





All praise belongs to Allah; we praise Him and seek His help and forgiveness. We seek refuge in Allah from the evil of our own selves and from our sinful deeds. Whoever Allah guides, there is none to misguide him; and whomever He leads astray, none can guide him. We bear witness that there is no god worthy of worship except Allah, alone, and we bear witness that Muhammad is His servant and Messenger. We pray to Allah the Almighty to bestow His peace and blessings upon Prophet Muhammad, upon his good and pure family, as well as upon all the noble companions and those who follow them in righteousness until the Day of Judgement.

This book is a compilation of khutbahs delivered by the students in Al-Mamoor, which delve into various topics for any audience. These khutbahs would not be possible without the Tawfeeq of Allah, as well as the instruction and help of Sr. Houria. May Allah accept it from her and our Khateebs: Sheikh Mustafa Abdelrehem, Ilyas Hotaki, Ahnaf Chowdhury, Ajyan Ahmed, Zeeshan Ahmed, Muhammad Abdurrahman, Muhammad Kamal Ahmad, Nuraz Rabb, Abid Mahdi, Mohammed Zaman, with more joining next edition in sha Allah.





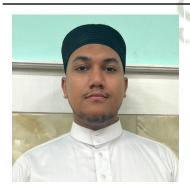




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 - •English as a Second Language USA 2005
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Sheikh Mustafa Abdelrehem

Shiekh Mustafa graduated from Jamaica Muslim Center in 2017 with ljaza in Hafs Narration. He joined Al-Mamoor school as a Hafiz and continued his Alim course from Egypt , USA , UK , UK . He served as a Quran teacher, Khateeb, weekend school teacher, judge in Quran competition, Leading Taraweeh and leading Salah regularly daily at Hillside Islamic center, Shelter Rock Islamic center, Islamic Center of Long Island, Long Island Muslim Society. He leads youth Halagahs, and he is a youth coordinator at Shelter Rock Masjid.



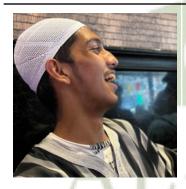
llyas Hotaki

llyas is a 10th grader in Al-Mamoor School. He is head of Student Council as well as treasurer of the Writer's Honor Society. Since 9th grade, he delivered many great khutbahs at Al-Mamoor School, as well as Al-Falah Dawah Center, with the help of Sr. Houria.



Ahnaf Chowdhury

Ahnaf is in 10th grade in Al-Mamoor School. He is part of the Writer's Honor Society. He is gifted in writing and delivering khutbahs, and he started delivering khutbahs in 9th grade with Sr. Houria's instruction.



Ajyan Ahmed

Ajyan joined Al-Mamoor in 10th grade after completing his Hifz at Jamaica Muslim Center. Since joining Al-Mamoor School, Ajyan delivered many khutbahs under the instruction of Sr. Houria.



Zeeshan Ahmed

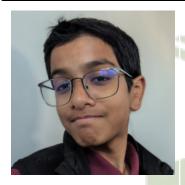
Zeeshan is currently in 10th grade in Al-Mamoor School. He completed his Hifz under Shaykh Salah. He began giving khutbahs at Al-Mamoor in 9th grade with the instruction of Sr. Houria, and sometimes delivers khutbahs at Al-Falah Dawah Center. He is currently studying under Sr. Houria for an Ijazah. He is a founder of

fityah.institute



Muhammad Kamal Ahmad

Muhammad Kamal Ahmad will be graduating from 12th grade this year. He is very talented in delivering khutbahs and he delivers khutbahs very frequently in many places, including Al-Mamoor School, under Sr. Houria's instruction. He also does Dawah and gives youth talks.



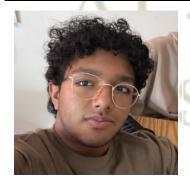
Muhammad Abdurrahman

Muhammad Abdurrahman is a 9th grader at Al-Mamoor School. This year, he started delivering khutbahs with the help of Sr. Houria, and he delivered 2 khutbahs this year. He is active in the community both in and out of Al-Mamoor. He participated in MIST for the first time this year.



Nuraz Rabb

Nuraz is in 9th grade in Al-Mamoor School. He started giving khutbahs this year and delivered 2 khutbahs under Sr. Houria's instruction. He also leads salah and gives the adhan in school.



Abid Mahdi

Abid is in 8th grade in Al-Mamoor School. He often leads salah and gives the adhan in school. This year, he was able to deliver his first khutbah with the help of Sr. Houria. He is also a founder of mvdhikr.store



Mohammed Zaman

Mohammed Zaman is in 11th grade in Al-Mamoor School. He has been giving khutbahs in Al-Mamoor School since 10th grade with Sr. Houria's instruction. He is also a part of the Writer's Honors Society.

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AL-MAMOOR SCHOOL

Names of Allah Abid Mahdi

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

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أما ىعد

Brothers and Sisters, let's take a moment to thank Allah for allowing us to witness another Jumma'. For this reason alone, we should say Alhamdulillah.

I want to say Alhamdullilah for Allah allowing me to give my first Khutbah here and Alhamdullilah for Sr. Houria for helping me make this happen.

As you hear my khutbah, I want you to reflect on what will be stated, inshallah, to use and benefit from it. Firstly, I want to talk about Allah... our lord, our creator—the one we worship. Most importantly, I want you all to think about Asma-Ul-Husna... the names of Allah and his attributes. Now Allah has 99 names and attributes. So why did I just bring them up? Because this is an aspect that we often forget. But these names hold deep meanings, yet we don't realize it. To clarify my point and to give an example, his holy names are mentioned in the second ayah of the first Surah— Surah Al-Fatiha. Think about the significance of this detail. Indeed, the holy names of Allah must be important if this is the one Surah we cannot pray without.

In the last Ayahs of Surah Al-Isra, Surah 17, Allah even tells us to call him by these names, for Allah has the best names. Let's take a moment to reflect on these names; the name that comes straight into your mind is Ar-Rahman- the most merciful. Indeed, Allah is the most merciful. His Rahma extends beyond our understanding. And I want to highlight this very aspect of Allah, his mercy:

Think about every wrong deed you have done; if you lied (Pause), stole(Pause), cheated(Pause), cursed(Pause), watched something you shouldn't have, or listened to something you shouldn't have, as long as you are sincere for your transgressions against Allah SWT, he forgives you. (Pause)

Indeed Allah is Ar-Rahman, Indeed Allah is Ash-Shakoor, and indeed Allah is Al-Wahhab. And that is something I will get to later in this Khutbah inshallah...

Now that we understand the significance of Asma-Ul-Husna, I want to highlight the topic of repentance and kindness momentarily. In Surah Ali-Imran, the third surah of the Quran, in ayahs 133 to 135, Allah says:

And hasten to forgiveness from your Lord and a garden [i.e., Paradise] as wide as the heavens and earth, prepared for the righteous.

Who spend [in the cause of Allāh] during ease and hardship and who restrain anger and who pardon the people - and Allāh loves the doers of good;

And those who, when they commit an immorality or wrong themselves [by transgression], remember Allāh and seek forgiveness for their sins - and who can forgive sins except Allāh? - and [who] do not persist in what they have done while they know.

In these ayahs, Allah tells us two things. One: Allah promises a garden for those who ask for forgiveness and dwell in righteousness. Second, he commands us to seek forgiveness and remember Allah.

Allah subhanawataalah said: "Whoever comes with a good deed will have the reward of ten like it and even more. Whoever comes with an evil deed will be recompensed for one evil deed like it or he will be forgiven. Whoever draws close to Me by the length of a hand, I will draw close to him by the length of an arm. Whoever draws close to Me by the length of an arm, I will draw close to him by the length of a fathom. Whoever comes to Me walking, I will come to him running. Whoever meets Me with enough sins to fill the earth, not associating any partners with Me, I will meet him with as much forgiveness." Even if you sin 2 million times, as long as they are minor, Allah forgives you as these sins belong to you and do not transgress another. And Allah will forgive the sins that affect others when they forgive you. Just how fair and just is he? Indeed, he is Al-Adl—The Utterly Just.

Aqoolu qawli haa dhaa wa'asstagh fi rullaha lee wa lakum

Alhamdulillah was Salatu Wassalamu 'ala Rasulullah

Going back to the topic of remembrance...

Think... Why do we pray 5 times a day? (PAUSE) Obviously, to build a connection to Allah, but think about the timing of our prayer times. We pray Fajr in the morning, zhur at midday,

Asr later in the day, Maghrib at sunset, and finally, Isha at night.... Notice how we pray at different times of the day? Prayer is the way we physically show our remembrance to Allah. You cannot pray without Allah in your mind. Think about the wisdom in prayer... it makes perfect sense, doesn't it? (PAUSE) So that we remember Allah at all times of day.

After all of this going on and on about remembering Allah and his kindness, the virtue of him and his names... sometimes we're stuck with not realizing this... stuck in the negativity in this world. But Allah is kind, and he shows it, not only through his mercy but also by the blessings he gives us.

You are blessed; most of us here were raised as Muslims. Allah had also instilled faith into our parents... just how blessed are we? You are lucky to be here in this school; this is a blessing. Allah could have chosen anyone to learn in an Islamic environment, but he chose you. He chose us. How fortunate are you to be in a school of some kind in the first place? How blessed are you to have your parents who are mindful of deen? Allah has blessed us and mercy upon us. Indeed, everything has a reason for happening; everything happens by his decree. Indeed, Allah is the very best of planners.

And to conclude my khutbah, I'd like to make dua.

Ya Rahman, bestow mercy on our Muslim brothers and sisters in Palestine, Syria, shisham, Burma, Sudan and in China, and wherever else we face persecution and calamity. Ya Allah, we ask you to allow us to call you by your sacred names. Ya Allah, forgive us for our wrongdoings and let others forgive us. Ya Allah, we ask you to instill goodness into our hearts and let us become better Muslims and believers. Our lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower. Ameen

SCHOOL

2 Racism Ahnaf Chowdhury

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

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أما بعد

My dear respected brothers and sisters in Islam, today I'd like to discuss a topic that is quite deeply related to the core of our religion itself. Of course, that would be racism. Although it's not something we usually talk about, racism is one of the reasons we face the trial of the dunya itself. You might be asking yourself "how can that be so?", so to answer that question, we need to look back to when iblees still stood among the angels. He was a pious linn, favored by Allah SWT, however can we recall why he fell out of favor? Why he became shaytaan? Of course, it was because he refused to bow down to Adam AS, even when commanded to by Allah SWT. And the reason he refused to bow down was because of the superiority he felt towards Adam AS, he thought quite simply that he was better. Allah SWT tells us in surah al a'raf, Ayahs 11-14 Wa laqad khalaqnaakum summa sawwarnaakum summa qulnaa lilmalaaa'ikatis judoo li Aadama fa-sajadooo illaaa lbleesa lam yakum minas saajideen Surely We created you, I then shaped you, then said to the angels, "Prostrate before Adam," so they all did-but not lblîs,2 who refused to prostrate with the others. Qaala maa mana'aka allaa tasjuda iz amartuka gaala ana khairum minhu khalagtanee min naarinw wa khalaqtahoo min teen Allah asked, "What prevented you from prostrating when I commanded you?" He replied, "I am better than he is: You created me from fire and him from clay." Qaala fahbit minhaa famaa yakoonu laka an tatakabbara feehaa fakhruj innaka minas saaghireen Allah said, "Then get down from Paradise! It is not for you to be arrogant here. So get out! You are truly one of the disgraced." Qaala anzirneee ilaa Yawmi yub'asoon He appealed, "Then delay my end until the Day of their resurrection." Because of his inherent racism, lblees was banished from paradise, and as a result misled Adam AS and his wife Hawaa, which is why we reside in the dunya as opposed to the akhirah. And now I'm sure we can all begin to see the true colors of a sin like racism, as it is what, in the grand scheme of things, led us to fall from paradise. Now knowing this, how bad is it that even some of us among the Ummah, act in this foul and derogatory manner? If we're meant to take the prophet SAW as our model, do we truly think this is the way to do it? Surely not. In one hadith, Abu Nadrah reported: The Messenger of Allah, peace and blessings be upon him, said, "O people, your Lord is one and your father Adam is one. There is no favor of an Arab over a foreigner, nor a foreigner over an Arab, and neither white skin over black skin, nor black skin over white skin, except by righteousness. Have I not delivered the message?" They said, "The Messenger of Allah has delivered the message." Here the prophet SAW tells us more clearly, there is no favor amongst us by our race nor by the color of our skin. The messenger of Allah is telling us this, and yet, SOMEHOW, we make the same mistakes. In another hadith, Abdullah RA reported that the prophet SAW said: "Whoever has a mustard seed's weight of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a mustard seed's weight of faith in his heart, shall not be admitted into the Fire." Even if in our hearts we feel the slightest bit of superiority, if we feel the slightest bit of arrogance, then we will not be permitted into Jannah. This is not something to be joked with by any means. Now my brothers and sisters, I won't delve deep into this, however, are we all aware of how horrendous, how awful the punishment of the fire is? I'm sure we've at least heard of it to some extent from our parents or teachers, however I don't think we can do justice to just how horrific it is. I do apologize in advance for bringing up something so gruesome, however L do think it's something that needed to be discussed at some point or another, for our own good. Allah SWT tells us in the 56th Ayah of Surah Nisa' Innal lazeena kafaroo bi Aayaatinaa sawfa nusleehim Naaran kullamaa nadijat julooduhum baddalnaahum juloodan ghairahaa liyazooqul 'azaab; innallaaha kaana 'Azeezan Hakeemaa Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise. Now, let's just stop for a moment and absorb what we've just heard. After we go through so much pain, after we experience the heat of jahannam the fire whose heat is seventy times that of earth and we can no longer feel our skin, it will be reconstructed and we will feel the same pain, all over again. A cycle repeating for all of eternity, without a second of peace. May Allah SWT protect us from such a punishment, however if it befalls us can we truly say we were not at fault? That we couldn't have done anything better? Now Inshallah, I'll give you guys some time to reflect on this question and end off the first half.

