouthfuls are sufficient to keep his back straight. If you must fill it, then one-third for food, one-third for drink and one-third for air." (Tirmidhi) Too much food distracts a person from many deeds of obedience and worship, makes him lazy and also makes the heart heedless. It was said to Imam Ahmad: Does a man find any softness and humility in his heart when he is full? He said, I do not think so.

#### **4. Sleeping all day and wasting time**

While it is perfectly fine to take a short nap, especially after dhuhur, some people spend too much time sleeping and sometimes causing them to miss the prayers. They completely misunderstand the purpose of fasting, which is to achieve taqwa, as mentioned above in surah 2 verse 183. How would sleeping causes one to achieve taqwa? Besides trying to acquire taqwa during fasting, the du'a of a fasting person is very much accepted:

It was narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "There are three whose du'aa' is not rejected: a just ruler, the fasting person when he breaks his fast and the prayer of the oppressed person. It rises above the clouds and the gates of heaven are opened for it, and the Lord, may He be glorified, says, 'By My Glory I will answer you even if it is after a while.'"

Narrated by al-Tirmidhi, 2525; classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, 2050.

This hadeeth indicates that the fasting person should make the most of the moment of breaking the fast to pray for whatever he wants of goodness, for his prayer will be answered.

The first thing that should be said when breaking the fast is that which was narrated by 'Abd-Allaah ibn 'Umar (may Allaah be pleased with him) who said: When he broke his fast, the Messenger of Allaah (peace and blessings of Allaah be upon him)

would say, “*Dhahaba al-zama’u wa abtalat al-’urooq wa thabata al-ajr in sha Allaah* (Thirst has gone, the veins are moistened and the reward is proven, if Allaah wills).” Narrated by Abu Dawood, 2357; classed as hasan by al-Albaani in *Saheeh Abi Dawood*, 2066.

The fasting person should make the most of this time and pray with proper focus and certain belief that the prayer will be answered at a time when there is the hope of a response. This is a time of humility and submission before Allaah, in addition to the fact that he is fasting and repeats the du’a’ three times. The Prophet (peace and blessings of Allaah be upon him) said: “Allaah has people whom He ransoms every day and night, and each one of them has a prayer that will be answered.” Narrated by Ahmad, 7401; classed as saheeh by al-Albaani in *Saheeh al-Jaami’*, 2169.

It was narrated that Jaabir said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “At every breaking of the fast Allaah has people whom He redeems from the Fire, and that happens every night.” Narrated by Ibn Maajah, 1643; classed as saheeh by al-Albaani in *Saheeh Ibn Maajah*, 1332.

So whoever makes du’aa’ to his Lord with proper focus in the manner prescribed in sharee’ah when he is fasting, and there is no impediment to a response to his prayer – such as eating haraam food etc – then Allaah has promised to answer his prayer, especially if he does the things which facilitate a response to his prayer, namely responding to Allaah’s call, obeying His command and heeding His prohibitions in word and deed, which are prerequisites for a response. Allaah says (interpretation of the meaning):

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright”  
[al-Baqarah 2:186]

He should persist in his du’aa’ and ask for forgiveness, for this is a blessed month and a special time of worship, a time when prayers are answered.

The fasting person should beware of letting the time of iftaar be a time for gossip or of being distracted by things which it does not matter if they are delayed, for these moments are precious and should not be wasted. ). Instead of sitting down and making Dua at this precious time, some people forego this beautiful chance, and are too busy frying samosas, talking, setting the food, filling their plates and glasses, etc. Think about it...Is food more important than the chance to have your sins forgiven or the fulfillment of your Duas.



## **5. Skipping Suhoor**

The Prophet (SallAllahu 'alayhi wa sallam) said: "Eat suhoor for in suhoor there is blessing." (Bukhari, Muslim). And he (SallAllahu 'alayhi wa sallam) said: "The thing that differentiates between our fasting and the fasting of the People of the Book is eating suhoor." (Muslim)

## **6. Stopping Suhoor at Imsak**

Some people stop eating Suhoor 10-15 minutes earlier than the time of Fajr to observe Imsak. Shaykh Ibn Uthaymeen said: This is a kind of bidah (innovation) which has no basis in the Sunnah. Rather the Sunnah is to do the opposite. Allah allows us to eat until dawn: "and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)" [al-Baqarah 2:187]

## **7. Not fasting if they missed Suhoor**

Some people are too scared to fast if they miss Suhoor. However, this is a kind of cowardice and love of ease. What is the big deal if you missed a few morsels of food? It's not like you will die. Remember, obedience to Allah overcomes everything.

