



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

### **WHAT HAVE WE ACHIEVED AFTER RAMADAN?**

Alhamdulillah Allah had Chosen us to complete the whole month of Ramadan with the hope of:

1. Attaining Taqwa
2. Forgiveness of our sins
3. Recharging our Iman.

Many of us had set our aims and tasks during Ramadan. Our main question now is – what have we gained so far during Ramadan? Some are actually very happy that they have lost weight. But is losing weight our sole objective of Ramadan? Many are treating Ramadan just like a ritual – ticking boxes – so very happy that they have fasted just like everyone else. Some even gained weight and are very pleased with the choices of amazing dishes which popped up during iftar in Ramadan.

So, to test that we have achieved the maximum after Ramadan, then we have to ask ourselves – If Allah were to take our lives away now, are we willing to be returned to Allah? If we are still very unsure – then surely our aim and objectives for Ramadan have not been achieved?

Important achievements after Ramadan:

1. Developing a deeper understanding of our main pillar of Islam – the shahadah – that we testify that none has the right to be worshipped except Allah, and that Muhammad (peace be upon him) in His slave and Messenger.
2. Feeling closer to Allah
3. Understand more the purpose of life
4. Less distracted by elements which will bring us far away from Allah
5. Muhasabah
6. Muraqabah
7. Mujaahadah
8. Taqwa
9. Iman boosted
10. Ready to return to Allah (death)

## 1. Developing a better understanding of the shahadah

There are 2 main parts -

- i. Testifying that none has the right to be worshipped except Allah  
Tawheed - understand the 3 branches of Tawheed
  - a. Tawheed Rububiyah
  - b. Tawheed as Samaa' wal Sifat
  - c. Tawheed al Uluhiyah

So, when we are ill, when we lose something, like our jobs, we rely solely on Allah.

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ  
وَكَيْلًا

“And put your trust upon Allah; and sufficient is Allah as Disposer of affairs” (Al-Quran, Surah Ahzab: Verse3).

You can see examples in Prophet Ibrahim (AS), Prophet Ya'qub (AS), Prophet Yusuf (AS), Prophet Ayyub (AS), Prophet Musa (AS), the people of the cave, mother of Musa (AS), Asiyah (pharaoh's wife).

By understanding Tawheed, you also understand that everything is in Allah's Hands:

وَلَكِنَّ أَمْرَهُ عَلَىٰ غَالِبٍ وَاللَّهُ  
يَعْلَمُونَ لَا النَّاسُ أَكْثَرَ

“...And Allah has full power and control over His Affairs, but most of men know not.” 12: 21

- ii. Testifying that Muhammad (Peace be upon him) is His slave and messenger

مِنَ أَحَدٍ أَبَا مُحَمَّدٍ كَانَ مَا  
 اللَّهُ رَسُولَ وَلَكِن رِجَالِكُمْ  
 اللَّهُ وَكَانَ ۖ النَّبِيِّينَ وَخَاتَمَ  
 عَلِيمًا شَيْءٍ بِكُلِّ

“Muhammad (SallAllahu ‘alayhi wa sallam) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything.” 33:40

اللَّهُ رَسُولٍ فِي لَكُمْ كَانَ لَقَدْ  
 يَرْجُو كَانَ لِمَنْ حَسَنَةً أَسْوَةً  
 اللَّهُ وَذَكَرَ الْآخِرَ وَالْيَوْمَ اللَّهُ  
 كَثِيرًا

“Indeed in the Messenger of Allah (Muhammad SallAllahu ‘alayhi wa sallam) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.” 33: 21

اللَّهُ تُحِبُّونَ كُنْتُمْ إِنْ قُلْ  
 اللَّهُ يُحِبِّبِكُمْ فَاتَّبِعُونِي  
 وَاللَّهُ ۖ ذُنُوبَكُمْ لَكُمْ وَيَغْفِرُ  
 رَحِيمٌ غَفُورٌ

Say (O Muhammad SallAllahu ‘alayhi wa sallam to mankind): “If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the *Sunnah*), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful. 3: 31

ۖ وَالرَّسُولَ اللَّهُ أَطِيعُوا قُلْ  
 يُحِبُّ لَا اللَّهُ فَإِنَّ تَوَلَّوْا فَإِنَّ  
 الْكَافِرِينَ

Say (O Muhammad SallAllahu 'alayhi wa sallam): "Obey Allah and the Messenger (Muhammad SallAllahu 'alayhi wa sallam)." But if they turn away, then Allah does not like the disbelievers. 3: 32

## 2. Feeling closer to Allah

As Asmaa from Ruqayyas Bookshelf beautifully wrote: "Some days it's easier to worship than others. Some days, your heart is in sync with your purpose – you plow forward, pushing the nonsense and distractions of this world to the side. You put your forehead to the ground knowing Who created you and why. Words of gratitude and hope slip easily off your tongue.