Aqoolu qawli haza wa astaghfirullahu li walakum

Alhamdullilah, was salaatu wa salaam wa ala rasulullah

Now my dear respected brothers and sisters in Islam, now that we've established that there is no superiority by race and at least briefly discussed the penalties of the sin of racism, one question remains; How can we make up for what we've done? The answer to this question is something quite simple and something I'm sure we've all discussed before; Of course, it'd be seeking forgiveness from Allah SWT. Repentance in Islam is truly a beautiful concept. No matter what sins we've committed in the past, through repentance we can turn back to Allah SWT and seek his mercy. And now If you can recall the hadith I mentioned a short while ago regarding faith and arrogance, you'll notice that the prophet SAW mentions the punishment for having arrogance first, and then mentions that we won't be thrown into jahannam if we have faith. Although the sequencing may seem like it has no deeper meaning behind it, it's actually done to give us hope in the mercy of Allah SWT. It's as if he's telling us 'hey, you can do something, you can make a change' it prevents us from falling into despair. And.. I'd like to mention a hadith that struck me as quite beautiful Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "When Allah completed the creation, He wrote in His book with Him upon the Throne: Verily, My mercy prevails over My wrath." Although it sounds quite simple, it's something that no matter where we look is fundamentally true. Infact, I'd like to mention a rather famous story from a hadith that I think reflects this idea quite well. There was a man among the people of Israel, and he'd killed 99 people. Eventually this man would feel remorseful over what he'd done because of course he'd killed 99 people, not a small deal. So he came to a monk and told him 'hey, l killed 99 people, is there a chance my repentance will be accepted?' And the monk must be thinking "99?! This guy has to be crazy" and of course he told him no So he killed the monk as well.. He was then directed to a scholar and asked him again 'hey, I killed 99 people, is there a chance my repentance will be accepted?' And this time the scholar said "Yeah of course. What stands between you and your repentance ""Go to such and such land because there are people devoted to prayer and worship there so pray and worship with them. Don't go back to wherever land you're from because it was bad for you" So the man began his journey and after getting a little above halfway there, death overcame him. After he died there was a dispute between the angels of mercy and punishment over what to do with him. The angel of mercy said that he was sincere in his seeking repentance to Allah and was remorseful. The angel of punishment said he did nothing good at all. So then a third angel came to decide between them and said "hey, measure the distance between the two lands and see where he was closer to" After measuring it, they found he was closer to the land of piety, and so the angels of mercy took possession of his soul. Now subhanallah, this man was what some of us would call a monster. He killed 100 people, 100 and yet despite that after seeking forgiveness from Allah SWT, he was forgiven. If even a serial killer can receive forgiveness from Allah SWT, what's stopping us from receiving the same? You guys probably know this, but Ramadan is divided into 3 10 day periods, the days of mercy, the days of forgiveness, and the days of emancipation. Right now, we're in the days of forgiveness as it's the 16th day of Ramadan. What better time is there to seek forgiveness from Allah SWT? The mercy of Allah SWT is limitless and its available to anyone who turns to him seeking forgiveness. As long as we make the resolve to never repeat our mistakes and sincerely from our hearts seek forgiveness we will be forgiven. And Inshallah with that I'd like to end off this khutbah. I ask Allah to make us among the righteous and grant us his forgiveness

AL-MAMOOR SCHOOL

Managing Grief Ahnaf Chowdhury

3

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُسْلِمُونَ

يَّآَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

ُ يَتَأَتُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلَٰوَلُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّار</mark>

أما ىعد

My dear respected brothers and sisters in Islam, Insha'allah, today I would like to discuss a topic that I believe many of us may be able to relate to going into this school year, especially as students - the feelings of stress and difficulty that we all encounter in our lives. Of course as humans these times are inevitable and a universal experience, even if played out on different scales. However, as believers alhamdulillah we are blessed to be able to take advice and inspiration from the life of our beloved prophet SAW, the role model for all of mankind. So Inshallah I want to touch on the year of sorrow which was the hardest year for the prophet SAW, and draw inspiration from his example during these hard times. So of course before we're able to take any form of advice from the year of sorrow, we need to give some background as to what this period of time was in the prophet SAW's life. To begin, the year of sorrow was the 10th year after the prophethood of Muhammad SAW and it was the year in which he lost two of his strongest pillars of support; his wife Khadija RA and his uncle, Abu Talib. And I'm sure just by this brief description we can already imagine how difficult of a time this was for our prophet. Khadija RA was the first wife of the Prophet SAW, his greatest companion, and most importantly the first woman to convert to Islam, to declare God one, and to declare MUHAMMAD SAW as his servant and messenger. Already, we can see just how high the status of this woman was, being practically the first believer. However, this loyalty goes even further. Khadija RA was by no means a normal woman, even when she had first met the Prophet SAW. She was already an established business-woman,

being extremely successful in her field. Despite this, she chose to not only marry but reside with the Prophet SAW, who was much less wealthy than she. Even when she was being persecuted along with the other sahaba RA and our prophet SAW, she never thought once to leave his side. Now after knowing so much regarding the character of this woman, can we imagine just how devastating it was for the Prophet SAW to lose her? Naturally like any other person his pain was immense! Our beloved prophet SAW is a man just as we are and had feelings the same as we did. Although there is not any accounts from the Sahaba RA of his reaction after her death, we can see the extent of how much he loved her from a hadith recorded by al-Bukhari: A'isha RA narrated "I did not feel jealous of any of the wives of the (as much as I did of Khadija though I did not see her, but the Prophet (صلى الله عليه وسلم) (used to mention her very often, and when ever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, "(You treat Khadija in such a way) as if there is no woman on earth except Khadija," he would say, "Khadija was such-and-such, and from her I had children." Now alhamdulillah just from this we can see the love of the prophet SAW for Khadija RA, even after she had passed away he sent food to her friends even though he had no obligation to. His love for her even made a woman such as A'isha RA feel jealous! In another Hadith recorded by Muslim, 'A'isha RA reported that Allah's Apostle (صلى الله عليه وسلم) did not marry any other woman till her (Khadija's) death. Again this shows us the extent to which the prophet SAW cared for Khadija RA as before her death he dared not to marry another woman. We might think of this as normal however this was something the prophet SAW did only for Khadija RA as after her death he married multiple women. Had Khadija RA not died it is likely he would have never taken another bride. I'm certain just by this we can see how much Muhammad SAW suffered during this year just because of the death of his beloved wife. However, as we mentioned before, Khadija RA was not the only loved one the prophet SAW lost during this year. In addition to his wife he lost his uncle, Abu Talib. In many ways the loss of Abu Talib may have been more painful for our prophet than the loss of his wife, although it is debatable. This is because Abu Talib was the caretaker of the Prophet SAW after the deaths of his father, Abdullah, and his mother, Aminah. From the young age of six, Abu Talib was the closest family that the prophet SAW had. Even when THE ENTIRETY of the Quraysh stood against the prophet SAW, called him a liar, a poet, Abu Talib stood by his side and supported him. However, despite helping the prophet SAW so much, Abu Talib never came into the fold of Islam himself. In a hadith collected by Al

Bukhari, Sa'id ibn Musayyib narrates from his father When Abu Talib was on his death bed, Allah's Messenger (صلى الله عليه وسلم) (came to him and found with him, Abu Jahl and 'Abdullah bin Abi Umaiya bin Al-Mughira. Allah's Messenger (صلى الله عليه وسلم) (said, "O uncle! Say: None has the right to be worshipped except Allah, a sentence with which I will defend you before Allah." On that Abu Jahl and 'Abdullah bin Abi Umaiya said to Abu Talib, "Will you now leave the religion of 'Abdul Muttalib?" Allah's Messenger (صلى الله عليه وسلم (kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abu Talib said as the last thing he said to them, "I am on the religion of 'Abdul Muttalib," and refused to say: None has the right to be worshipped except Allah. On that Allah's Messenger (صلى الله عليه وسلم) (said, "By Allah, I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed:-- Maa kaana lin nabiyyi wallazeena aamanooo 'any yastaghfiroo lil mushrikeena wa law kaanoo ulee qurbaa min ba'di maa tabiyana lahum annahum Ashaabul jaheem 'lt is not fitting for the Prophet (صلى الله عليه وسلم) (and those who believe that they should invoke (Allah) for forgiveness for pagans.' (9.113) And then Allah revealed especially about Abu Talib:-- Innaka laa tahdee man ahbabta wa laakinn Allaha yahdee mai yashaaa'; wa huwa a'lamu bil muhtadeen 'Verily! You (O, Muhammad) guide not whom you like, but Allah guides whom He will! (28.56) Now subhanallah, look at the LOVE of the prophet SAW for his uncle. He begged and begged him to say the shahada on his deathbed simply so he could protect him! Even after he rejected his message like the rest of the Quraysh he had told him that UNTIL ALLAH SWT STOPPED HIM he would continue to beg forgiveness for him, and only then did Allah SWT reveal these verses to him.

Now Insha'allah I'd like to expand on these topics in the second half due to a lack of time, Aqoolu qawli haa dhaa wa'asstagh fi rullaha lee wa lakum

Alhamdulillah was Salatu Wassalamu 'ala Rasulullah

Even After the death of Abu Talib there was more hardship in store for our prophet. Together with Zaid ibn Harith, the messenger of Allah SAW ventured to Ta'if, hoping to guide the people there and invite them to Islam. Instead of a warm welcome by the leaders as they had expected, they were instead stoned, leaving their feet bloodied and forcing them to journey back to Makkah. On the journey back, Jibra'eel AS came to him at a place before Makkah called Qarn al Manazil and said to him: "Allah has heard what your people say to you and how they reject you. He has ordered the angels of the mountains to obey whatever you tell them to do." The angel of the mountains greeted him and said: "Send me to do what

you wish. If you wish, I will crush them between the two mountains of Makkah." The Prophet (peace be upon him) said: "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him." Despite all of the torment and pain he endured as a result of the people of Taif our Nabi SAW had mercy on them even though he had the ability to squander them like bugs. And now, has anyone noticed 'a pattern' in the Prophet SAW's actions following these tragedies? Of course, throughout this entire period, the Prophet SAW doubted Allah SWT not a SINGLE time. Throughout all of this hardship that he faced, all of the difficulty, all of the loss, not once did he think to ask Allah SWT "Why did you do such and such to me" "what did I do to deserve such and such" Not a single time. This is something that really ties into Abdurrahmans topic from a few weeks ago regarding Sabr or patience, through this entire period of hardship our beloved prophet SAW was patient with his lord, and for this patience, he received a hefty reward in the form of Isra' wal mi'raj, the miraculous night journey, where the prophet SAW was taken from Makkah to Jerusalem, and then Jerusalem to Jannah. Allah SWT says in the Surah Isra, "Subhaanal lazeee asraa bi'abdihee lailam m<mark>inal Mas</mark>jidil Haraami ilal Masjidil Aqsal-lazee baaraknaa haw lahoo linuriyahoo min aayaatinaa;innahoo Huwas Samee'ul-Baseer" Glory be to the One Who took His servant by night from the Sacred Mosque to the Farthest Mosque whose surroundings We have blessed, so that We may show him some of Our signs.1 Indeed, He2 alone is the All-Hearing, All-Seeing. Subhanallah! LOOK AT THE PLAN OF ALLAH SWT. Our dear prophet SAW faced so much hardship during this time, yet Allah SWT rewarded him with something even BETTER than what he had lost. He had bestowed on him the honor of coming all the way up to heaven and meeting with the other prophets and messengers and most importantly to speak DIRECTLY with Allah SWT, where our five daily prayers would be established. And honestly, anything that I can say will not bring justice to this night and it deserves a khutbah of its own, so rather I would like everyone to take away two thing, and that is to always have patience with Allah SWT as our beloved prophet SAW did during these times of extreme difficulty, as Allah SWT says in the Qur'an Yaaa ayyuhal laazeena aamanus ta'eenoo bissabri was Salaah; innal laaha ma'as-saabireen O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient. "Fa innama al usri yusra" Indeed, with hardship comes ease And I would also like everyone to use these lessons from the Prophet SAW's life to seek Allah SWT's help during times of hardship and difficulty. This is something that is even applicable to our brothers and sisters in struggling nations like Falestine. During these times of hardship they must have patience and faith in Allah SWT as he is the best of planners, and likewise we must be their voice and stand up for them as fellow muslims and make Du'a to Allah SWT for them. With that we beg Allah SWT to grant us patience, to make us among the righteous, and grant us the ability to take the example of his messenger saw.



4 Hardships Ajyan Ahmed

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّآيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

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يَّ اَلَّذِينَ ءَامَنُواْ اَتَّقُواْ اللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّار</mark>

أما بعد

Dear brothers and sisters,

Before I was able to stand in front of you, I pondered over what I would want to address for both myself and all of you. I thought of all the good words of faith and affirmation but the main thing is the Ouran.

Alhamdulillah Allah has given me the ability to hold something very precious to me, but it was never easy. In fact, I believe that it is way more difficult right now than before. The Quran is something so valuable and pure that our minds can never comprehend! I had so many days of no self esteem, or giving up. But Allah reminded me constantly and I remembered the beautiful words, Surah Al-Baqarah (2:286):"Allah does not burden a soul beyond that it can bear.. It will [earned benefit] have [the consequence of] what [good] it has gained, and it will [have to] bear [the consequence of] what [evil] it has earned." So why should we fear the struggle we go through, when Allah knows what we can do the most and would not make us go beyond that? Surely Allah is the Most knowledgeable and all seeing.

And this applies to all of your individual struggles as well. Allah tests you with what he knows you have the ability to do, which should motivate us to not lose hope. Allah tells us in Surah Yusuf "despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people." As believers, we have this advantage over the disbelievers, that no matter what happens, we can always have relief knowing that Allah is the most wise and most powerful.

But that leads us to the question of why does Allah test the believers. Once we understand the wisdom behind this, we will have true contentment with whatever befalls us. In the beginning of Surah Ankabut, Allah asks us "Do the people think that they will be left to say, "We believe" and they will not be tried?" My brothers and sisters, simply saying that we believe is not sufficient to enter Jannah for eternity. Allah must test our faith, and the way he does so is through hardship. This is because Allah wants us to call upon him and use the 2 keys that he gives us in surah baqarah: sabr and salah. Hardships show if a person will follow this command of Allah or if they won't.

When we look into the lives of the prophets, they were tested very severely, even though they were the best of people. So in reality, Allah tests us if he loves us. Look at those that are caught up in the dunya, look at celebrities who Allah granted a lot of wealth. They seem to be enjoying themselves, but Allah warns us in surah ali imran, "And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them it is a humiliating punishment."

Brothers and sisters, success is often born from struggles. Surah Ash-Sharh (94:5-6) illuminates this truth: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." Our challenges pave the way for growth and eventual success, they are stepping stones toward a brighter future.

The reality with all our hardships is that they can turn out to be beneficial for us, and become ease for us. This is a promise from Allah, and Allah never breaks his promises. We can turn قرب, a trial, into قرب, a gift. We can turn حرب, a calamity, into قرب, closeness to Allah. Just as it takes a letter swap to change the meaning of these words, all it takes to turn our hardships into ease is patience and reliance on Allah.

When we once again take a look at the stories of the prophets, we find that Yusuf was in the bottom of a well. But that led to him eventually having a high position in Egypt. His محنة, trial, turned into منحة, a gift. Similarly, with his father Yaqub, when the news of 2 of his sons being separated from him reached him, he said "I only complain of my suffering and my grief to Allah." He turned to Allah, rather than the people, which is what Allah wants us to do in the face of hardship, he says to us "So flee to Allah." This is how a عرب , a calamity, can turn into مقرب, closeness to Allah.

Brothers and sisters, as we face life's trials, let patience be our armor, hope be our anchor, and the Quran be the path to success. May Allah grant us the strength to endure, the optimism to hope, and the perseverance to triumph. Ameen



Social Anxiety Ajyan Ahmed

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّآيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَّآَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَّاَئَيُهَا ٱلَّذِينَ ءَامَنُواْ اَتَّقُواْ اللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ</mark>

أما بعد

Dear brothers and sisters,

As we encounter the blessed month of Shawwal, we find ourselves in a unique opportunity to take the souvenirs, meaning the valuable habits and acts of ibadah that we implemented in the month of Ramadan, and continue the momentum of spiritual growth and devotion that we experienced. Shawwal is a month of renewal and reflection, offering us a chance to carry forward the lessons and blessings of Ramadan into the rest of the year.

One of the key aspects of Shawwal is the opportunity for voluntary fasting, particularly the six days of fasting that follow the month of Ramadan. The Prophet Muhammad (peace be upon him) said: "Whoever fasts Ramadan and follows it with six days of Shawwal, it will be as if he fasted for the whole year." (Sahih Muslim) These six days of fasting offer us a chance to earn immense reward from Allah and to continue the spiritual habits that we cultivated during Ramadan.

Brothers and sisters, we know that Shaytan was caged during Ramadan, making it much easier for us to do good deeds, but to become strong muslims, we need to act upon this good even outside of Ramadan, even if it is not as much as before.

We know the month of Ramadan is over, but the Quran is still there for us. We know that Ramadan is over, but Allah is still waiting to accept your duas.

My brother and sisters, if we want to know whether our Ramadan was truly accepted, we should continue the actions that we have started.

"Worship your lord till death comes to you"

My brothers and sisters, be a servant who worships Allah, not Ramadan. Ramadan may be over, but Allah is still here for you.

Brothers and sisters, the sahabah for 6 months asked Allah and begged to accept their Ramadan from them, and for another 6 months they begged Allah to reach and witness another Ramadan. Let us beg Allah to accept Ramadan from us and witness another Ramadan. Amin.

