

WHAT DID YOU PREPARE FOR IT?

ماذا أعددت لها؟

Sunday Evening Class 1

16th June 2019 13 Shawwal 1440

Introduction

Allah ordained any act of worship including fasting in order for us to attain Taqwa. After the month of Ramadan we need to check our Taqwa i.e. if we turned away from any sin that we came across.

SURAH AL BAQARAH AYAH 183

183

يَأَيُّهَا الَّذِينَ آمَنُوا كُنْتَ عَلَيْكُمُ الصِّيَامُ كَمَا كُنْتَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَنَقُّلُونَ

SAHIH INTERNATIONAL

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -

In this Ayah, Allah commanded the people of scriptures before us and also commanded us i.e. the Muslims to have Taqwa. This tells us that Taqwa is an important matter with Allah

SURAH AN NISA AYAH 131

4:131
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وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَلَقَدْ وَصَّلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّكُلَّ بَنِي إِنِّي أَنَّكُلُوا
اللَّهُ ۖ وَإِنْ تَكُفُّرُوا فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ عَنِّيَّا حَمِيدًا ۚ

SAHIH INTERNATIONAL

And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah . But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy.

SURAH MARYAM AYAH 71-72

19:71

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And there is none of you except he will come to it. This is upon your Lord an inevitability decreed.

19:72

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Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.

Allah has mentioned taqwa as a means of salvation from the hellfire on the Day of Judgment. Allah mentions in Surah Maryam that everyone will cross the bridge over the Hellfire. Some people will cross the bridge like the speed of wind, some will pass over it like a speedy horse, some people will crawl and some will fall into Hellfire. Allah will save those who are pious, feared Allah and kept their duty to Allah.

Taqwa is a great matter with Allah and every act of worship that Allah ordained upon enables us to attain Taqwa. We need to take account of ourselves after Ramadan.

SURAH ADH DHARIYAT AYAH 56

51:56

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And I did not create the jinn and mankind except to worship Me.

Our mission in this life is to worship Allah and He has told us this in the above verse. If we fulfil the above goal then we will be among the winners with Allah.

On the other hand who is diverted with the worldly matters than Allah will not care about him.

HADITH:

Whoever focuses all his concerns on one issue, the concerns of the Hereafter, Allah will suffice him and spare him the worries of this world. But whoever wanders off in concern over different worldly issues, Allah will not care in which of these valleys he is destroyed.) - Sunan Ibn Majah Book 1, Hadith 267, Authenticated by Al Albani as Hasan

This means all my concerns should be diverted towards the Hereafter. Allah enabled us to fast the month of Ramadan despite having jobs in the long days of Ramadan. This means we have proven to ourselves that when we intend to do any good deed earnestly then we will do it .without any excuses. We should not relax or slack in our worship after the month of Ramadan.

Ibn Al Qayyim said “If we do not find any sweetness of delight in our heart when performing a deed then we should accuse the deed”. This means either we did the deed without sincerity or it was a defective deed because of a certain sin in your heart. This means if we do a good deeds and we find our heart restricted then it means our deed is defective/ not correct or not sincere. Allah is Ash Shakir Ash Shakoor and He will reward us for the good deeds with joy in the heart and with expansion of the chest and comfort to the eye.

If we enjoyed the month of Ramadan then it should make us to continue the good deeds.

SURAH AL HIJR AYAH 99

15:99
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99

وَاعْبُدُ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْمَوْتُ

And worship your Lord until there comes to you the certainty (death).

Allah tells the Prophet ﷺ in the above Ayat to worship Allah till death (not only in Ramadan). The righteous predecessors said let your life be a month of Ramadan (continue whatever you are doing in Ramadan) and your Eid be the day you meet Allah (till you die)

SURAH AL ANAAM AYAH 162

6:162
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162

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِقِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

Allah tells Prophet ﷺ to say to the people that my salah, my life and my death is all for Allah. Allah did not make the worship specific for a season, rather Allah asked us to worship him continuously. Therefore we should not worship only in Ramadan and neglect at other times. The Prophet ﷺ said the deeds most beloved to Allah are the ones done regularly and constantly even if it is small.

We should not feel boredom nor should we slack while performing good deeds.

SURAH FUSSILAT AYAH 6

4:6
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6

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَّا هُنَّ كُفَّارٌ إِلَّهُ وَحْدَهُ فَأَسْتَقِيمُ وَإِلَيْهِ
وَأَسْتَغْفِرُهُ وَوَيْلٌ لِّلْمُشْرِكِينَ

Say, O [Muhammad], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah -

Here Allah tells the Prophet to tell the people that I am a human like you and its revealed to me that your lord is one and you should stay firm on the right path. This means after Ramadan, we should be in a state of *istiqamah* i.e. to stay firm on the right path and to continue performing good deeds till we die.

SURAH HUD AYAH 112

11:112
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112
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فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَنْطِعُ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do.

Here Allah commands us to be firm on the right path i.e. the Quran and the sunnah.

SURAH YUNUS AYAH 89

10:89
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89
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قَالَ قَدْ أُحِبَّتْ دُعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَنْتَعَنْ سَكِيلَ الظَّيْنِ لَا يَعْلَمُونَ

[Allah] said, "Your supplication has been answered." So remain on a right course and follow not the way of those who do not know."