But then there are other days. Harder days. Days when the distractions and nonsense cozy up to you, piling themselves onto your chest until you forget why you're Here. And when you come to speak to God, your tongue is stiff and heavy.

I have not found a cure to remedy the bad days except: Keep moving your tongue to speak to your Lord, even if it's stiff. Keep putting your head to the ground, even if you're tired. Keep uttering words of gratitude, even if you can't feel them in your heart.

There are times I've wanted to give up writing, to give up my business, to give up on relationships. I've wanted to throw in the towel so, so many times. But I didn't because I know anything worth having is worth struggling for. And what is more worthy of struggle and effort than the worship of God? You will get through the hard bits of this. Your patience will hold you upright. Your heart will soften again when you speak to your Lord. It will. It must.

How could it not when the Most Merciful sees how hard you are trying? Ibn Al-Qayyim says, "O you who are patient, bear a little more. Just a little more remains.""

Messenger of Allah (ﷺ) said: "Allah, the Blessed and Exalted, said: 'Whoever does one good deed will have (the reward of) ten like it and more, and whoever does a bad deed will have one like it, or I will forgive him. Whoever draws near to Me a hand span, I draw near to him an arm's length; whoever comes to Me a forearm's length, I draw near him an arm's length; whoever comes to Me walking, I come to him in a hurry. Whoever meets Me with an earthful of sins, but does not associate anything in worship with Me, I will meet it (i.e., his sins) with forgiveness equal to that.'" [Ibn Majah]

The words "*Fafirru ilAllaah*" in the Quran [51:50] are often translated as:  
Run towards Allah;  
Flee to Allah;

Hasten towards Allah;  
Fly to Allah...

If you go into the depth of Arabic, you will find that “*fafirru*” comes from the root letters Fa-Ra-Ra which shares the same roots with *mafarr*; meaning refuge - when you run away from something dangerous to find refuge in Him. When you run away all scared into a safe place. A sanctuary.

So when the weight of this world crushes your shoulders,  
*fafirru ilAllaah...*

When the noise of the world consumes your brain,  
*fafirru ilAllaah...*

When the mountains of stress have been accumulated and you feel like they will collapse on you,  
*fafirru ilAllaah...*

When your heart feels so heavy that it pins your body down to the ground,  
*fafirru ilAllaah...*

When your soul feels empty and nothing fills the void,  
*fafirru ilAllaah...*

Fly to Allah

Hasten towards Allah

Flee to Allah

Run towards Allah...

Because He is our Only Place of Refuge in a world full of chaos. In a world full of betrayal.

In a world where we are nothing but a speck, His Majesty is enough to cover us whole.

So here I am my Lord, here I am with a soul so bare...

I hastened. I ran. I flew without wings.

Just to find a refuge I find nowhere but in You...

### 3. More Understanding on the purpose of life

إِلَّا وَالْإِنْسَ الْجِنَّ خَلَقْتُ وَمَا  
لِيَعْبُدُونِ

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

وَالْحَيَاةَ الْمَوْتَ خَلَقَ الَّذِي  
 ۞ عَمَلًا أَحْسَنُ أَيُّكُمْ لِيَبْلُوكُمْ  
 الْغَفُورُ الْعَزِيزُ وَهُوَ

“Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;” 67: 2

We must understand that this life has only one purpose - which is to worship Allah so that inshaAllah we will face Him with the hope that His Mercy will bring us to Jannah. So, all of our daily activities must have the intention to please Allah. If we spend so much time on tik tok, or on social media, or are distracted with football (World Cup 2022 in Qatar will be held at the end of 2022) - ask yourself - will Allah be Pleased with the way I am spending my time and is this what my purpose of life is? Time is really very short to prepare for the hereafter. That is why we have been commanded by Allah to prepare to face Allah from now on inshaAllah:

آمَنُوا الَّذِينَ أَيُّهَا يَا  
 مَا نَفْسٌ وَلْتَنْظُرِ اللَّهُ اتَّقُوا  
 ۞ اللَّهُ وَاتَّقُوا ۞ لِغَدٍ قَدَّمَتْ  
 تَعْمَلُونَ بِمَا خَبِيرُ اللَّهُ إِنَّ