However, as we strive to make the most of the month of Shawwal, we must also acknowledge the psychological obstacles that Muslims can face all the time, including social anxiety. Social anxiety is a common psychological challenge that can affect our ability to interact with others, participate in social activities, and feel comfortable in social settings.

Dealing with social anxiety requires patience, self-awareness, and proactive coping strategies and helping others voluntarily. There are some tips I would like to remind myself and all of you for managing social anxiety:

Ask help from Allah: Turn to Allah in times of distress and anxiety, seeking His guidance, support, and comfort., through salah.

Allah advised the Prophet (عليه الله) in the 15th Surah, al Hijr that when your chest is tight, glorify allah and do sujood.

Also , in Surah Ash-sharh, the 94th chapter of the Qur'an, Allah tells us after you finish all your duties, give the right to Allah

So once you have fulfilled 'your duty', strive 'in devotion',

turning to your Lord 'alone' with hope.

Remember that Allah is always there for you, ready to listen to your prayers and ease your burdens.

Practice mindfulness: Pay attention to your thoughts, feelings, and physical sensations in social situations. Practice deep breathing, relaxation techniques, and be positive in yourself to calm your mind and body.

Challenge negative thoughts: Identify and challenge any negative thoughts or beliefs that contribute to your social anxiety. The moment you have negative thoughts, Replace them with more realistic and positive thoughts that promote self-confidence and self-esteem.

Gradual exposure: Gradually expose yourself to social situations that trigger your anxiety, starting with small, manageable steps. Over time, gradually increase the level of exposure as you build confidence and resilience.

Seek good friends that accept your way of life and love you for it. These friends will feel encouraged by your devotion to Islam and so will you to spread it.

Brothers and Sisters, The void left in our hearts by the departure of Ramadan serves as a reminder of the blessings we received and the progress we made as one. But this isn't the end. It's just the beginning. Real progress is seen after success.

May Allah grant us strength, guidance, and peace of mind in facing life's challenges, and may He accept our worship and good deeds in the month of Shawwal and beyond.

May Allah forgive and accept our parents, teachers, all the muslims brothers and sisters who are alive or passed away, facing the adversity of this dunya. Ameen

AL-MAMOOR SCHOOL

6 Salah Ajyan Ahmed

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَاللهُ مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَاللهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَآيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ ثَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَآئَيُهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَّ اَلَّذِينَ ءَامَنُواْ اَتَّقُواْ اللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّار</mark>

أما بعد

All praise and thanks and glory is due to allah subhanahu wa ta'ala the almighty alone we praise allah subhanahu wa ta'ala, we thank him and we glorify him no matter the situation that we're in or the circumstance and we try our best to remind ourselves constantly of the mercy of Allah whether we can perceive it or not. we remind ourselves of the ayah where allah tells us وَرَحْمَتِى وَسِعَتْ كُلَّ شَيْء my mercy has encompassed everything we remind ourselves of the blessings of allah the ones that we can perceive and remember and the that if you're to try and وَإِن تَعُدُّواْ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَا ,ones that we often forget as allah tells us count the blessings of Allah you will never be able to enumerate all of them. Alhamdulillah we're living in blessings and greatness from allah subhanahu wa ta'ala we ask that he make us amongst those that are constantly thankful to him, constantly grateful to him. Alhamdulillah allah has allowed us to be gathered here on this virtuous gathering of al-jumuah he has allowed us to witness another day of al-jumuah and just before beginning the khutbah we'd like to remind ourselves of some of the virtues of this day as rasulullah (saw) has been narrated on many occasions to tell and remind the companions of the virtue of this day and it's important that we remind ourselves so we do not treat this day as any ordinary day as rasulullah it was narrated on him that he said that jumuah to the next jummah is kaffara. it's forgiveness for whatever is between them. rasulullah speaks about this gathering itself the gathering that we're in where he says it's a gathering where angels they descend in the doors of the masajid and as the people they walk in for the khutbah and they start praying their salah the angels are writing down the name of each person that walks in and the earlier the person the greater his reward is, but every single person's name is written down and when the khutbah begins, the angels, they roll up the scrolls that they wrote down the names of the people in but they don't ascend back to the heavens.. rather they join in the gathering as well and any gathering where angels are present is a gathering of mercy forgiveness and blessings so we ask allah subhanahu wa taala that he make our gathering such a gathering of mercy forgiveness and blessings. After one of the battles in the lifetime of our prophet (saw) the battle of Dhat al-Riqa where the companions were coming back after this expedition and of course the journey is quite long in most cases so you can't get to where you're from in one day, you need to camp and stay over a place at night, so rasulullah (saw) and his companions decided to set in a valley and spend the night there, now of course this is an open ground, you need someone to watch over the area at nighttime. so rasulullah (saw) called out to the companions and asked "who will volunteer to stay up the night to watch over us while everyone else gets to rest?" and perhaps we've heard this story where two of the companions Ammar ibn Yasir and Abbad ibn Bishr, they both volunteered and they said "we will spend the night watching over the camp" When they both volunteered, they talked amongst themselves like who's going to go first who's going to sleep the first part of the night and who's going to stay awake the first part of the night and they would alternate like this. So as Abbad ibn Bishr (ra) is watching over this camp he sees that the night is relatively calm he doesn't see any enemies in sight everything seems normal and peaceful so he decided to take advantage of this opportunity by doing what he loved doing, which was praying salah, so he immediately began doing this and he started praying and as he's praying it is narrated that an enemy soldier or an enemy scout came to check up on the condition of the muslim so he can bring back some information and as he's coming towards the camp what does he see in front of him? he sees the silhouette the figure of a man praying going up and down while everyone else is lying down so he thought to himself 'i've come down to gather some information but now i can also inflict some harm upon them there's an unarmed man he doesn't see me he's praying i can strike him down' so what this enemy soldier did was just that.. he took out his arrow he aimed from afar and he struck Abbad ibn Bishr (ra) while he was praying, but the narration mentioned that, that did not stop him from the salah at all! Rather he continued praying even with the arrows stuck inside him and we know how powerful these arrows are when deep inside his body but yet he's praying as if nothing happened. So the man was shocked

and he shot him again, no reaction, the man continues to keep praying, so he shot him for the third time and finally the third time it is narrated that he became weak from the pain of the arrow so when he's about to collapse he wakes up Ammar ibn Yasir and he says, "look i've been struck i've been hit. wake up somebody's attacking us" so immediately Ammar ibn Yasir got up, raised the alarm and that enemy soldier fled. Now he turned to Abbad and he asked him why didn't you just wake me up the first time? so Abbad replied, "i realized that there wasn't an imminent attack it was just one person and i was so in love with my salah i was so concentrated in this salah that even if these arrows kept hitting me nothing could have stopped me from this, rather i would have preferred to keep praying in the state and die then cut off my salah!! subhanallah so what do we get from this narration? We learn about Abbad ibn Yasir and the companions at large and how was their devotion, their love for the salah, how concentrated they were in the salah that despite arrows striking him he did not even flinch he did not even break he didn't even want to break his salah despite being under attack. We know that rasulullah (saw) told us that the first thing a person will be asked about on the day of giyamah, forget everything else, the first thing a person is asked about to allah is his salah. Rasulullah (saw) said that if the salah is good, then everything else will fall in line but if there's errors if there's problems with that then everything else will collapse there will be problems with everything else. so this is the most important thing. And not only is it important for us in front of Allah subhanahu wa'ta'ala, but he tells us that this salah... the concentration in the salah is what puts ease in our hearts from all the problems that we are facing. As allah reminds us in suratul baqarah. وَٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ when you're going through hardship when you're going through وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَاشِعِينَ difficulty whatever the situation may be, do what? Seek help in Allah (swt), by being patient and in the salah. This can be attained at a level of connection with Allah, which many are unable to find peace in their salah for. Which is also why many of us feel as though salah is a burden for us. Let us all try to be more devoted in our salah and find peace throughout the salah, not thinking of it as a distraction, rather a protection.

We understand now that - we get up to pray, not because Allah needs us but because we need Allah, we need that prayer. If we don't pray, or if we don't do any act of worship, it will not decrease in Allah's Might and Majesty one bit, nothing. He will still own and have control over everything. We must understand this. One thing many of us doubt is the power

of Salah. We tend to believe that these so-called just protests or sympathetic events held for the freedom of Palestine will actually go far. Although this can have some impact, and may be good, in the end, the main thing one can do to really help is pray salah and make dua, and it is really important for us to understand this. What's the point in protesting for Islam if you don't follow Allah's command? May Allah help us understand this and save the ummah from corruption and may Allah allow us to pray for all suffering countries from the wrongdoers, and keep our brothers and sisters towards righteousness. Ameen.



7 Khushoo Ilyas Hotaki

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَآيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَآئِيُهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَاءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَّآئِّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاث</mark>هَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّار

أما بعد

We all know that prophet Musa (as) is known as qalimu Allah, the person who held full on direct conversations with Allah (swt), when Allah (swt)n said Aqbil wala takhaf— Come and dont be worried. وَالْمُ اللّٰهُ لَا اللهُ اللهُ اللهُ اللهُ لَا اللهُ اللهُ

What many people fail to realize is that although we may not hear Allah (swt) responding back to us during prayer as Musa (as) heard him respond on Jabal Al-Tur. That doesn't mean he's not listening, or he's not there, or that he's not responding. Allah (swt) is the omnipresent and the all-present. In fact, and this is confirmed by hadith, when we're praying Allah (swt) is in front of us and when we make sujood we are closest to him. So of course, during this meeting with Allah (swt), it comes as a given that we would need to practice proper etiquette, and this in Arabic is called Khushoo.

Allah (swt) says in surah baqarah verse 45, وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ "And seek assistance through patience and prayer; and most surely it is a hard thing, except for the humble ones" or the ones who have khushoo. In this ayah Allah (swt) makes a connection to the fifth verse of the quran in surah fatihah, iyyaka naabudu wa iyyaka nastaeen— Only you we we worship and only you we ask for help, and tells us that the way we can seek this help is through patience and salah, and this this will be difficult without khushoo.

Khushoo, as with many other terms in Arabic, does not just have one meaning, rather it's a mixture of things. Khushoo can be defined as concentration, full attention, and other things along those lines or like in this ayah, humbleness. When it comes to salah there are two main types of khushoo. The first is khushoo in your heart. This refers to your concentration within your prayer. You may be thinking that it's irrelevant, but Allah (set) mentioned many times in the Quran that he knows what is in the hearts of the people and that he knows what they are truly thinking and feeling even if they say otherwise, like in surah Mulk, وَأُسِرُّوا لِهِ اللهُ عَلِيمٌ بِذَاتِ الصَّدُورِ اللهُ عَلِيمٌ بِذَاتِ الصَّدُورِ اللهُ عَلِيمٌ بِذَاتِ الصَّدُورِ اللهُ وَالْكُمْ أَوِ اجْهَرُوا بِهِ اللهُ عَلِيمٌ بِذَاتِ الصَّدُورِ اللهُ وحديدة (all) knowledge, of the secrets of (all) hearts."

However it's also said that one still does not have khushoo if their heart and limbs are not connected, The second type is khushoo in your appearance. And of course I can't tell how sincere a person's prayer is, that's between them and Allah(swt), but this is something you can observe with your own eyes and just looking at people praying in any masjid or even in this school, this is something we can all agree that many of us lack in. If you have something dirty on your clothes you should clean it, you shouldn't play with others or whisper to others, when standing in Salah you should stand still. And I put emphasis on "still" because this is one problem that I see very often where you literally look like you're jumping from one foot to the other in the middle of salah, so hopefully this is a problem we can all try to fix.

Another aspect of khushoo in Salah which I want to put great emphasis on and Br. Luai mentioned before, is to at least try to understand what you're reciting, especially things like surah fatihah where it's sunnah to pause and reflect after every ayah. All you have to do is spend a little bit of your time at home or just ask your islamic studies teachers for the meanings of the phrases used in salah and some of the short surahs you may recite with, and reflect on the meaning, and I promise you if it's with a sincere intention you'll feel yourself being so much more... invested in your salah, and of course the reward for doing this rests with Allah (swt) alone.

Aqoolo Qawli Haza, Wastafghfirullah lee walakum

Alhamdulillah wassalatu wassalam alaa RossiliAllah

Well now you may be asking what's the benefit of khushoo or the problem with not having it. What's it's grandeur? Well the answer to that question is actually very simple. In a hadith narrated by Abu Hurairah (ra) and authenticated by At-tirmidhi, Muhammad (saw) says "The prayer is the pillar of the religion, and whoever leaves it has demolished the religion".. of course this is already common knowledge for us. But then he (saw) adds.. "and whoever has no Khushoo in it has not established it". And in another hadith he adds that a person can pray for 60 years and none of it would be accepted. So the matter is very straightforward, without khushoo, your salah simply does not count.

And this importance of khushoo is shown many times in the Quran aside from what I've already shown. For example, surah Al-Mu'minoon starts off with:

The believers have indeed attained true success قَدْ اَفْلَحَ الْمُؤْمِنُونُ

those who, in their Prayers, humble themselves or have khushoo Here we can see that Allah (swt) refers to the successful person as the one who has khushoo, or in this case, the one who has humility and understands who he is praying to. He understands that he is praying to the lord of all things in existence and that he is directly in his presence. Similarly to how in our adhan were recited "come to salah" immediately followed by "come to success" showing a link once again between salah and success. Furthermore Allah (swt) continues by saying

who avoid whatever is vain and frivolous or to put it more simple, وَالَّذِيْنَ هُمْ عَنِ اللَّغُوِ مُعْرِضُونً whatever is useless

who observe Zakah وَالَّذِيْنَ هُمْ لِلزَّكُوةِ فَاعِلُوْنَ

who strictly guard their private parts وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حُفِظُوْنَ

All of these, such as paying zakah, avoiding useless deeds and abstaining from zinah are fundamental to Islam and the fact the khushoo not only comes in the same part but also before all the other aspects of what make a successful believer shows just how important and vital it is to our religion.

My brothers and sisters, as I mentioned earlier, the reason that people lack khushoo is because they may not understand the intensity of salah. It is a time of close intimacy and connection to Allah (swt) where we must try our best to give him our full attention, and to carry ourselves in a humble manner out of respect for him. In order to properly attain khushoo one must do many things, one of which, and very importantly is to understand this severity of Salah. Other things you can do that will naturally strengthen your khushoo along

with them are understanding the importance of the akhirah over this dunya, praying as on-time as possible, and the prophet Muhammad (saw) said praying ON time is amongst the best deeds possible. And in Arabic when you say ON time it means right when the time starts, not just until the next prayer. And really just gaining a better understanding of who your lord is, and who you are worshiping and for what reason. And lastly I'd like to add that khushoo does not only apply to Salah, but other acts of worship as well, and all in a similar manner.

And so with that, I beg for Allah (swt) to make us amongst the successful of his creations and to make us among the Khashieen, the Mu'mineen and the Mutaqqin. I beg Allah (swt) to make us amongst those with Islam and ibadah deep in our hearts and to make us amongst those who love Allah (swt) and earn his love back, and those who worship him out of sincerity and with passion. I beg Allah (swt) to forgive and have mercy on us, our parents, pur teachers ans all of the Muslim ummah. Ameen.

AL-MAMOOR SCHOOL

Taqwa and Ramadan

8

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هُوَمَنْ يُضْلِلْ فَلَا هُوَمَنْ يُضْلِلْ فَلَا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَّآَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

ر و رَ اللَّهِ وَاللَّهِ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّارِ

أما بعد

When asking people to define the term "taqwa", almost everyone will give you a different answer. To some it means "piety" or "awareness", to others it means "consciousness" or "fear". Although it may only take one word in the Arabic language, the terms taqwa can not be expressed or defined in a single English word, and that's because of the fact that rather, it's more of an entire concept.