There is no belief without *istiqamah*. Belief should be along with *istiqamah*. *Istiqamah* is to stay firm on Allah's obedience until the end of our lives.

After Ramadan we need to take the means for Istiqamah.

Acts of istiqamah:

1. Sincerity - Ikhlaas
2. Repentance
3. Following the Sunnah of the Prophet ﷺ
4. Guarding the prayers
5. Hoping from Allah
6. Fearing Him
7. Accompanying righteous companions and staying away from people of negligence
8. Be aware of the steps of the shaitan

HADITH

The Messenger of Allah ﷺ said: 'Adhere to righteousness even though you will not be able to do all acts of virtue. Know that the best of your deeds is Salat (prayer) and that no one maintains his ablution except a believer.'"- Sunan Ibn Majah Book 1, Hadith 290

The Prophet said to be firm on righteousness and we will not be able to do all the acts of righteousness as it is beyond our abilities. We need to seek the help of Allah to do good deeds and hope from Allah to accept. Here we are told that the best of our deeds is salat and maintain the obligatory prayer will help us to stay on the right path. And also we are told that being constantly in wudu is the indication of the perfect faith of a person. This is because it is difficult to renew wudu after nullifying it but the believer will get up and renew his Abulution because he thinks of Allah's rewards of the virtues of Wudhu.

One needs to always maintain a state of purity as we do not know when will we die.

SURAH AL MU'MINOON AYAH 57-61

23:57

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Indeed, they who are apprehensive from fear of their Lord

23:58

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And they who believe in the signs of their Lord

23:59

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And they who do not associate anything with their Lord

In the above Ayat we are told about the description of the believers

- The first description of believers is that they fear Allah. They fear they did not perform good deeds in a proper way. They think negative of themselves.
- The second description of the believers is that they believe in Allah's ayat; both the textual (Quran and sunnah) and the universal signs. They believe and reflect on the signs of Allah
- They do not associate partners with Allah in their worship. i.e. they are monotheists

23:60
60
وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَّجِعُونَ

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And they who give what they give while their hearts are fearful because they will be returning to their Lord -

23:61
61
أُولَئِكَ يُسَرِّعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَيِّقُونَ

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It is those who hasten to good deeds, and they outstrip [others] therein.

- The forth description is that they do the good deeds as much as they can but they fear their good deeds will not be accepted because perhaps they did not perform the good deeds as it should be.
- The fifth description of the believers is that they hasten and race one another to perform good deeds e.g. when they hear the azan for salah they perform the prayer immediately.

When you hear about the above description you feel overwhelmed that perhaps you cannot do all of the above but Allah tells us in Ayah 62 that He will not burden us beyond our capacity. Allah will appreciate even the small deeds we do.

SURAH AL MU'MINOON AYAH 62

23:62
62
وَلَا نَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَنَا كِتَبٌ يَنْطِقُ بِالْحَقِّ وَهُنْ لَا يُظْلَمُونَ

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SAHIH INTERNATIONAL

And We charge no soul except [with that within] its capacity, and with Us is a record which speaks with truth; and they will not be wronged.

After Ramadan we need to ask Allah for firmness and steadfastness

HADITH

The Messenger of Allah ﷺ used to say in his prayer "Allahumma inni as'aluka at-thabbuta fi al-amr wal-'azimata 'alar-rushdi wa as'aluka shukr ni'matik wa husna 'ibadatik wa as'aluka qalban saliman wa lisanan sadiqan wa as'aluka min khairi ma at'lamu wa author bika min sharri ma at'lamu wastaghfiruka lima ta'llam (O Allah, I ask You for steadfastness in all my affairs and determination in following the right path, I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know and I seek refuge in You from the worst of what You know and I seek Your forgiveness for what You know.)" - Sunan an-Nasa'i 1304

The Prophet ﷺ said the faith of the slave will not be upright till his heart is upright and his fear will not be upright till his tongue is upright. This means my actions what I do with my limbs will not be upright till my heart is upright.

A heart is upright when it is filled with knowledge of Allah, love of Allah, love of obeying Him, greatness of Allah, hoping and fearing Him. The heart needs to be filled with love and glorification of Allah

After the heart the tongue should be upright because there's a link between the heart and tongue.. Whatever is in the heart will be expressed by the tongue.

It is very important to invoke Allah and ask for his help. The righteous predecessors would invoke Allah for six months to accept their Ramadan and six months to reach Ramadan. We have to occupy ourselves in invoking Him.

We need to seek refuge with Allah from disbelief after belief and decrease after increase. We do not want loss after success.

We are slaves to Allah (in all times and all states - in times prosperity and adversity, in times of richness and poverty, and in Ramadan and other times.

Signs of acceptance of the Month of Ramadan

- To Follow the month of Ramadan with the fasting of six days of Shawwal
- To Continue with the good deeds performed in Ramadan.

Nullification of your deeds after Ramadan

- **Deception - To regard your deeds as many deeds and thus expecting Allah to favour you** This person is counting all of his good deeds, or compares himself to others and sees himself that he's done more good deeds.
- **To Oblige Allah for a worldly reward for the good deeds performed** This person is reminding Allah of the favour and wants compensation in return for the good deeds performed.
- **To feel self sufficient from Allah's mercy and forgiveness** This person does not feel the need to invoke Allah for paradise.