“O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do.” 59: 18

#### 4. Less distracted with elements that does not benefit the Hereafter

First - we have the attractions of the dunya

Allah Warned us about the allurements of this life:

الْأَرْضِ عَلَى مَا جَعَلْنَا إِنَّا  
 أَيُّهُمْ لِنَبْلُوهُمْ لَهَا زِينَةٌ  
 عَمَلًا أَحْسَنُ

“Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds.” 18: 7

الدُّنْيَا الْحَيَاةُ أَنَّمَا اَعْلَمُوا  
 وَتَفَاخُرٌ وَّزِينَةٌ وَلَهُوَ لَعِبٌ  
 الْأَمْوَالِ فِي وَتَكَاثُرٌ بَيْنَكُمْ  
 أَعْجَبَ غَيْثٍ كَمَثَلِ ۖ وَالْأَوْلَادِ  
 يَهِيْجُ ثُمَّ نَبَاتُهُ الْكُفَّارِ  
 حُطَامًا يَكُونُ ثُمَّ مُصْفَرًّا فَتَرَاهُ  
 شَدِيدٌ عَذَابِ الْآخِرَةِ وَفِي ۖ  
 وَمَا ۖ وَرِضْوَانُ اللَّهِ مِنْ وَمَغْفِرَةٌ  
 اَعُمَّتْ إِلَّا الدُّنْيَا الْحَيَاةُ  
 الْغُرُورِ

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.” 57: 20

Secondly - we have shaytan, who is always on the look out for us:

أَيْدِيهِمْ بَيْنَ مِنْ لَاتِيَنَّهُمْ ثُمَّ  
 وَعَنْ أَيْمَانِهِمْ وَعَنْ خَلْفِهِمْ وَمِنْ  
 أَكْثَرَهُمْ تَجِدُ وَلَا ۖ شَمَائِلِهِمْ  
 شَاكِرِينَ

“Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).” 7: 17

يَفْتِنَنَّكُمْ لَا آدَمَ بَنِي يَا  
 أَبْوَيْكُمْ أَخْرَجَ كَمَا الشَّيْطَانُ  
 عَنْهُمَا يَنْزِعُ الْجَنَّةِ مِنْ  
 ۞ سَوَاتِيهِمَا لِيُرِيَهُمَا لِبَاسَهُمَا  
 مِنْ وَقْبِيلُهُ هُوَ يَرَاكُمْ إِنَّهُ  
 جَعَلْنَا إِنَّا ۞ تَرَوْنَهُمْ لَا حَيْثُ  
 لَا لِلَّذِينَ أَوْلِيَاءَ الشَّيَاطِينِ  
 يُؤْمِنُونَ

“O Children of Adam! Let not *Shaitan* (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabiluhu* (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the *Shayatin* (devils) *Auliya'* (protectors and helpers) for those who believe not.” 7: 27

آمَنُوا الَّذِينَ أَيُّهَا يَا  
 وَلَا كَافَّةً السِّلْمِ فِي ادْخُلُوا  
 ۞ الشَّيْطَانِ خُطُواتِ تَتَّبِعُوا  
 مُبِينٌ عَدُوٌّ لَكُمْ إِنَّهُ

“O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of *Shaitan* (Satan). Verily! He is to you a plain enemy.” 2: 208

Thirdly, our companions must be chosen wisely. If we choose the wrong companions, they will lead us to the wrong path.



## 5. Muhasabah

AL-MUHASABAH is taking account of one's own actions. It is when an individual pauses at the end of each day that has passed, in order to check himself and run through his achievements:

1. What has he done in the course of the day?
2. Why has he done it?
3. What has he omitted?
4. Why has he omitted it?

Why is Muhasabah important?

### I. Allah will call us into account on the Day of Judgment

It is very important to have the understanding that all of us, individually and collectively, will be under scrutiny and will have to face a day of Reckoning. We must not be like the hypocrites who do not learn lessons or take heed from calamities that befall them.

A. Surah Al Maidah 5: 105

يَا أَيُّهَا الَّذِينَ آمَنُوا  
عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ  
ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ  
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ

*"O, you who have believed, upon you is [responsibility upon] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is your return all together; and He will inform you of what you used to do"*

B. Surah Al-Haqqah 69: 18

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ  
خَافِيَةٌ

"That Day shall you be brought to Judgement, not a secret of you will be hidden."