The truth is the real definition of taqwa is a combination of all these things. It is to have awareness of Allah (swt), and therefore fear of his power, and to be conscious of the fact that he is always watching and is seeing everything you do. It's staying away from what is haram and indulging in what is Halal, and in a more spiritual sense, it's your key to success in both this dunyah and the akhirah.

The term Taqwa in the Quran is mentioned over 250 times, many of these times with it being ordered upon us such as with the opening to the khutbah, وَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ, "oh people, have taqwa of your lord". The fact that it's mentioned THIS many times in the quran, which is a relatively short collection, shows the significant role it holds within our religion, and as ibn Al-qayyim said, "Taqwa truly is the single most important quality in the life of a muslim"

My brothers and sisters the truth is, if you don't have taqwa, realistically, you don't have Islam. And that's because without Taqwa you're free to do literally anything you please. Like with Ramadan now, outside of school, who's really there to watch whether or not you break

your fast in secret? Other than Allah (swt), no one's there to see you, but if you don't have that consciousness or mindfulness of his presence you have absolutely nothing to stop you from eating, and the same applies to every other commandment in Islam. The absence of taqwa signifies looseness of one's faith, and in a more general sense it shows you undermining the significance and all-knowingness of Allah (swt)— either that or you really just don't care.

Yes, it may be hard at times to be so keenly aware of something that you've never seen, but Allah (swt) is the most merciful and understands this, and that's why he provides us with these constant reminders and calls to Taqwa in the Quran, and that's why his reward for maintaining it is so grand. Keeping Taqwa shows your unconditional love and belief of Allah (swt) and is by far amongst the greatest deeds a muslim could fulfill and the most cherished things to Allah (swt).

Allah (swt) for anyone genuinely searching to follow it. First, you need to find out where to start... The prophet Muhammad (saw) once pointed to his chest and said "taqwa is here" (x3) three times, this hadith showing that similarly to iman taqwa isn't something that you can proclaim by tongue, rather it has to be something that you genuinely feel and that you express through your deeds and your intentions. After this is established, what you have to do is really reflect on and examine your day to day lifestyle. Do you pray less when you're alone? Do you do more Sadaqah when you're in public? If you find yourself answering 'yes' to any of these types of questions it's a sure sign that you must change something about your lifestyle. Furthermore, Allah (swt) says in Surah Al-Mulk, بذَاتِ الصُّدُورِ الله "And whether ye hide your word or publish it, He certainly has (full) knowledge of the secrets of (all) hearts." and to add on, therefore he knows the reality of our Taqwa.

Aqoolo Qawli Haza, Wastafghfirullah lee walakum

Alhamdulillah wasssalat wassalam aelaa RossiliAllah

Now one may be wondering, what specifically do we gain from going through all the trouble of attaining Taqwa? Well these are known as it's eight fruits as mentioned by Al Jumuah magazine.

The first and foremost is the promise to enter paradise that was given to us in surah Maryam, ayah 63, when Allah (swt) said, تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا This is the Garden [of Delight] which We shall bequeath to those of Our servants who are of the tagwa

of Allah". My brothers and sisters, wallahi even if this was the only fruit it should be enough for all of us, what could be greater than this, the ultimate reward besides seeing Allah (swt)? The second fruit of Taqwa is Allah (swt)'s promise of accessible knowledge, when he tells us that he'll provide for the ones with taqwa a shining and guiding light as they are surrounded by a pool of ignorance and degeneracy.

The third fruit of taqwa is that mentioned in Surah talaq— مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا "God will furnish a way out for him who fears Him,", meaning that Allah (swt) will make the lives of the muttageen easy and clear.

The fourth is that Allah (swt) will forgive the sins of the muttageen and make his good deeds immense.

The fifth fruit of Taqwa, and a very major one as well, is that Allah (swt) will make the muttageen among his friends or 'waliyah' under his full protection, and what better friend could you ever ask for? Allah (swt) says in Surah Yusuf, "Most surely, the friends of Allah shall have no fear upon them, nor shall they grieve—those who believed and were ever of the taqwa of Allah [were ever God-fearing]. For them, there are glad tidings in the life of this world and in the Hereafter."

The sixth fruit of taqwa is the love and cherishment of Allah (swt) that he will prefer for you over others.

The seventh fruit is that for the Muttaquen, the crossing of the Sirat, one of the hardest trials of the day of judgment, will be made easy. While the disbelievers and the weak in faith will be crawling and trembling on a sharp bridge as thin as a thread, the muttaquen and the good-doers will be crossing as if it was a wide stone-path.

The eighth major (but not final) fruit of taqwa is that, those who hold it will be amongst the winners overall in their outcomes.

My brothers and sisters, through the mercy of Allah (swt), he has blessed us with all these opportunities, and that's because he genuinely loves each and every one of us and wants us to succeed in his test. Just by being aware of his presence we can be blessed with ALL of these things when just anyONE of them would have been more than enough, and as Sr Houria said, Ramadan is our school of Taqwa, which you chose to graduate from. Ramadan is a month of abstention, a month of forgiveness, and many more, but it's also a month of RESOLUTION. Everyone, no matter who you are can improve, and we should all make it our goal to strengthen our taqwa and our lman during this blessed month, and to continue it on for the remainder of our year and for the remainder of our lives insha Allah.

9 Birr al Walidayn Ilyas Hotaki

First and foremost we start off by thanking Allah swt, Ar-razzaq, for all that he has blessed us with and for allowing us to attend another jummah ah salah today, and we pray to Allah swt that he continues to continue to bless us and to give us sustenance and to give us many more healthy Jumahs be it best for us.

My brothers and sisters in Islam, alhamdulilLah there are many sins, especially major ones, that the members of this ummah are very conscious of and make sure to abstain from, and they're very talked about such as zina, and alcohol and many more. But there's one very major sin that through the deceptions of satan and of our own nafs— our own souls— has been able to slip through and become a norm, and that is disobedience to the parents.

The status that the parents hold in Islam, is something from the hikmah of Allah swt and is something that we all know in the back of heads—but how often do we actually think about this—let alone implement it into our lives? And how often do we think about why?

Before we get into why lets discuss first of all, what exactly are the rights that apparent has over their child? In a sahih hadith recorded by At-Tirmidhi (RA), للنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (RA), "The Prophet, peace and blessings be upon him, said, "The pleasure of the Lord is in the pleasure of the parents, and the displeasure of the Lord is in the displeasure of the Lord is in the displeasure of the Lord is in the displeasure of the knutbah make it this, because this hadith out of everything summarizes it best.

So what are the exact implications of this hadith? It literally means that without the happiness of your parents, you will not receive the happiness of Allah swt and it's as simple as that. How do you gain the happiness of your parents?-- through dutifulness. And this in Arabic and as mentioned throughout the quran is called Birr al-walidayn.

My brothers and sisters, the virtues of being dutiful to your parents in Islam are so high that a man came up to the prophet Muhammad (saw) requesting to go to jihad on the battlefield to which the prophet Muhammad (saw) told him to perform jihad by taking care of his parents. And what's more is that in another hadith a man asked the prophet Muhammad saw what are the deeds loved most by Allah?-- to which the prophet Muhammad saw replied, first the Salah on time, followed by birr al-walidain, THEN followed by jihad in the way of

ALlah swt. So not only is being kind and dutiful to your parents as good as jihad, one of the greatest deeds, but it's even better.

In the Quran there are many ayahs regarding birr al walidayn— and a constant pattern observed very often is that it is mentioned right after the obedience to Allah swt himself. Allah swt says in surah israa', the 24th surah of the quran: (16 times mentioned)

And your Lord has decreed that you not worship except Him, and to parents, excellent treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. (23) And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

And this occurs many times in the quran, 16 times in fact. Luqman's first advice to his son was "ya bunayya laa tushrik bilLah" Oh my dear son do not associate partners with Allah swt"-- and the ayah directly after this mentioned the duty to parents once again. And to make clear the gravity of this— your belief in Allah swt alone is the first thing that identifies whether or not you're even a muslim— and the dutifulness to parents is constantly mentioned after this reminder, which is Allah (swt)'s way of showing us it's grave importance.

Many times in the quran it's stated "Wawasayna al insaana biwalidayh" And We have commanded people to 'honour' their parents." Many times in the quran. And how is it that we overlook something that is mentioned DIRECTLY so often by Allah swt?

After everything that I've mentioned on how stressed it is in Islam that we have to be dutiful to our parents it might sound like it's a burden on us from Allah swt. But, and for lack of a better example, if someone came to you and gave you, for free, a million dollars and in return they wanted you to do a few chores for them would you consider it a burden? Of course not.

And now we finally get into the why. Why are we held to so much account regarding our parents?

The answer is simple. The amount of work that your parents put into you is priceless. Much greater than those million dollars. All the time they could have spent free, all the money

they could have saved, all the sleep that they missed, all the stress you gave them EVERYTHING put together is the why.

Now we know that we have to be dutiful to our parents. And we know why. But how do we do it? The great sheik ibn Al-Jawzi (rA) said "To be kind to one's parents is: to obey them when they order you to do something, unless it is something which Allah has forbidden; to give priority to their orders over voluntary acts of worship; to abstain from that which they forbid you to do; to provide for them; to serve them; to approach them with gentle humility and mercy; not to raise your voice in front of them; nor to fix your glance on them; nor to call them by their names; and to be patient with them." And this my brothers and sisters was the way of the Salaf us-Salih, the pious three generations and this should be the way of every single one of us.

There was once a man named Oweis al qarni, in Yemen, and this story is sahih. And He was very good to his mother, and wished to see the prophet Muhamamd (saw) but was not able to because he had to stay to take care of his mother who was of old age. And he was very good and patient with her. And one day jibril came to prophet Muhammad saw about the man, and the prophet SAW told Omar ibn khattab (ra) his description and that he would one day meet him, and that when he did, to tell him to make dua to Allah swt to forgive him. And mind you this was Omar ibn Khattab, one of the ten granted paradise, and Mohammed (SAW) wanted oweis to make dua for him.

And there are countless other beautiful examples. Abdullah lbn Awn (ra) set two slaves free one time when he raised his voice above his mothers when she called him. During isra wal mi'raj Muhammad (saw) said he heard the voice of a man name harithah bin an nu'man, and said it was because of his good treatment to his mother, Abu hurayrah (ra) skipped his opportunity to take on the only hajj that the prophet Muhammad (saw) did in his lifetime for his mother, and there are many many more examples.

My brothers and sister in Islam, before I end off I want to make something clear. Being dutiful to your parents is not only paying off a debt— which in reality will never be done. It is 1. Fulfilling the commandment of Allah (swt) and 2. Setting you up for success and reward to a countless degree in the akhirah. The prophet Muhammad (saw) said in sahih hadith/s, that the father is the middle gate to jannah and that paradise lies under the feet of the mother. Our parents are a key for us to enter jannah, and a blessing bestowed on us for this dunya and the akhirah by Allah (swt), and all we have to do is take advantage of it.

May Allah (swt) bless us all with his guidance and not allow our souls to deviate after he has done so. We beg Allah swt to bless us with the correct and beneficial knowledge and to purify our intentions in all things we do We beg Allah swt to make us amongst the mumineen, the muhsinin and the muttaqin. I beg Allah (swt) to forgive and have mercy on us, our parents, our teachers ans all of the Muslim ummah, and to help us to be good to our parents and to have children that will be good to us.



10 Pillars of Iman Ilyas Hotaki

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُسْلِمُونَ

يَّآَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

َيَّاَئِّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّار</mark>

أما بعد

First and foremost we start off by thanking Allah swt, Ar-razzaq, for all that he has blessed us with and for allowing us to attend another jummah ah salah today, and we pray to Allah swt that he continues to continue to bless us and to give us sustenance and to give us many more healthy Jumahs be it best for us.

AlhamdulilLah we're still in the first month of school and usually when people do these khutbahs around the beginning of the school year they tend to relate the situation to and talk about topics like importance seeking knowledge in Islam, which of course we should all know by now. However, there's one aspect of the beginning school year specifically that people tend to overlook regarding making these khutbahs. And that is that up until now, all we've been doing is establishing the fundamentals or the base of each subject before we move on to the more complicated stuff. The same thing applies to our religion—your not gonna start going deep into matter of hadith methodology and shariah before you get past who is Allah swt and what is Islam, just like how in science your not going to be talking about photosynthesis and chemical reactions before you go through the scientific method.

I hope that by now most people here know the five pillars of Islam of course which are Shahadah Salah Zakah Sawm and Hajj—but if you pay attention to all these things you'll realize that they're more about actions. What's important to realize though is that even the munafiqoon, the worst of people, did these things.. They prayed in front of Muhammad SAW, they acted like they were fasting, they said that they were muslims through their

shahadahs.. But in reality they were not muslims at all, they did these actions with no sincerity and instead they were hiding shirk within their hearts. What really makes you a muslim is your belief behind these actions— or iman, and this really is the foundation of your religion.

Just like Islam has pillars, Iman has pillars, and the understanding of these pillars and more detailed things of course is what is known in Islamic studies as your Aqeedah, or creed.

The first pillar, is al lmana bilLah, beliefin Allah swt. And people make this more complicated, but the truth is what we really need to know about Allah (SWT) is very simple. And what I mean by this, and this applies to everything regarding the ghayb or the unseen, is that aside from what is explicitly mentioned in the Quran and Sunnah we shouldn't be adding any attributes to Allah swt. But similarly we shouldn't be taking away attributes of Allah swt that are mentioned in the Quran and sunnah. Yes, Allah (swt) has a foot, yes Allah (swt) has two right hands, yes Allah (swt) has a face, but we must keep in mind when Allah swt said in surah shura chapter 42 of the quran, "laysa kamithlihi shayy", "nothing resembles him in any way". And we must also keep in mind the last ayah of surah lkhlas, which is the most basic summary of our Aqeedah in regards to Allah swt and is said by the prophet Muhammad (saw) to be equal to reading one third of the Quran, recite arabic and then english each ayah "Say he is Allah (swt)-- One" "Allah - the sustainer" "He has never had offspring nor was he born" and THEN he (swt) says: "And there is NONE comparable to him". So yes- Allah swt has these things, but the nature of these or how they look we have no idea and our minds are completely incapable of comprehending them so we shouldn't even attempt it. If you can come up with any type of picture in your mind, know that that is not Allah swt, because our thinking is limited to Allah's creation and as we mentioned, Allah swt is nothing like anything we've seen. Think about it like trying to think or imagine a new color- it's impossible.

The next pillar Al imana bil Malaakiatihi. Belief in his angels. Who are the angels? The angels are infallible beings. They do not sin because Allah swt has made them that way. They are made out of Nur, out of light. They worship Allah swt and perform work for him. Does that mean he needs them? Not at all. Allah swt does not need any of his creations, be it us or the angels or the jinn, and whoever says otherwise is a kafir, because Allah swt said himself in surah ikhlas which I mentioned that HE is the sustainer so rather all these things are fully dependent on him. From the angels, there are ranks and different types, like the guardians of heaven and hell, the angel of death, raqeeb and ateed, all of which have different jobs. About the physical appearance of these angels we do not know much except that they have

wings as Allah swt mentioned in Surah Fatir (35) ayah 1: "الْمَلَاَئِكَةِ وَالْأَرْضِ جَاعِلِ" "All praise أَوْلِى اَجْنِحَةٍ مَّشْنَىٰ وَثُلَثَ وَرُبَاعَ آيزِيدُ فِى الْخَلْقِ مَا يَشَآءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ "All praise is for Allah, the Originator of the heavens and the earth, Who made angels 'as His' messengers with wings—two, three, or four. He increases in creation whatever He wills. Surely Allah is Most Capable of everything.". We also know that jibreel (as) was blessed with 600 wings.