## **8. Saying the intention to fast out loud**

The intention is an action of the heart. We should resolve in our heart that we are going to fast tomorrow. That is all we need. It is not prescribed by the Shari'ah for us to say out loud, "I intend to fast", "I will fast tomorrow" or other phrases that have been innovated by some people.

## **9. Fasting but not praying**

The fasting of one who does not pray WILL NOT BE ACCEPTED. This is because not praying constitutes kufr as the Prophet (SAW) said: "Between a man and shirk and kufr there stands his giving up prayer." (Muslim)

## **10. Not fasting because of exams or work**

Exams or work is NOT one of the excuses allowed by the Shariah to not fast. You can do your studying and revision at night if it is too hard to do that during the day. Also remember that pleasing and obeying Allah is much more important than good grades. Besides, if you will fulfil your obligation to fast, even if you have to study, Allah will make it easy for you and help you in everything you do. "Whosoever fears Allah, He will appoint for him a way out and provide for him from where he does

not expect, Allah is Sufficient for whosoever puts his trust in Him." (Surah at-Talaaq 2-3)

### **11. Making the intention of fasting to lose weight instead of doing to for Allah and to achieve Taqwa**

DO NOT make the mistake of fasting with the intention to diet. That is one of the biggest mistakes some of us make (especially sisters). Fasting is an act of worship and can only be for the sake of Allah alone.

Important hadith of intention:

'Umar Ibn Al-Khattab relates that he heard the Messenger of Allah, *sallallahu 'alayhi wa sallam*, say, "Verily actions are by intentions, and for every person is what he intended. So the one whose hijrah was to Allah and His Messenger, then his hijrah was to Allah and His Messenger. And the one whose hijrah was for the world to gain from it, or a woman to marry her, then his hijrah was to what he made hijrah for." [Agreed upon]

### **12. Focussing too much on terawih prayers at the expense of missing Fajr prayers**

Some people have a certain obsession of praying tarawih prayer. However, they forget that terawih prayer is a sunnah and at no point should they miss the obligatory Fajr prayers. Some people are also making this terawih prayer as a ritual and the mosque is a place to see and be seen. Many took this as a social event and after 8 rakaat, leave the mosque (when the mosque prays 20 rakaat) only to hang out in kebab shops or restaurants and chat until late in the night.

### **13. Fighting over the number of Rakaah of Taraweeh**

There is no specific number of rakahs for Taraweeh prayer, rather it is permissible to do a little or a lot. Both 8 and 20 are okay. Shaykh Ibn Uthaymeen said: "No one should be denounced for praying eleven or twenty-three (rakaah), because the matter is broader in scope than that, praise be to Allah."

### **14. Praying Qiyam al layl ONLY on the night of the 27th**

Some people pray ONLY on the 27th to seek Lailat ul-Qadr, neglecting all other odd nights, although the Prophet (Sal Allaahu Alaiyhi wa Sallam) said: "Seek Lailat ul-Qadr among the odd numbered nights of the last ten nights of Ramadan." (Bukhari, Muslim)

### **15. Wasting the last part of Ramadan preparing for Eid**

Some people waste the entire last 10 days of Ramadan preparing for Eid, shopping and frequenting malls, etc. neglecting Ibadah and Lailatul Qadr. Although, the Prophet (Sallallahu 'alayhi wa sallam) used to strive the hardest during the last ten days of Ramadan in worship (Ahmad, Muslim) and not in shopping. Buy whatever you need for Eid before Ramadan so that you can utilize the time in Ramadan to the max. Aishah (RA) said: "When the (last) ten nights began, the Messenger of Allah (Sallallahu 'alayhi wa sallam) would tighten his waist-wrapper (i.e., strive hard in worship or refrain from intimacy with his wives), stay awake at night and wake his family." (Bukhari and Muslim)

### **16. Iftaar parties**

Although inviting each other for breaking fast is something good and encouraged, some people go to extremes with lavish Iftaar parties with all sorts of disobedience to Allah, from flirting, mixing of the sexes, to show-off and extravagance, to heedlessness to Salah and Taraweeh.