The great Caliph `Umar bin Al-Khattab (r.a.) said:

*"Call yourself to account before you are called to account."*

## **II. In order to reach the level of Taqwa**

The believer will never reach the level of Taqwa without making Muhasabah. This is the secret of success and the path to salvation. Muhasabah will lead to repentance and that will lead to Taqwa. The Messenger (peace be upon him) said:

*"The intelligent person takes account of himself and acts for (that which will benefit after) death." (At-Tirmidhi)*

And Taqwa (consciousness and fear of Allah, piety and righteousness) is important because:

Surah al Hujurat 49: 13

"...The most honourable one of you in the sight of Allah is the one with the most Taqwa

### **6. Muraqabah**

Muraqabah is the consciousness and knowledge that Allah is watching us.

وَنَعْلَمُ الْإِنْسَانَ خَلَقْنَا وَلَقَدْ  
وَنَحْنُ ۖ نَفْسُهُ بِهِ تُوسْوِسُ مَا  
الْوَرِيدِ حَبْلِ مِنْ إِلَيْهِ أَقْرَبُ

"And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge)." 50: 16

فِي مَا يَعْلَمُ اللَّهُ أَنَّ وَاعْلَمُوا  
فَاحْذَرُوهُ أَنْفُسِكُمْ

"And know that Allah knows what is in your minds, so fear Him." 2:235

رَقِيبًا شَيْءٍ كُلِّ عَلَى اللَّهِ وَكَانَ

"And Allah is Ever a Watcher over all things." 33:52

Allah calls Himself *Ar-Raqeeb* – The Watchful, The All-Observing, The Witness – on three occasions in the Quran. *Ar-Raqeeb* is the One Who sees what is hidden in the hearts and He is the One Who charges your soul for what it has earned. He is the All-and-Ever-Watchful, observing everyone's actions, thoughts, and feelings. *Ar-Raqeeb* is also The Controller; preserving and organizing the affairs of creation with the perfect planning!

رَقِيبًا عَلَيْكُمْ كَانَ اللَّهُ إِنَّ

"...Surely, Allah is Ever an All-Watcher over you." 4: 1

In the *hadith* of Jibril, when he asked the Prophet about *ihsan* (goodness and excellence), the Prophet 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-Khawas said, "*Muraqabah* is the sincerity of both the internal and external to Allah." It has been said that, "The best that man may cling to on this road to Allah is *muhasabah* (reckoning of the self), *muraqabah*, and governing his conduct with knowledge."

The people of true knowledge have unanimously agreed that having *muraqabah* for Allah in one's hidden thoughts is a means for it to manifest in the deeds and the behavior externally. So, whoever has *muraqabah* for Allah in secret and internally, Allah will preserve him in his actions and behavior, both internally and externally.

One of the finest definitions for *muraqabah* is the following: *muraqabah* of Allah is being on the way to Him at all times with overwhelming glorification, inciting nearness and urging joy. The overwhelming glorification is to have the heart filled with glorification of Allah. Such a state makes the servant unconcerned with glorifying others or paying attention to others beside Allah. A servant should always have this state, especially when he is remembering Allah. To be with Allah provides one with intimacy and love. If these are not associated with glorification, they may take one outside of the limits of servitude. Any love that is not associated with glorification of the Beloved One is a reason to distance him away from the Beloved and lose His respect.

## 7. Mujaahadah

فِينَا جَاهِدُوا وَالَّذِينَ  
اللَّهُ وَإِنَّ ۖ سُبُلَنَا لَنَهْدِيَنَّهُم  
الْمُحْسِنِينَ لَمَعَ

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah’s Religion – Islamic Monotheism). And verily, Allah is with the *Muhsinun* (good doers).” 29: 69

Our nafs have been made to be inclined to do evil, as Allah informed us:

إِلَّا بِالسَّوِّءِ لِأَمَّارَةَ النَّفْسِ إِنَّ  
غَفُورٌ بَّيْرٌ إِنَّ ۖ رَبِّي رَحِيمٌ مَا  
رَحِيمٌ

“...Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.” 12: 53

We need to purify our hearts and constantly struggle in order to please Allah.

## 8. Taqwa

This is the ultimate goal after Ramadan – as Allah Has Ordered us all to fast in order to achieve Taqwa – 2: 183

So we need to question ourselves:

- Are we now conscious to pray on time?
- Are we conscious of our words that we speak?
- Are we conscious of our actions?

The ultimate fruits for those with taqwa are numerous:

- a. Allah SWT will be with them (2: 194)

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ  
مَعَ الْمُتَّقِينَ

And fear Allah, and know that Allah is with Al-Muttaqoon

- b. Allah SWT loves them (3:76)

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ  
فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Yes, whoever fulfils his pledge and fears Allah much; verily, then Allah loves those who are Al-Muttaqoon.