The third and fourth pillars, which are connected, are Al imana bil Kutubuhi and Rusulihi. Belief in his books and his messengers. It's important to understand first that every messenger, or rasool is a prophet or nabi, but not the other way around. A rusool is a prophet that has been given a message to give to a group of people, like (Dawud) as with the Zabur, Musa(As) with the Torah, Isa(as) and the injeel and finally the final and the only one preserved of these books by Allah swt's will and through his wisdom, the Quran given to Muhammad (saw), the supreme over all the other books and to deny any of these messengers or the prophets in general or these books is kufr, because it goes against what is mentioned in the quran. And all these messengers came with the same message. If you look at surah Shua'ara ayat 105, it says "The people of Nuh denied the messengers' ', But how can that be if Nuh was the first of the messengers? Because every single messenger came down with the same core belief—Believe in the tawhid and the oneness of Allah swt and follow his rules and legislation—so to deny one would be to deny all of them, and if wee go farther into the surah this is what happens, many more prophets and messengers are mentioned and all of them were denied by at least majority of their people.

The fifth of these pillars is Al- imana bil yawm al lkhaar, belief in the final day or the day of resurrection and this is one of the most talked about things in the quran. And it comes by many names such as yawm al haqq "the inevitable day" "Yawm al hisab" "The day of reckoning" "yawm ut-taghabun" "yawm utttalaq" and it is mentioned in many surahs by different names as well such as "La uqsimu bi yawmil Qiyamah" "I do swear by the day of judgment". My brothers and sisters no matter who your are or how pious you are thy will be a scary day, but its duration and its result for the believers, the ones with iman, will be much more enjoyable and may Allah swt make us amongst these people. Allah swt says in surah Abasa, the 80th chapter of the quran, in the ending part of the surah:

At length, when there comes the Deafening Noise,- That Day shall a man flee from his own brother, And from his mother and his father, And from his wife and his children. Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.

Some faces that Day will be beaming, Laughing, rejoicing. And other faces that Day will be dust-stained,

Blackness will cover them: Such will be the Rejecters of Allah, the doers of iniquity. May Allah swt make it easy for All of us.

The sixth and last pillar of iman is belief in the qadr of ALlah swt, which literally means power but in this context it means specifically Allah swt's power of divine will and predestination which is completely unique to him as is the perfection of all his other attributes. Meaning Allah swt's ability to determine the outcome of every event that takes place, how it will happen, and what the end result will be.

Aqoolo Qawli Haza, Wastafghfirullah lee walakum

Alhamdulillah wasssalat wassalam aelaa RossiliAllah, amma baad.

Why is it that these pillars are so important for us to follow and understand? What is the significance? As I mentioned,to be a proper muslim, or just a muslim in general you must believe in all these things, because actions alone do not qualify you to be a muslim [MENTION ALL THE SIX AGAIN]. Yes, if you don't do anything that are under the five pillars of Islam your Islam is nullified even if you have belief, but that doesn;'t mean just doing those actions makes you a muslim. As I mentioned, the Munafiqeen did these things as well. But the true character of a good muslim and all the other things a good muslim should do comes along with the basis and the foundation that is Iman. And that's why Allah swt says: Say surah muminoon, surah number 23,stuff. So all these important acts of a proper muslim like abstaining from zina and paying the zakat and having khushoo or humbleness in your prayer comes along with what—? Being a believer, having Iman.

May Allah (swt) bless us all with his guidance and not allow our souls to deviate after he has done so. We beg Allah swt to bless us with the correct and beneficial knowledge and to purify our intentions in all things we do We beg Allah swt to make us amongst the mumineen, the muhsinin and the muttaqin. I beg Allah (swt) to forgive and have mercy on us, our parents, our teachers and all of the Muslim ummah.

Sadaqah Ilyas Hotaki

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَآئَيُهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

ِ يَآئَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَات</mark> بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ في النَّار

أما بعد

My brothers and sister in Islam, what if I were to tell you that there's one thing you could do, at any time in the day, any day of the week, one small action, that if you were to do it, it would extinguish your sins according to the prophet Muhammad saw like water extinguishes fire, protect you and serve as a shade for you on the day of judgment, make you loved by Allah Swt, and by the people, multiply our wealth, and serve as a cure, just one small action. My brothers and sister this is a charity. Sadaqah. Spending in the way of Allah Swt.

Allah Swt said in the Quran مِينَا يُّهُمْ الَّذِينَ ءَامَنُواْ أَنفِقُواْ مِمَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِى يَوْمٌ لَّا يَيْعٌ فِيهِ "O believers! Donate from what We have provided for you before the arrival of a Day when there will be no bargaining" And this verse tells us three things. One, once again, that Allah swt owns our wealth, hence why he PROVIDED us with it, Second, that he tells us what to

do with it. He tells us to spend in the way of Allah Swt, to perform sadaqah, and three, that there will be no bargaining on the day of judgement, which shows that all that extra wealth we had, which was not spent wisely, will provide no benefit to us as we will not be able to bargain ourselves out with it.

And this relates back to a very famous Hadith where the prophet Muhammad (saw) said يَتْبَعُ الْمَيِّتَ ثَلاَ ثَقٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ، يَتْبَعُهُ أَهْلُهُ وَمَالُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ

"When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relative, his property, and his deeds follow him; relatives and his property go back while his deeds remain with him."

My brothers and sisters in Islam, we don't own our money etternally, so what good does our money do us in the long run if we don't spend it in the sake of Allah swt. Our deeds are what will remain with us in the end, and how can we convert our money into good deeds? Through sadaqah and this is the best of investments.

The prophet Muhammad saw promised to us that wealth is not lost through sadaqah, Allah swt will, bi izhnih, replace it with more in the dunya and the akhirah.ln fact Allah swt mentions this himself in the quran, and refers to it similarly as an investment. He says in surah hadeed, chapter 57 of the Quran: إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِقِينَ وَٱلْمُصَدِّقِينَ وَٱلْمُعَالِينَا لِمُعَالِّينَ اللهَ وَاللهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ وَاللهُ عَلَيْهُ مُعَلِّينَ وَاللهُ وَاللهُ وَالْمُعَلِّينَ وَالْمُعَلِّينَ وَاللهُ وَاللهُ وَاللهُ وَالْمُعَلِّينَ وَاللهُ وَلَمُعُلِّينَ وَاللهُ وَاللهُ وَالْمُعَلِّينَ وَاللهُ وَاللهُ وَالْمُعَلِّينَ وَاللهُ وَاللهُ وَاللهُ وَالْمُعَلِينَ وَاللهُ وَاللهُ وَالْمُعَلِينَ وَاللهُ وَالْمُعَلِينَ وَالْمُعَلِينَ وَالْمُعَلِينَ وَالْمُعَلِينَ وَالْمُعَلِينَ وَالْمُعَلِينَ وَالْمُعَلِينَ وَالْمُعَلِينَ وَالْمُعَلِينَ وَالْمُعِلَّيْنُ وَالْمُعِلِينَا وَالْمُعَلِينَ وَالْمُعَلِينَ وَالْمُعِلَّيْنِ وَالْمُعِلِينَ وَالْمُعَلِينِ وَالْمُعَلِينَ وَالْمُعَلِينَا وَاللّهُ وَاللّهُ وَالْمُعَلِينَ وَالْمُعَلِينَا وَاللّهُ

To put it simply, sadaqah is in reality a wealth generator. Allah swt gives us money, and we give that money to others, and in return Allah swt gives us back even more.

Not only that but the sadaqah, the charity you do, purifies the wealth that you have, and it puts baraqah in it. So tell me, in what way are you losing by givng sadaqah, in the dunya or in akhirah?

The single reason that we as humans, even when knowing these benefits and the promises of Allah swt regarding our sadaqah not going in vein, is the deception of shaytan. Greed is one of shaytan's favorite tools, and he will try to drill it as deep into our souls as he can, because greed, the longing and stinginess with the wealth of this dunya, as we all know, is the root of many evils. Shaytaan tries to sound like he's doing good for us, helping us to save our wealth, but in reality he knows what awaits for the Mutasadiqeen, those who are charitable, and he wants the worst for us, both in the dunyah and in the akhirah, which will at that point become apparent to us, wa iyyadha bilLah, only when its already too late.

Agoolo Qawli Haza, Wastafghfirullah lee walakum

Alhamdulillah wasssalat wassalam aelaa RossiliAllah, amma baad.

The word sadaqah, in the Arabic language, comes from the roots S-D-Q which means sincerity. This is because Sadaqah is that thing that shows the sincerity of your faith. It shows that you are truly willing to make sacrifices in this dunya, trusting in the word of Allah swt that you will see it back many-folds. However this reference in the word itself to sincerity also brings another reality to light. It shows the one way where through doing sadaqah you can LOSE both in the dunya and in the akhirah, and that is when you are NOT sincere.

My brothers and sisters in islam the prophert Muhammad (saw) said in maybe one of the most famous hadiths, and this is the beginning of sahih al bukhari and riyad us saliheen and many other collections: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended."

If you donate your money for the sake of people seeing you as charitable, then they may or may not see you as charitable and you will get nothing in the akhirah. If you donate with the intention of holding someone down to commit favors for you in the future, you may or may not get those and nothing will be there for you in the akhirah. BUT IF YOU DONATE WITH THE INTENTION of ALLAH SWT being pleased with you, and granting you eternal happiness and cleansing your sins, then Allah swt will without a shadow of a doubt give it to you. Furthermore, prophet Muhammad SAW once listed 7 people that would be under shade during the day of judgment, and amongst those he said was ".. A man who gives in charity"

My brothers and sisters, sadaqah is a deed that those who did nto partake in it will regret deeply when the time comes. In Surah Munafiqoon it says in ayah وَأَنفِقُواْ مِن مَّا رَزَقْنَكُم مِّن قَبْلِ هِاللهِ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلاَ أَخَّرْتَنِيَ إِلَىٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّن ٱلصَّلِحِينَ And donate from what We have provided for you before death comes to one of you, and you cry, "My Lord! If only You delayed me for a short while, I would give in charity and be one of the righteous.". This is because at this moment, the deception of shaytan will become clear, and we will realize how important sadaqah, charity, truly is.

Before I end I want everyone of you to make a reflection regarding the donation boxes. If you chose not to donate, think why. What's stopping you except from the temptations of satan and worldly affairs that can be resolved. And if you chose to donate, i also want you to think of why. Are you doing it because you seek a name for yourself, or are you doing it

because you want to be amongst those whom Allah swt is pleased with and bestowns upon countless rewards. And remember that Allah swt said in Surah Taghabun Ayah 16- وَمَن يُوقَ - وَمَن يُوقَ - وَمَن يُوقَ - And whoever is saved from the selfishness of their own souls, it is they who are 'truly' successful.".....

May Allah (swt) bless us all with his guidance and not allow our souls to deviate after he has done so. We beg Allah swt to bless us with the correct and beneficial knowledge and to purify our intentions in all things we do We beg Allah swt to make us amongst the mumineen, the muhsinin and the muttaqin and the mutasidiquen. I beg Allah (swt) to forgive and have mercy on us, our parents, our teachers and all of the Muslim ummah, and to help us be amongst those whose intentions are pure. May Allah swt help our brothers in sisters Gaza, in the whole of palestine and the rest of the muslim ummah.

AL-MAMOOR SCHOOL

Time Ilyas Hotaki

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هُورَتُولُهُ هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَآيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ ثَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَّآَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

ِ يَآئَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَات</mark> بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ في النَّار

أما بعد

First and foremost we thank Allah swt for allowing us to be here today, on the blessed day of Jumuah in the blessed month of Ramadan, and we thank Allah swt for allowing us to reach this time, while there were many people who had hoped to reach this month and even this day but were not able to.

And now we ask, what is the reason that these people were not able to reach this day? What stopped them? Nothing had stopped them other than the Qadr of Allah swt, the fact that their destined time in this dunya had come to an end, and there was nothing they could do about it ١١ وَلَن يُؤَخِّرُ ٱللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَٱللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (surah Munafiqoon). My brothers and sisters as sheikh Abdurrazzaq Al-badr HA says, this same law of time that we have is the same time that had accompanied the destroyed nations before us. Thamud, Aad, Qawm-Lut and all the others; all of these nations and their people met their destined time, and there was nothing they could do. Whatever deeds they left behind them was all that was left for them, and new nations and new people were destined to come.

My brothers and sisters the same applies to us. After our time on this earth comes, there are no second chances, whatever we did is what we will be responsible for. Whatever actions we committed in this short, temporary life, will be what decides our eternal fate. As Ali RA said in a very famous quote "انا اليوم عمل ولا حساب وغدا حساب ولا عمل". "Verily today there are actions and no judgement, and tomorrow there is judgement and no actions".

But what's clear from many of the Ayat in the quran, and the hadiths and quotes from the salaf that talk about this issue of time, is that there are two sides to it. It can either be your best tool or end up being your worst enemy.

In the quran, in a surah im sure we all know AlhamdulilLah, Allah swt swears by time. He says "والعصر". As we know Allah swt only swears by things that are important, so the fact that he highlighted time hear by swearing by it shows that it is something that must be focused and reflected on "إن الإنسان لفي خسر". This shows us that the default for people in regard to their time is in loss. And this is what we see throughout history. As I mentioned the nations before that have been destroyed have wasted their time, and when their appointed end came, there was nothing they could do. Instead of using their time in good, they used it wastefully, and therefore they were amongst the losers like the ayah mentioned. Forgetting about the past, we can just take a look around right now. Everywhere around the world, muslims and non-muslims alike, people are wasting their time in things that take us farther from Allah swt rather than closer, be it listening to music, watching movies or series, (as mentioned in surah luqman as lahw al hadith) excessively spending time outside or with friends or whatever else we may be.

And aside from our environment, we can look even into ourselves. Each and every one of us to an extent can be considered a victim of this loss that Allah swt says is associated with time.

But thankfully, this Quran has been sent down as a guidance. In the very next ayah, Allah swt mentions the "Illa", the exception. He says [say the ayahs], "Except those who have faith, do good, and urge each other to the truth, and urge each other to patience/perseverance". Allah swt here shows us the way to be excluded from this grave loss that Allah swt mentioned, and that is to believe, and to spend our time in doing righteous deeds and spreading that good amongst the people. Through this we can gain the pleasure Allah swt through our time and use it in the way intended for us. To do ibadah, to worship him, and raise the amount of our good deeds through it everyday. As the Sahabi Abdullah ibn Mas'ud RA said, "I have not regretted anything the way I regretted a day when the sun set and subtracted from my lifespan, yet my actions did not increase within it." My brothers and sisters, this is the mindset of the true believer. This is mindset of those people who are excluded from the loss mentioned in the surah, and these are the people who will be successful in both the dunya and the akhirah.

Aqoolu Qawli Haza, wastaghfirulLah lee walakum

BismilLah...

My brothers and sisters in Islam, Allah swt says in the Quran, "Wahuwa Alladhee..", and as sheukh Saleh al Fawzan HA mentioned in his sharh thalathatal-Usool, the day and the night are a field of good deeds given to us by Allah swt that we must take advantage of. The truth is, the one who does not take advantage of their time, and wastes their day spending it completely on things of no true benefit, they are committing an oppression against themselves and setting themselves up for failure in the day of judgement.

In fact Ibn Al-Qayyim RA once stated that wasting time is even worse than death, and you may be thinking why.. but subhanAllah look at the mindest if these people, the Ulama. He said that wasting time breaks your connection with Allah swt, while death only breaks a person's connection from this world and his family.

My brothers and sisters, it is our duty to make use of this time that Allah swt has blessed us with, especially in this blessed month of Ramadan where every reward is so much greater, and we must make sure not to commit this great oppression of wasting our time against ourselves. Prophet Muhammad saw said even the people of jannah, when they enter it they will regret every good deed they had a chance but didnt do.

Best way to spend ur time during ramadan is to read the quran and spending time with the quran. Allah swt said abt the quran "Innahu lakitabun Azeez". Dont give it just your leftover time, make it a priority, and when u do u will see the barakah and the fruits in your life. As Allah swt mentioned ramadan is the time of quran.