### **AFTER RAMADAN**

After Ramadan, it seems so obvious how shaytan has been released and they are taking their revenge:

- Mosques are so much emptier
- Some completely ignored the night prayers
- Old habits are hard to break – so many people are back to

A true sign that a person has achieved a successful Ramadan is when he or she is transformed to be a person of taqwa with Allah's Forgiveness, and inshaAllah have istiqomah of the Deen.

Since we strive to strengthen our bodies with both the physical and mental power that we need to complete our fasts, let's take that a step further and make it last throughout the year. It takes real devotion to Allah to fast for His sake only. There is a hadith narrated by Sufyaan ibn 'Abdallah (RA) who said, "O Messenger of Allah (Sallallahu 'alayhi wa sallam), tell me something about Islam, which I cannot ask anyone else besides you." He (SAW) replied, "Say, 'I believe in Allah' and then be steadfast (upon that)." Saheeh Muslim

This hadith is proof that we are obligated, after having faith in Allah, to be steadfast in obeying Allah by performing the obligatory acts and avoiding the prohibited ones. This is achieved by following the Straight Path, which is Islam. If a Muslim lives through Ramadan and spent his days in fasting and his nights in prayer and he

accustomed himself to doing acts of good, then he must continue to remain upon this obedience to Allah at all times.

In fact, steadfastness after Ramadan is the greatest sign that one has gained benefit from the month of Ramadan. These are the real signs of a successful Ramadan. Furthermore, the deeds of a Muslim do not come to an end with the end of Ramadan. Rather, they continue and extend throughout the year. Allah (SWT) says, *"And worship your Lord until the certainty (death) comes to you." (Al Hijr; 99)*

### **Means of Ongoing Obedience**

First, be a Rabbani, not Ramadani!

Some pious people used to say: "Try to be a Rabbani (belonging to Allah always), and do not be a Ramadani (only worshipping Allah in Ramadan)." We do not worship Almighty Allah only in Ramadan; we have to worship and serve Him every day of our lives.

Muslims must continually do good deeds. We have to observe our daily prayers, fast during Ramadan, give zakah, and perform Hajj if we can afford it. We should also speak the truth, be honest, and treat each other and all human beings with courtesy and kindness. Remember that good deeds lead to more good deeds and bad deeds only lead to more bad deeds. It is said: "One of the rewards of good deeds is more good deeds after that, and one the consequences of evil is more evil deeds after that."

Second, consistently doing good deeds is a sign of sincerity.

When people do something good and then do more good, it means that they really benefited from their good actions and that Almighty Allah accepted their good deeds. However, when someone prays, fasts, does some acts of charity, and then stops doing these things, this means that from the beginning his intention was not good. He was not sincere in his good deeds. The Prophet SallAllahu 'alayhi wa sallam always stressed the fact that the best good deeds in the sight of Almighty Allah are those that are done consistently, even if they are very few.

Islam is the religion of purity and sincerity. This applies to all the seasons of the year; not only to Ramadan.

Allah the Lord of Ramadan is also the Lord of the entire year, thus, we should not confine our acts of worship to the month of Ramadan; instead, we should seize

every chance to show humbleness, devotion and sincerity to Almighty Allah at all times, so that we may gain His pleasure.

Third, there are means to continue doing good deeds.

The following are some of these beneficial means that help us continue doing good after Ramadan:

1. Seek the support of Almighty Allah,, beseeching Him the Almighty to guide you to the right path and to help you remain steadfast in faith. Almighty Allah has praised the supplication of those who have been instructed soundly, when they said: [Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou art the Bestower.] (Aal `Imran 3: 8)
2. Continue to observe optional fasting after Ramadan: We are encouraged in the Sunnah to observe optional fasting after the month of Ramadan. The days in which optional fasting are recommended are:
  - a) Fasting six days during the month of Shawwal
  - b) Fasting the day of `Arafah, Dhul-Hijjah 9, provided that the person is not performing Hajj
  - c) Fasting Muharram,10, and if possible the 9th and 11th days of the same month
  - d) Fasting as many days as possible during the month of Sha`ban
  - e) Fasting during the months of Rajab, Dhul-Qi`dah, Dhul-Hijjah
  - f) Fasting on Mondays and Thursdays
  - g) Fasting the 13th, 14th, and 15th of every lunar month
3. Continue offering the Tahajjud Prayer: During Ramadan we were accustomed to performing the Tahajjud Prayer, so after Ramadan, we should continue to offer it, even two rak`ahs. Praising the character of devout believers, Almighty Allah says (what means), [Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope"] . (As-Sajdah 32:16)

Likewise, the Messenger of Allah (peace and blessings be upon him) is reported to have said: "It is highly recommended for you to observe Qiyam Al-Layl, for it was the practice of your righteous predecessors. Qiyam Al-Layl brings us close to Our Lord, atones for our sins, drives disease from the body, and puts a stop to transgression." (Reported by Al-Bukhari and Muslim)

Jabir (may Allah be pleased with him) reported that he heard the Messenger of Allah (peace and blessings be upon him) say, "There is an hour in the night, in which no Muslim individual will ask Allah for good in this world and the next without Him giving it to him, and that applies to every night." (Reported by Muslim)

Al-Hasan Al-Basri (may Allah have mercy on him) said, "We know of no harder act of worship than enduring through the night and offering our money." He was asked, "How is it that those who observe Qiyam Al-Layl are among the people with the most beautiful faces?" To this he replied, "Because they commune with the Most Merciful and He clothes them in light from His light."

Abu Hurairah (may Allah be pleased with him) reported the Messenger of Allah (peace and blessings of Allah be upon him) as having said: "Whoever wakes up at night and lets his wife do so in order to offer two rak`ahs, will be recorded amongst those who make much dhikr of Allah in that night." (Reported by Abu Dawud)

4. Continue reading, listening and reflecting on the Qur'an: Through the month of Ramadan, we used to read, listen to and reflect on the Qur'an; therefore, we should not forsake it after Ramadan. The Qur'an describes the Prophet's complaint to Almighty Allah because of his people forsaking the Qur'an: "And the Messenger has said, 'O Lord, indeed my people have forsaken this Qur'an.'" (Al-Furqan 25:30) We should never forsake the Qur'an so that we would not be included in the Prophet's complaint (peace and blessings be upon him).
5. Continue taking care of the poor and needy: In Ramadan, we used to feed the poor and take care of them. We paid zakat al-fitr to help them meet their needs; therefore, we have to continue caring about them after Ramadan.

Ramadan exposed us to hunger and thirst. After feeling the pangs of hunger and thirst we should be more sympathetic to the plight of millions of people who are less fortunate around the world. A true Muslim can never be apathetic about the suffering of others.

In a hadith qudsi (Divine Hadith) the Prophet (peace and blessings be upon him) narrated from Almighty Allah: "O Son of Adam, I asked you for food, yet you did not feed Me." The man will ask: How can I feed You when You are the Lord of the worlds? Allah will say, "Didn't you know My servant so-and-so was hungry and you did not feed him; didn't you know that if you were to feed him, you will find Me with him?" (Reported by Muslim)

6. Continue offering supererogatory acts of worship; do what you are most inclined to do and capable of doing regularly, even if it is little. The Prophet (peace and blessings be upon him) said, "O people! Do only those good deeds which you can do, for Allah does not get tired (of giving reward) till you get tired, and the best deeds to Allah are the consistent ones, even though they may be few."
7. Continue performing a lot of dhikr and ask Almighty Allah for forgiveness. This may seem insignificant, yet observing it regularly increases faith and strengthens the heart.
8. Continue avoiding all that has been prohibited: In Ramadan, we used to refrain from lawful things – such as food and drink – during the daytime. We have been sufficiently trained to maintain self-control and self-discipline; therefore, we should continue avoiding all that Almighty Allah has forbidden.

May Allah Grant us with the ability to meet the month of Ramadan, Forgive our sins so that we are able to visit the mosques in Ramadan this year, Ease our tasks this Ramadan, Grant us with the ability to please Him more during this Ramadan and Accept all of our deeds.