- c. Allah SWT will Honour them (49: 13)

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ  
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa (i.e. one of the Muttaqoonh. Verily, Allah is All-Knowing, All-Aware.

d. Allah SWT only accepts their actions (5: 27)

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Verily, Allah accepts only from those who are Al-Muttaqoon.

e. Allah SWT will give them the Criterion (an ability to discriminate/judge what is right or wrong) and other great rewards.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

*O you who believe! If you obey and fear Allah, He will grant you Furqan a criterion ((to judge between right and wrong), or (Makhraj, i.e. making a way for you to get out from every difficulty)), and will expiate for you your sins, and forgive you, and Allah is the Owner of the Great Bounty. (8:29)*

## 9. Increased Iman after Ramadan

According to Ahl al-Sunnah wa'l-Jamaa'ah, eemaan (faith) is "belief in the heart, words on the tongue and actions of the body." This includes three things:

1. Belief in the heart
2. Words on the tongue
3. Actions of the body

As this is the case, then it will increase and decrease. That is because the degree of belief in the heart differs from one person to another. Believing in what someone tells you is not the same as believing something that you see with your own eyes. Believing in what one person tells you is not the same as believing what two people tell you, and so on. Hence Ibraaheem (peace be upon him) said:

*“ ‘My Lord! Show me how You give life to the dead.’ He (Allaah) said: ‘Do you not believe?’ He [Ibraaheem (Abraham)] said: ‘Yes (I believe), but to be stronger in Faith’” [al-Baqarah 2:260]*

Eemaan may increase with regard to belief, contentment and tranquillity in the heart. A person may experience that in himself when he attends gatherings of dhikr where he hears a lesson. Remembering Paradise and Hell increases eemaan to the point where it as if you can see them with your own eyes. But when a person is negligent and leaves those gatherings, this certain faith is reduced in his heart.

Eemaan in the sense of words may increase similarly. Whoever remembers Allaah a few times is not like one who remembers Him one hundred times. The latter is far better in eemaan.

So after Ramadan, what can we do to enhance our iman inshaAllah?

- i. Make du'a to Allah
- ii. Continue with fasting - especially the 6 days of Shawwal fasting and Mondays/Thursdays inshaAllah - to attain taqwa.
- iii. Continue to recite the Qur'an to obtain Guidance - with proper recitation and understanding.
- iv. Continue the tarawih prayer with tahajjud, and maintain obligatory prayers on time and with khushoo
- v. Continue to be generous and make donations
- vi. Continue to remember Allah in mornings and evenings
- vii. Be with the right companions (43: 67)
- viii. Seek refuge in Allah from shaytan constantly
- ix. Attend circles of knowledge
- x. Remind one another constantly - enjoin good and forbid evil (surah al Asr)
- xi. Remind ourselves that death may come at any time....and that there is no second chance - you can visit graves or the sick ones to remind ourselves to be grateful to Allah when you are healthy and that you still have time to repent and do good deeds.
- xii. Be patient at all times - in performing good deeds, in preventing ourselves from disobeying Allah and when tested by Allah. Remember that the more iman we have the more Allah's Tests will come - in order to purify us.
- xiii. Choose your friends and companions properly
- xiv. Remind each other of Paradise - endure now when faced with trials but the reward will come later inshaAllah.
- xv. Seek refuge from shaytan

## **10. Ready to return to Allah at any time**

None of us know when is our date of death, but for sure, it is impending.

۞ الْمَوْتِ ذَائِقَةُ نَفْسٍ كُلُّ  
 يَوْمٍ أَجُورَكُمْ تُؤَفَّقُونَ وَإِنَّمَا  
 عَنِ زُحْرَحَ فَمَنْ ۞ الْقِيَامَةِ  
 فَقَدْ الْجَنَّةَ وَأَدْخِلَ النَّارِ  
 الدُّنْيَا الْحَيَاةُ وَمَا ۞ فَازَ  
 الْغُرُورِ مَتَاعٌ إِلَّا

“Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).” 3: 186

After Ramadan inshaAllah, our sins would have been forgiven, especially on the basis that we have been striving in the last 10 nights of Ramadan through our acts of worship. We spent the nights praying the tarawih prayers. We cried many times during the Qunut du’a with the imam. Surely, with Allah’s Mercy, we are more ready to face Him if we were to be called by Allah. It is better for us to return to Allah immediately after Ramadan than after several months later after accumulations of more sins.

May Allah Accept all of our deeds in this Blessed month of Ramadan, Guide us with maintain of good deeds and Restrain ourselves from disobeying Him, and Grant us all Jannatul Firdaus.