May Allah (swt) bless us all with his guidance and not allow our souls to deviate after he has done so. We beg Allah swt to bless us with the correct and beneficial knowledge and to purify our intentions in all things we do We beg Allah swt to make us amongst the mumineen, the muhsinin and the muttaqin and the mutasidiqeen. I beg Allah (swt) to forgive and have mercy on us, our parents, our teachers and all of the Muslim ummah, and to help us be amongst those whose intentions are pure. May Allah swt help our brothers in sisters Gaza, in the whole of palestine and the rest of the muslim ummah.

Sabr Muhammad Abdurrahman

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُسْلِمُونَ

يَآتُيُهَا ٱلنَّاسُ آتَقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَّتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ وَٰقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْئُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَات</mark>َهَا وَكُلَّ مُحْدَثَاتُهِ فِي النَّهُ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّار

أما بعد

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّاحِمِينَ ﴿١٠٩﴾ فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىَ أَنسَوْكُمْ ذِكْرِى وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ﴿١١١﴾ إِنِّي جَزَيْتُهُمُ ٱلْيَوْمَ بِمَا صَبَرُواْ أَنَّهُمْ هُمُ ٱلْفَاتِرُونَ ﴿١١١﴾

Indeed, there was a group of My servants who used to pray, 'Our Lord! We have believed, so forgive us and have mercy on us, for You are the best of those who show mercy,' (109) but you were 'so busy' making fun of them that it made you forget My remembrance. And you used to laugh at them. (110) Today I have indeed rewarded them for their perseverance: they are certainly the triumphant." (111)

Dear Brothers, Sisters & teachers, Assalamu Alaykum wrwbr. Alhamdulillah, our beloved teacher Sr Houria, gave me the opportunity to give my first khutbah in Al Mamoor school, and I was very ecstatic at the opportunity. And during my time searching for a fitting topic, I was memorizing Surah Muminoon. And during reciting it, I noticed that it had a huge connotation on Sabr, Patience. The 3 ayats I read earlier were ayah 109-111 surah muminoon. I was very compelled and felt like as someone who would get readily enraged and impatient myself, I felt it was a duty to deliver my first khutbah on this topic.

To start off, what is Sabr? Sabr means Patience. It is to have tolerance towards actions and dealing with Allah's Qadr, Fate. Allah (SWT) honors the people with Patience, saying in the Quran Surah Zumar ayah 10:

Say 'O Prophet, that Allah says', "O My servants who believe! Be mindful of your Lord. Those who do good in this world will have a good reward. And Allah's earth is spacious. Only those who endure patiently will be given their reward without limit.

This implies that Allah (SWT) has a special place for the people with Patience. And the good action Allah is going towards in this ayah is Patience.

And in Islam, there are many types of Sabrs in Islam, but I selected the 3 most relevant ones: صبر على الطاعة، صبر على المعصية ، صبر على القدر.

Patience on obedience, Patience of Abstaining From bad deeds and Patience of Allah's Qadr.

1. (صبر على الطاعة) Patience of Obedience:

This means sacrificing to perform obligations like Daily salahs, doing wudu, spending a lot of time seeking knowledge, and maintaining consistency on a daily basis. For example, Waking up from a comfortable sleep to pray Salah and going to school for 8 hours everyday and learning both Islamic and Academic knowledge. Obedience of parents, teachers & elders also lie under these types of Patience. As Allah says in the Quran Surah Nisa' Ayah 25: And if you're patient, it's best for you. Allah is all forgiving and merciful

2. Patience of abstaining from bad actions (صبر على المعصية)

This is simply abstaining from haram actions and tolerating any temptations of Shaytan. Though everything is easy to access nowadays, we try to stay away from committing those types of sins. Sacrificing delicious haram food, Staying away from bad company and abstaining from gossiping,backbiting,useless talking, bullying and cursing. Even though committing all of these actions are simple, we abstain from these actions for Allah's pleasure. An example of this could be a story we all learnt as kids, the story of Habil and Qabil. The prophet Adam (AS) had 2 sons. Habil, who was a shepherd and Qabil who was a farmer. When Allah (SWT) asked the 2 sons to give their best sacrifices to him, they both agreed. Habil gave his fattest and healthiest sheep, while Qabil gave his worst grains. When they both offered their sacrifices, Allah accepted Habil's one due to his devotion. Qabil, out of a fury of anger, told his brother that he would kill him. Habil told him that "if you (Qabil) were to raise your hands to kill me, I wouldn't raise mine to kill you". But Qabil couldn't hold his patience and ended up striking his brother in the head with a rock, becoming the first murderer on planet earth. He failed to Abstain from committing this bad deed of murder, and therefore became an example for the future generations.

3. Patience of Allah's Qadr (صبر على القدر)

This is Patience of Allah's fate, what he has planned for you in the future. Many unexpected things could happen during your lifetime which you could never predict now, for Allah has planned it for you in the future and knows the unseen. There will be times when you feel low and all you could do is turn to Allah for help, for he alone is the acceptor of all prayers and is the most merciful. He tests us with these fates so that we could gain the fruits in the hereafter. And I got a perfect story for this.

The year was 1955 when a Syrian family of 4 were going to the USA to permanently reside there and live with their father. It was 1 mother and 3 daughters. When they entered the airport, they were all told to open their Hijabs so that they could take their green card pictures. The mother and the 2 older daughters took their hijabs off to take the picture, but when it was the youngest daughter's turn, she refused. Her name was Hala Ateeq and she was 13 years old. When she was constantly being asked by security and her mother to open the hijab, she said that she'd rather go back to Syria than stay in a country that doesn't allow a person to wear a simple cloth. It came to a point that the police and Airport officials had to all come to the area to make her take off her hijab. After 7 hours of trying to convince her, they simply quit and allowed her to wear her hijab for the picture, making her the first girl in American history to wear a hijab in a Green Card photo. But due to this whole 7 hours hassle, the family ended up missing their second flight from New York to Michigan. The mother who was so worried due to her being in America for the first time decided to let her anger out on Hala. She started berating Hala for causing drama about her hijab. The family purchased new tickets from United airlines. After waiting for 4 hours for the flight and finally arriving in Michigan, they came to the arrivals section of the airport. When the father who came to pick the family up saw them, he started crying. The family was very confused and the mother asked why he's crying. He then says that "the United airlines flight you missed crashed a few minutes after departing from New York and all 229 passengers and crew passed away in the fatal crash". After the whole family heard this, Hala goes to her mother and hugs her saying "Hijab saved our life".

We learn that in this story, no matter what hardship Allah had inshore for us, we should always have Sabr and trust in Allah Knowing that the Qadr of Allah is the best for us, because when hardships come, ease comes with it, not after it. Just like how Hala Ateeq's 7 hours in the airport stopped them from dying, Allah (swt) has shown us multiple examples of Patience in hard times, and how the Salaf have dealt with it in the past. From the story of Prophet Ayyub, to the story of Muhammad صلى الله عليه وسلم in Taif.

Before I end off inshallah, I'd like to share this one Hadith:

The Messenger of Allah (صلى الله عليه وسلم) (said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him". Muslim May Allah allow us to act upon what he said.



14 Steadfastness Muhammad Abdurrahman

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُسْلِمُونَ

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يَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلَوْلُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ</mark>

أما بعد

شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِ ـ نُوجًا وَٱلَّذِى أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ ٤ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ۖ أَنْ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِ ۚ كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ ٱللَّهُ يَجْتَبِى إِلَيْهِ مَن يَشَاءُ وَيَهْدِى إِلَيْهِ مَن يُنِيبُ

He has ordained for you 'believers' the Way which He decreed for Noah, and what We have revealed to you 'O Prophet' and what We decreed for Abraham, Moses, and Jesus, 'commanding:' "Uphold the faith, and make no divisions in it." What you call the polytheists is unbearable for them. Allah chooses for Himself whoever He wills, and guides to Himself whoever turns 'to Him'.

Dear Brothers, Sisters, and elders, Assalamu Alaykum WRWBR. Alhamdulillah, Sr Houria gave me the chance to give another khutbah in this school and I am deeply honored. The last time I spoke on this podium, The topic for that month was patience and it was heavily emphasized by my peers Ahnaf, Zeeshan, Kamal and Ilyas. But at the end of the day, there is always a will and an overall goal and target for whatever sacrifices and actions we do. It could be the simple things like saving up your money for brand new Football Boots (It is Football, Not soccer), Or it could be sacrifices and actions on the greater scale such as Sacrificing weeks of plans and fun just to study so you can get a good grade on a very important exam. This will that drives you to do these actions is called Steadfastness. This is the will that drives you to get out of bed to go to school. This is the will that gets you up to do your chores. And this is the characteristic that all our Anbiyaa' and Rusul have. It comes

to a point that 5 (Prophet Musa,lsa,Muhammad,lbrahim,Nuh) of our prophets are called The People Of Steadfastness due to their will to guide their people to the straight path. Prophet Nuh (AS) was the prophet of his people and tried guiding them for 950 years! Allah ended up helping him by saving him in the flood. Allah says "wamma amana ma'ahum illa qaleel". And heading towards the end of my khutbah, I want to bring up this Ayah from the Quran when Allah says:

And so that you are not angry about what you missed and you are not proud about what is to come, and Allah doesn't like the arrogant, Boastful

What we see here is that Allah emphasizes Azm by saying that we must not be depressed over missed opportunities or be over excited about what is to come. What does this mean? This means that brothers, we must stay focused! This life is just temporary and we shouldn't be obsessed over the most little things. This ayah about 'Azm applies for the sisters too! The Hijab might make you feel hot, but jahannam is hotter! This is counted as the greater jihad, bigger than the battlefield. These little things that we have to keep in our heads. Steadfastness is more than reading the Quran and spending time in the masjid, no. Steadfastness is when you change your conversations from "Do you think she looks good" to "Did you pray today". Steadfastness is when everyone leaves after 8 rakat of taraweeh but you stay for 20. Steadfastness is when people your age spend the whole night in Qahwa House while you spend it in giyam and tahajjud. Steadfastness is following the Islam of the Anbiya, Ahlul Bayt and the Salaf Al Salih. The Prophet Muhammad (SAW) says that our iman increases and decreases, and the only thing that keeps our iman from decreasing is having 'Azm. This idea of steadfastness has gone over many people's minds and no one has ever thought about it. Everyone forgets that 'Azm is as important as Iman, Taqwa, Tawheed, and even the love of Allah for there is no love without 'Azm. Ramadan is coming up, and for the first few days we might be doing our Khatm-e-Quran or even try coming fajr, but later we start dwindling away and becoming inconsistent. Brotherscand sisters, steadfastness is consistency. To stay on the Siraat and hang on tight. To spend time in Allah's house when others are outside doing the unthinkable. That brothers and sisters is how we will achieve 'Azm. May Allah allow us to act upon what he said.

15 Personalities in the Quran

Mustafa Abdelrehem

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّآيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَآئِيُهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَاءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَّ اَلَّذِينَ ءَامَنُواْ اَتَّقُواْ اللَّهَ وَلُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّار</mark>

أما بعد

Brothers and sisters, the biggest blessing that Allah has bestowed upon our ummah is the Quran. The Quran is the perfect words of Allah, the one that created us and knows us the best. In this book, Allah gives us guidance for us in this life to the point where the Quran has the answers and the solutions to all of the problems we face. This is why Allah commands us to ponder upon the Quran in many places. For example, Allah says in surah muhammad,

do they not reflect on the quran, or do they have locks on their hearts. Reflecting on the Quran is necessary because the Quran is full of wisdom and guidance for us to extract. Today, I want to talk about a profound ayah in surah anbiya that shows us how much wisdom is in the Quran, in which Allah says

we have certainly revealed to you a book, in it is your mention, will you not reason? In this ayah, Allah is telling us that there is mention of us in the Quran, there are descriptions of my personality and your personality in the Quran. One of the tabii, by the name of Al Ahnaf ibn Qays, heard this ayah, and he pondered over it. He read through the Quran to find out where Allah mentions his description in the Quran. Just pondering over this one ayah made him search through the entire Quran. So after some searching he found many descriptions. He came across a description in Surah dhariyat, where Allah says

they used to sleep a little a night because they would worship during the night, and they would seek forgiveness early in the morning, and they would dedicate a portion of their wealth to the askers and the deprived. After searching more, he found the description of Allah's servants in surah furgan, where Allah says

And the servants of the most merciful are those that walk on the earth humbly, and when the ignorant address them, they reply with peace. And they are those that spend the night for Allah in prostration and standing. Then he continued to read and he found another description in surah ali imran, where Allah says

they prioritize others over themselves even though they're in need. And he came across another description in surah shura, where Allah says

they are those who avoid the major sins and shameful actions, and when they are angry, they forgive, and they respond to their lord, they establish salah, their affairs are mutually agreed over, and they spend from what we have provided from them. After coming across all these amazing descriptions, Al-Ahnaf paused and compared them to himself. Despite the fact that he was from the Tabioon, the most righteous generation after the sahabah, out of his fear of Allah and humility, he said ya Allah I dont recognize myself to be among these people. Then he turned his attention to a different group of people in the Quran. He read in surah saffat,

Indeed those people when it was said to them la ilaha illa allah, they were arrogant, and they said will we give up our idols because of a mad poet. Then he found a description in surah zumar, where Allah says

when they hear Allah mentioned alone, their hearts are disgusted, but when other than Allah is mentioned they are happy. Then he came across the description of those that will be in hell in surah muddathir, they will say

we were not from those that prayed, and we did not used to feed the poor, and we used to indulge in evil, and we denied the day of judgement, until certainty or death came to us. After reading these descriptions, Al-Ahnaf said oh Allah I seek refuge from being among these people. Finally, Al-Ahnaf stumbled upon an ayah in surah tawbah, where Allah says

وَءَا خَرُونَ اعْتَرَفُواْ بِذُنُوبِهِمْ خَلَطُواْ عَمَلًا صَالِحًا وَءَا خَرَ سَيًّا عَسَى اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٧﴾ there are others that admit their sins, have a mix of good deeds and others that are bad, perhaps Allah may forgive them. Indeed, Allah is forgiving and merciful. And then Al-Ahnaf said I am from these people.

Brothers and sisters, just as Al-Ahnaf ibn Qays searched the Quran for his description, we must also ponder on the Quran, specifically the descriptions of people, because the characteristics that Allah mentions in the Quran encompass the characteristics for every human in all times. For example, with the current world events, we find people that still perfectly fit this description that Allah revealed 1400 years ago in surah baqarah, where Allah says

From the people are those who when they are told do not cause corruption on earth, they say we are only peace makers. Another example is

Allah mentions how the people of Aad, they were arrogant and they thought nobody is mightier than us. Allah does not mention these characteristics for no reason, rather they are to warn us against these traits that will make us earn Allah's punishment. So from pondering on the descriptions in the Quran, we get an idea of who we are, who we should avoid becoming, and who we should strive to become. When we come across these descriptions, we must ask ourselves, is this describing me? For example, we need to ask ourselves are we from the ones whom Allah says

successful indeed are the believers who are humble and concentrated in their Salah, or do we lean towards being from among those whom Allah says

woe to those that pray but are not aware about their salah, and those that show off. So to conclude, let us try to ponder upon the verses of Allah and find our descriptions, and let us strive to possess the good qualities and stay away from the bad qualities.

AL-MAMOOR SCHOOL

Dawud and Jalut

16

Nuraz Rabb

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّآيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَآتُيُهَا ٱلنَّاسُ آتَقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَّآيُّهَا ٱلَّذِينَ ءَامَنُواْ آتَقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْرًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرَّ الأَمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّهِ اللَّهُ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرَّ الأَمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّهِ وَالْعَرْبُ لَكُمْ أَعْمَلُوا اللَّهُ وَالْعَرْبُ اللَّهُ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرَّ الأَمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي اللَّهُ وَالْعَرْبُ اللَّهُ وَأَحْسَنَ الْهَدْيِ

أما بعد

فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبْتَلِيكُم بِنَهَم فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ, مِنِّي إلَّا مَنِ اللَّهِ مُبْتَلِيكُم بِنَهَم فَلَمَّا جَاوَزَهُ, هُوَ وَٱلَّذِينَ ءَامَنُواْ مَعَهُ, قَالُواْ لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ الْغَرُفُ عُرْفَةً بِيَدِهِ ۚ فَشَرِبُواْ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ, هُو وَٱلَّذِينَ ءَامَنُواْ مَعَهُ, قَالُواْ لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلُقُواْ ٱللَّهِ كَم مِّن فِئَة قَلِيلَةٍ غَلَبَتْ فِئَة كَثِيرَةً بِإِذْنِ ٱللَّهِ وَٱللَّهُ مَعَ ٱلصَّابِرِينَ [البقرة:249]

Translation - "When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused." but they all drank of it, except a few. When they crossed the river,- He and the faithful ones with him,- they said: "This day We cannot cope with Goliath and his forces." but those who were convinced that they must meet Allah, said: "How often, by Allah's will, Hath a small force vanquish a big one? Allah is with those who steadfastly persevere."

First and foremost I want to thank Allah (SWT) for blessing us to be standing here in another Jumah and seeking forgiveness from Allah (SWT), as he is the one and only creator and the Most Merciful.

Before I head into the main idea of today's khutbah, I just want to give an ovation to Abdurahman and Sr Houria for both helping me make this khutbah altogether.

When one is tested with the remembrance of Allah (SWT), he shall remember the past experiences in which were presented from Allah (SWT) the outstanding miracles in which

he produces. And for those who do not consist of any remembrance, Imaan or Taqwa, A question arises, "And have you not seen the people in which suffered from the dire consequences simply from disbelieving Allah (SWT)?"

Throughout Islamic history there have been examples of situations of a minority that beats the majority. Take some examples, like the Battle of Badr or Battle of Yarmuk.

In today's khutbah we will focus on one of these miraculous situations, thus being the story of David vs Goliath. This story is prominent in all Abrahamic faiths. This story is mentioned in Surah Baqarah ayat 246-252 which is also towards the exact ending of the second juz. And also regarding the events in Palestine, I considered that this can be a good topic to relate with the ongoing conflict. Without further ado let us get started.

During Prophet Musa (AS)'s reign as prophet he had once saw a dream of him being in this holy land and had an urgency of him conquering the land. What is this land you may ask? This land is none other than the Philistines or in other words Ancient Palestine. As a matter of fact the first place in which Prophet Musa (AS) was thinking to send fellow Jewish people was the land of Palestine. But it wouldn't for 40 years until after circling and through the punishments of Allah (SWT), it would then be found. Unfortunately Prophet Musa (AS) would not fulfill his anticipated dream in conquering Palestine due to the passing of old age and multiple failed attempts.

Then once Prophet Musa (AS), comes Yusha (AS). The thing about Yusha (AS) is that there is little context and background information about him. But what we do know about him is that he was a servant of Prophet Musa (AS) and is also mentioned in the Quran in the story of Khidr which is in Surah Kahf.

He would then conquer Bani Israil fulfilling the dream of Prophet Musa (AS). The major key to his victory was having Allah (SWT) by his side. As is in a hadith reported from Abu Hurairah he mentions,

"Surely, the sun has never been stopped from setting down for a human being except for Yusha (AS) on the evening he invaded the Bayt al-Maqdis"

Then after the evening of the invasion of the land of Philistine he would reign for another 127 years with the Bani Israel living with him until he would pass.

And after Yusha (AS) passes away comes a time for the Bani Israel in which had no guidance from any Prophet whatsoever. To summarize, they would go and start worshiping multiple gods and would also fall for the same trap that their pagan ancestors once had done. Due to all of this, Allah (SWT) was very angry and divided to kick Bani Israel through the rebellions of the Philistines.

After the rebellions the Bani Israel were now living a nomadic lifestyle, moving from one place to another in the deserts, which was located on the outskirts of Palestine. During this period, it was said that another Prophet would bring light into their living of darkness. That prophet was Prophet Shamil (AS). He is mentioned to be somewhere after Prophet Musa (AS), and Yusha (AS).

That light being the command from Allah (SWT) to Prophet Shamil (AS) to gather up an army in which can retrieve back glory. When you think of the basic requirements of an army you would think of a leader. Well this story is no different as there is a leader that was chosen. Just one thing, this leader was very unusual. That leader being none other than Talut. Talut prior to being here in this position, was just a poor farmer. This caused the other rich candidates to be furious and started protesting, The people also protested alongside them. And all this controversy can only lead towards one figure. That being Prophet Shammil (AS). Receiving these enraged comments, he would then ask Allah (SWT) himself whether Talut was supposed to be the leader. Then the people too asked Allah (SWT) if Talut was supposed to be leader and to show a sign in which they would believe then that Talut was king. Until then they would not budge.

Allah (SWT) responds in the Quran Surah Baqarah Ayat 248,

Translation - And their prophets said to them, "Indeed, a sign of his kingship is that the chest will come to you in which assurance from your lord and is a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed that is a sign for you, If you are believers."

To sum the ark of the covenant, it was a treasure like chest that contains verses from the Torah as well as belongings from the family of Musa (AS) and the family of Harun (AS). And to them, this was their lucky charm. The lucky charm that can establish victory for the Bani Israel.

After the Bani Israel were patiently waiting for the ark of covenant to appear, it was then all of a sudden that the ark of covenant would come flying from the heart of Philistine to the people of Bani Israel. Which meant that Talut was officially titled king or the main leader. Soon from there it would be the beginning of the march towards the land of Philistines.

After marching a rough 100-200 kilometers of land through the tough desert climate, they had finally made it to the exact borders of Philistine. Some lessons we can intake here are

having faith and Imaan from Allah (SWT). Could you imagine walking and marching 100-200 kilometers of rough desert, with no advanced technology and having little to no water? Surely then it would be impossible. To that I would say you are incorrect. Remember that ayat that I was covering in the beginning, it would then fit into this context as Allah (SWT) would forbid this marching army to drink this water. But because of Allah's (SWT) mercy it can be excused up to a mere sip out of the hand. And due to this rough journey the temptations cause the Bani Israel to get greedy. The greed emerges and shreks as they bathe, drink and overall quench with the thirst. Due to this, they were discontinued from the army and had to go back with their families.

And this leaves them with all of the faithful fighters to be into the territory of Philistine. They would be met with an aghast worthy amount of men.

First of all, the Bani Israel had approximately 33,000 men. Meanwhile the army of the Philistines had around 250,000 to 450,000 men. And amongst those men lies a 10 foot tall giant named Goliath. As both armies would approach each other they would first have to start off with a battle tradition. That battle tradition being a duel. How a duel worked is that each side would send one man to fight it off with the hopes of winning, making that same side have high morale and a strong mentality for the remainder of the war. And for the losing side, it would certainly be already a disadvantage of war.

The Philistines had sent off the obvious choice, sending Goliath. This choice caused everyone in the Bani Israel to be hesitant and frightened, as they all knew they stood no chance. All of them except for one person. That one person was a youth boy at the time, named Dawood (AS). Dawood (AS) would beg and insist that he can handle this. Due to his lack of weaponry and him being a youth like boy, perhaps hitting his teens, he would be met with sorrowful remarks as they felt bad for the young boy. But after a lot of begging, they sent him.

Before we advance into finishing the story, I want to tell you that Dawood (AS)'s weapon was the best of the best. What is this weapon you may ask? It's not necessarily a weapon, more so a tool to victory. It's none other than Allah (SWT) himself. With having the trust and faith of Allah (SWT), as he is AL-MAKIR, the best of planners. With this tool, it would help him earn the victory and begin the war. The weapon he had taken down Goliath with was a slingshot with 5 smooth stones. As this specific story is mentioned prominently in both in the Quran and in biblical texts.

So then the battle would commence. And with the help of Allah (SWT), the Bani Israel would be victorious and once more the Bani Israel would conquer this land. Some history after

that, Prophet Dawood (AS) would be then crowned king. Once he passes it would pass to his son Suleyman (AS). And that my brothers and sisters marks an end to this incredible story. Before I wrap up the khutbah I would like to share another ayah regarding my story.

وَلَمَّا بَرَزُواْ لِجَالُوتَ وَجُنُودِهِ - قَالُواْ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرُا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُردُ جَالُوتَ وَءَاتَلَهُ ٱللَّهُ ٱلْمُلْكَ وَٱلْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَآةٌ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم , بِبَعْض بَإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُردُ جَالُوتَ وَءَاتَلَهُ ٱللَّهُ ٱللَّهُ ٱللَّهُ اللَّهُ عَلَى ٱلْعُلَمين بَبَعْض لَّفَسَدَتِ ٱلْأَرْضُ وَلَٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعُلَمين

Translation - So they defeated them by the permission of Allah, and David killed Goliath. Allah gave David the kingship and Prophet hood, and taught him from that which He willed. And if it were not for Allah checking [some] people using others, the Earth would certainly have been corrupted, But Allah is full of bounty to the worlds.

AL-MAMOOR SCHOOL

Surah Hujurat
Nuraz Rabb

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُسْلِمُونَ

يَآئَيُهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَّ اَلَّذِينَ ءَامَنُواْ اَتَّقُواْ اللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْئُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّارِ</mark>

أما بعد

Assalamualaikum (WRWB), I hope everyone is doing well. As you all could've told by now, I am now delivering my second Khutbah. Of course we cannot mention it without whoever had helped me. None other than sr Houria.

As you know something so big yet portrayed as so little. This is none other than having manners. Everyone including myself has at least got to show bad character at some point. Whether it's backbiting, gossiping, disobeying elders, etc. But it comes to no surprise as Allah (SWT) talks about this throughout the Quran. But there are two main chapters that talk about it. Surah Noor, Chapter 24 and the other one which we will talk briefly about.

Now as far as currently, when you reach 9th Grade, the Surah we study is Surah Hujurat. The meaning of the word Hujurat can be associated with "private rooms" or "chambers." This surah is an average $2\,\%$ pages, with 5-8 minutes of recitation. This surah also contains 18 ayats. 5 of them starting with the calling of someone or in Arabic, "yaa"

It starts of with

"O believers! Do not proceed 'in any matter' before 'a decree from' Allah and His Messenger. And fear Allah. Surely Allah is All-Hearing, All-Knowing."

It continues off with,

يَآأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرْفَعُوٓاْ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ وَلَا تَجْهَرُواْ لَهُ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرْفَعُواْ أَصُوْتَكُمْ فَوَانتُمْ لَا تَشْعُرُونَ وَلَا تَجْهَرُواْ لَهُ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

"O believers! Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another,1 or your deeds will become void while you are unaware."

Overall the key manner being talked into discussion is simple, set your ego, don't put yourself verbally and mentally over the Prophet (PBUH).

We skip over to ayats 4&5. Where Allah (SWT) proclaims,

"Indeed, most of those who call out to you 'O Prophet' from outside 'your' private quarters have no understanding 'of manners'."

"Had they been patient until you could come out to them, it would have certainly been better for them. And Allah is All-Forgiving, Most Merciful."

Overall for these ayats, I think it is best if I act this out.

(Does the knock on the door action)

Towards the next few ayahs, the shift in the topic of the manner changes.

Now moving onto Ayat 6,

"O believers, if an evildoer brings you any news, verify 'it' so you do not harm people unknowingly, becoming regretful for what you have done."

The emphasis on the letter "Faa" represents to hasten the actions, thus making sure the news isn't clickbait. It's like watching those third party Bengali news that just popped up on your feed. If that allows for further resonation upon this topic.

Like I said, I will cover this surah briefly. So we will skip some more ayats.

We head over to Ayat 9 where Allah (SWT) mentions,

"And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they 'are willing to' submit to the rule of Allah. If they do so, then make peace between both 'groups' in all fairness and act justly. Surely Allah loves those who uphold justice."

What this ayat suggests is again simple, when two parties both of which follow the same belief or the faith of Allah (SWT) and have clashes and beef, you need to understand. Sometimes you can disabandon those arguments, even if you're right in most people's hearts you'll always be wrong.

The next ayat that follows up (ayat 10) covers a little more ground onto Ayat 9.

"The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy."

Does this need an explanation, maybe. But I'll let my analogy do the talking for this one. (The brotherhood milk analogy)

Now going to perhaps the most crucial 2-3 ayats of the Surah.

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَ<mark>سَى</mark>ّ أَن يَكُونُواْ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُواْ أَنفُسَخُمْ وَلَا تَنَابَرُواْ بِٱلْأَلْقَابِ لِلِمِّسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَان ۚ وَمَن لَمْ يَتُبْ فَأُولَائِكَ هُمُ ٱلظَّلِمُونَ

"O believers! Do not let some 'men' ridicule others, they may be better than them, nor let 'some' women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the 'true' wrongdoers."

O believers! Avoid many suspicions, 'for' indeed, some suspicions are sinful. And do not spy, not backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! And fear Allah. Surely Allah is 'the' Acceptor of Repentance, Most Merciful.

O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.

These ayats express a big emphasis on mockery. As the concept of teasing and racial abuse is not acceptable. As we have created men and women from tribes and which you may get to know each other. As the most noble of you is in the sight of Allah (SWT)

Now who is the most noble or righteous one you may ask? In Ayat 15 Allah (SWT) mentions,

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِ عُمَّ لَمْ يَرْتَابُواْ وَجَلَهَدُواْ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ ٱللَّهِ ۖ أُوْلَئِكَ هُمُ اللَّهِ اللَّهِ وَرَسُولِهِ عُنُ لَمْ يَرْتَابُواْ وَجَلَهَدُواْ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ ٱللَّهِ ۖ أُوْلَئِكَ هُمُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللّهِ اللَّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ الللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ الللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ الللّهِ الللّهِ الللّهِ اللّهِ الللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

The 'true' believers are only those who believe in Allah and His Messenger—never doubting—and strive with their wealth and their lives in the cause of Allah. They are the ones true in faith.

I don't think there needs to be much more background as whatever is stated doesn't have to be further dissected on.

And finally the Surah Hujurat ends off in the 18th Ayat

"Surely Allah knows the unseen of the heavens and earth. And Allah is All-Seeing of what you do."

AL-MAMOOR SCHOOL

Taqwa Zeeshan Ahmed

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَآيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَّآيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

ِ يَآئَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَات</mark> بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ في النَّار

أما بعد

The aayaat I mentioned, which are mentioned very frequently in khutbahs, instruct mankind to have taqwaa of Allah. In fact, taqwaa is mentioned very frequently in the Quran, over 230 times in different forms. In one ayah, Allah says إِنَّ اَكُرُمَكُمْ عِندَ ٱللَّهِ أَتْقَاكُمْ lindeed, the most noble of you in the sight of Allah has the most taqwaa. And in one hadith, the prophet said that 2 characteristics that get people into Jannah the most are taqwaa and character, and the 2 things that get people in hell the most are the mouth and private parts. Therefore, taqwaa is a very important characteristic for every muslim to attain.

So what exactly is taqwaa? Taqwaa is typically referred to as fear of Allah, or more accurately as consciousness of him. However, that doesn't do full justice to the word. The word taqwaa roots from the word to shield in arabic. Therefore, taqwaa can also be referred to as a shield from the punishment of Allah. When Umar RA asked Ubay Ibn Kaab RA what is taqwaa, Ibn Kaab asked him how do you walk on a thorny path? Umar RA replied saying he would gather his clothes and be careful so that no thorns damage his clothes or injure him. Ibn Kaab said that is taqwaa. So by having taqwaa of Allah we are very cautious to not gain his punishment, as if we are walking on a thorny path, which is our journey through life with its desires and temptations.

So what are the characteristics of those who have taqwaa of Allah, or the muttaqeen? Allah mentions in surah aali imraan which is chapter number 3 that they are ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ

those who spend in ease and وَٱلضَّرَّآءِ وَٱلْكَاظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ للَّ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ hardship and restrain their anger and pardon the people and Allah loves the good doers. Out of everything he could've mentioned first like salah or hajj or fasting, he mentioned spending, restraining anger, and pardoning. Why? Because although taqwa is about one's relationship with Allah, that relationship also depends on how one treats others. And as I mentioned earlier, one of the things that gets people into hell the most is the mouth, so restricting anger is an important characteristic of the muttageen. He also mentions those who spend in both ease and hardship. Taqwaa is about being conscious of Allah at all times, not just in the good or the bad, but both. Allah then says in the next ayah وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً and أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ those when they commit immorality or wrong themselves, they remember Allah and seek forgiveness for their sins, and who can forgive sins except Allah? and they do not continue in what they have done while they know it. As humans, we are bound to make mistakes. Tagwaa is not about being perfect. Tagwaa is about being conscious of Allah and seeking his forgiveness when we make mistakes as well. But then, we try our best to stay away from that sin when we realize it is wrong. In other ayahs, Allah mentions how different acts make يَنَاَّتُهَا ٱلنَّاسُ ٱعْبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ لَعَلَّكُمْ So the one .يَاَّيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ and تَتَّقُونَ who has taqwaa avoids sinning and fullfils all of Allah's commandments.

So what is the reward for these people? Allah says in the next ayah أُوْلَئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن مَّغْفِرَةٌ مِّ مَّغْفِرَةٌ مِّ مَّغْفِرَةٌ مِّ مَّغُفِرَةٌ مِّ وَجَنَّاتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَارُ خَلِلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَلَمِلِينَ forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers. Not only does Allah promise those who have taqwaa forgiveness and Jannah in the hereafter, but he says وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ And whoever fears Allah - He will make for him a way out (2) And will provide for him from where he does not expect. So for those who have taqwaa, they will recieve its fruits in both the hereafter and this world.

To conclude, I would like to give tips on how we can gain taqwaa. We should try to achieve the 5 degrees of taqwaa which a classical scholar named ibn jawzy wrote. The first is to be

cautious of falling into disbelief, which is submission. The second is to be cautious of falling into sin, which is repentance. The third is to be cautious of doubtfulness, which is carefulness. The fourth is to be cautious of the impermissible, which is indifference. And the fifth is to be cautious of letting anything except Allah enter the heart, which is the state of witnessing. We should also try to fulfill Allah's commandments and increase our worship through being good to others and also seek Allah's forgiveness whenever we fall into sin. We should consider if we do the same good deeds in private as we do in public, and if we do any bad deeds when only Allah is watching and not when people are watching. Whether it is if we take a long time to pray sunnah in the masjid but rush to only pray fard at home, or if we would glance at someone else's answer on a test when the teacher isn't looking but not while the teacher is looking. By having conscious awareness of Allah, we wouldn't do sins in private when only Allah is watching and we would do good when nobody except Allah knows it. And finally, we should ask Allah to increase our taqwaa. The prophet صلى used to which means "Oh Allah, l اللهم إني أسئلك الهدى والتقى والعفاف والغنى ask You for guidance, taqwaa, virtue and sufficiency." If we follow all these then inshalllah we will attain taqwaa and recieves its fruits in this world and the next.

AL-MAMOOR SCHOOL

19 Dhikr Zeeshan Ahmed

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هُورَتُولُهُ هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَآيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ ثَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَّآَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

رَيَّأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَات</mark>هَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّار

أما بعد

Brothers and sisters in Islam, just as our bodies constantly have the need to eat and drink until we die, our souls also have a need. But this need continues even after we die. And that is the remembrance of Allah. Without this, the heart is dead. That is why the prophet said that the example of the person that remembers his lord and the person that doesn't remember his lord are like the living and the dead. Despite its great importance, it is one of the easiest acts we can do anywhere and at any time since the least we need to do is move our tongues and lips.

And we will continue to do this act even after we die. Allah says about the people of Jannah in Surah Yunus "their call in it will be glory be to you Allah, and their greeting will be peace, and they will end their call with all praise is for Allah, lord of the worlds." Just as we are saying Subhanallah and Alhamdulillah everyday, in Jannah, although we will not be required to do any of the obligations that we need to do here, we will still be saying the same words of zikr.

So why is remembering Allah in our daily lives so important? Firstly, Allah says in Surah Taha whoever turns away from my remembrance will live a depressed life. This is because when one does not remember Allah, what tends to happen is that they chase the dunya and its temporary enjoyment, thinking that they are attaining success, which will lead to a meaningless and depressing life, and Allah calls those people the biggest of losers in the last 10 ayahs Surah Kahf. On top of having a depressed life in this world, Allah says he will

resurrect him as blind in the hereafter. And the person will respond saying my lord why did you resurrect me as blind when I used to be able to see. And Allah the almighty will respond saying that is because you forgot our signs when they came to you, and that is why you will be forgotten today.

As for the one that remembers Allah, Allah says remember me, I will remember you. In this life, it will lead to the opposite of a depressing life. One who remembers Allah frequently will remember their true purpose on earth. And even in times of hardship, remembering Allah will lead to contentment. As Allah says in the Quran "Unquestionably, the remembrance of Allah comforts the hearts." This is why the great scholar of Islam Ibn Taymiyyah said "A calamity that brings you closer to Allah is better than a blessing that takes you away from his remembrance." Not only is Dhikr a comfort at times of calamity, but dhikr can prevent many calamities, such as the azkar we should be saying in the morning and evening. Dhikr is also a protection from sins. The prophet عليوسلم said that dhikr is a fortress which the believer uses to protect him from shaytan. By remembering the fact that Allah is always watching, one that remembers Allah often will be able to overcome his temptations. And this is just from among the results we will receive in this dunya. But in the akhirah, Allah says for the men and women that remember Allah frequently, Allah has prepared for them forgiveness and a great reward. For the sake of time, I will just mention one of these unimaginable rewards. Allah once told prophet Musa AS that if the heavens and the earth were put on one side of a scale and ע ועם וע lwas put on the other side, ע was put on the other side, ע ש וע ווש would outweigh the heavens and the earth. If just saying ע וש וע ווש once is worth more than the heavens and earth, imagine what would be our reward for constantly remembering Allah.

So brothers and sisters in Islam, with all this in mind, when Allah says الفكروا الله كثيرا remember Allah frequently, it is not sufficient that we remember Allah only 5 times a day then go the rest of our time not remembering Allah. For example, in Surah Jumuah, Allah commands us to leave all business and go to the remembrance of Allah when the azan for jumuah is called. And then Allah says when the prayer is over then go throughout the land and seek Allah's bounty and remember Allah often so that you may succeed. So even after salah, Allah commands us to remember Allah frequently. And furthermore Allah says in Surah Ali Imran that the ulul albab, or the people of true understanding, are those that

remember Allah when they are standing, or sitting, or laying on their sides. And how do they do this? Allah says and they reflect on the creation of the heavens and the earth. And this is one of the most important ways that we can increase our remembrance of Allah. Everywhere we look, we see the creation of Allah. And Allah says in Surah Isra that there is nothing that doesn't glorify Allah, but you do not understand their glorification. Everything living or non-living thing you see, a rock or an ant, they are all created by Allah and they all glorify Allah. And even in ourselves Allah says "we will show them our signs in the horizons and in themselves." So we should reflect on ourselves because every single heartbeat is one of Allah's uncountable blessings. So everything that I mentioned should serve as our reminders to take a couple moments each day to simply say subhanallah or alhamdulillah, which nobody can be too busy to do. By remembering these, we will be from among those that remember Allah frequently InshaAllah.

l would like to end off with a hadith for us to reflect on. The prophet عليه said that the people of Jannah will have no regrets, except for moments in which they did not remember Allah. May Allah open the door of remembrance of Jannah for us.

AL-MAMOOR SCHOOL

22 Tadabbur Zeeshan Ahmed

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَّآيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

ِ يَآئَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَات</mark> بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ في النَّار

أما ىعد

Alhamdulillah, I'm sure most of us have our own goals with the Quran, whether it is to memorize it in our hearts, or to learn to read it with the proper pronunciation, or to recite it with a beautified voice. While there is great reward in all of these, they are all means to the main purpose of the revelation of the Quran, as Allah mentions in Surah Saad: كِتَابُ أَنْزُلُنا اللَّهُ مُبَرَّكُ لِيَتَدَ كَرَّ أُولُواْ ٱلْأَلْبُلِ [This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.

The noun version of the word to reflect in this ayah is tadabbur. By doing tadabbur, we deeply study the words of Allah. Tadabbur is the highest level of pondering because there is no limit to the amount of knowledge that we can extract from the Quran. Allah says in Surah Luqman وَلَوْ أَنَّمَا فِي ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَمٌ وَٱلْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ عِسَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ ٱللَّهِ ۖ إِنَّ ٱللَّهَ And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted, meaning all the knowledge in the Quran wouldn't be written by all those pens and ink. Indeed, Allah is Exalted in Might and Wise.

The teachings of the Quran are essential for all aspects of our lives. It consists of signs, wisdom, parables, miracles, rulings, stories, and much more. Therefore, it is crucial for us to

not just read the Quran and memorize it, but to also understand its messages. And this cannot be done unless deep reflection is done.

Allah warns us against blindly following Islam in many places. In Surah Muhammad, Allah says آفَالُهَ اللهُ عَلَىٰ قُلُوبٍ أَقْفَالُهَ Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts? So if we do not ponder on the Quran, we have a lock on our hearts that can only be unlocked with the Quran. And this is because if we do not understand the Quran, it will not feel like an extraordinary book and we would not receive the true teachings of the Quran. For this reason, Ibn Abbas, the great sahabi and cousin of the prophet S said "It is better to read Surah Az-Zalzalah and Al-Qari'ah with contemplation than to heedlessly read surat Al-Baqarah and Al Imran."

So to end off, here are some tips to do tadabbur. Firstly, you must love the Quran because tadabbur comes from the heart and if you truly love the Quran and are aware of its purpose then Allah will open its keys for you. And since many of us do not know Arabic, we can study a reliable translation although it is best to study the Quran in Arabic because some of the deeper meanings get lost in the translation. So to aid our understanding, we should also listen to reliable scholars or read a commentary. Allah repeats multiple times in Surah Qamar وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكُرِ فَهَلْ مِن مُّدَّكِرٍ And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? Allah also says فَاَقْرَعُواْ مَا تَيَسَّرَ مِنْهُ So recite what is easy from it. We shouldn't burden ourselves to understand the Quran but we should

reflect on what we are able to. One important part of tadabbur is to ask yourself questions. Even the prophets asked questions. Ibrahim asked Allah how he creates life, Musa asked Allah if he could see him, and Zakariyya asked Allah how he can have a son at such an old age. Finally, make connections between your life and the Quran so you remember Allah more and so you can get an even deeper understanding. May Allah give us the ability to properly understand and reflect upon his words.



23 Birr Zeeshan Ahmed

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّآيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَّآيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَّ اَلَّذِينَ ءَامَنُواْ اَتَّقُواْ اللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّار</mark>

أما بعد

Brothers and sisters in Islam, as we continue to hear news about the situation of our brothers and sisters in Palestine, we are motivated to have compassion within our Ummah, as we are all one body, and to also have patience over their situation and our individual struggles as well. And these are qualities that resemble the concept of birr, a word which not all of us might be familiar with. Like tagwa and ihsan, which are words we should be a little familiar with, birr can be very broadly translated into righteousness. However, it is much deeper than that. Birr is doing goodness by fulfilling the rights of Allah as well as the rights of others, both inwardly and outwardly. In fact, one of Allah's names is barr, meaning the source of goodness, and it stems from the same word as birr. There is an ayah in Surah Bagarah that summarizes the essence of Birr. And that is ayah 177, and it is called ayatul Birr. Before delving into this ayah, I'll breifly talk about the context of this ayah's revelation. This was revealed after the change of the Qiblah, which is a lengthy topic as a lot of ayahs before this ayah talk about it so I will just briefly summarize it. So when salah was appointed for the muslims after the isra wal miraj, the original qiblah was towards Jerusalem. In fact, this was also the direction in which the Jews used to pray in. So for us, masjid al agsa is our first qiblah, the second masjid ever constructed for mankind, the third holiest masjid, the place from where the prophet مسلوالله rose in Isra wal Miraj and led the prophets in prayer, and the place where many prophets lived, on top of many other significances. Going back to the ayahs, some time after the Hijrah, the prophet عليه وسلم hoped for the Qiblah to change to the Kabah, which was not only the area where the prophet grew up in, but it is the first masjid ever built for mankind by Ibrahim AS, the one who the Christians and the Jews claimed to be following. So Allah reveals so turn your faces towards masjid al haram. Then Allah gives us the reasons for this change. It is to make us ummatan wasatan, the balanced nation. It was so that we can be differentiated from the Jews and the Christians. But they were furious at this change and so they caused many disputes. And for this Allah calls them the sufahaa, the fools. And he says that if you bring them every sign they would not follow your Qiblah. This shows their stubbornness and enmity towards the Muslims. So in this time where the faith of the Muslims were tested, Allah says that it is only to differentiate between who follows the messenger versus who turns back on his heels. And it is hard to do except for those that have been rightly guided by Allah. For Allah would never make your faith go to waste. Indeed he is the most kind and the most merciful. And we can see the true extent of the iman of the Muslims in Palestine with the events occurring today. And when we are tested by Allah, we must keep in mind that it is an opportunity for us to elevate our level in the akhirah. So in the middle of this big dispute over the Qiblah, Allah reveals ayatul birr, which I will discuss in the second half.

So Allah starts ayatul birr by saying that birr is not simply in turning towards the east or the west. It is not just the act that is true righteousness, but it is in obeying Allah's commands through both the outwards actions and inwards aspects. So Allah says but birr is the one who believes in Allah, the day of judgement, the angels, the books, and the prophets. So the first and most important component of true righteousness is belief. Without it, one is not a Muslim. And whoever does deeds without Islam, then it will not be accepted from him. The ayah continues to say birr is one who gives wealth, despite love for it. As Allah says in Ali Imran, you will never attain birr until you spend from what you love. And they do this because they seek the pleasure of Allah, not wanting any reward or thanks from people. So the one with birr is the one that cares about others and treats others with respect, that is why the prophet week said birr is good manners. As mentioned in last week's khutbah, sadaqah is a very rewarding act that we should be taking advantage of by donating just a small amount every week to help others. So Allah continues by listing the people that wealth should be given to. And he first starts with the close relatives. This shows us that our family should be our number 1 priority and we should treat them the best that we can. That is why

the prophet Adduction said that the best of you are the best to your families. And you also hear the word birr being used in birrul walidayn, or obedience to parents. This further shows us the importance of treating our families good to attain birr. And the ayah continues with the orphans who have no family and the needy and the traveler and the askers and freeing slaves. Then Allah mentions 2 important pillars, establishing salah, not just in the outwards actions like facing the qiblah, but also the inward aspects like having khushoo, and giving zakah. Then the rights to others are mentioned, which is fulfilling promises when they are made. Finally, they are those who are patient in both times of hardship and times of fighting. And those are the ones that are true, and they are those that have Taqwa. So brothers and sisters in Islam, Allah tells us to cooperate in birr and taqwa, and not cooperate in sin and transgression. We should have firm belief, obey Allah, be good to each other, and have patience. And Allah mentions twice in the Quran those that have birr, or the abrar, will surely be in pleasure. May Allah make us from the abrar.

AL-MAMOOR SCHOOL

Sabr and Shukr Zeeshan Ahmed

24

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَآتُيهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ ـ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَآتُيُهَا ٱلنَّاسُ آتَقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَّ اَلَّذِينَ ءَامَنُواْ اَتَّقُواْ اللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّار</mark>

أما بعد

And so to fully understand how hardship, which Allah guarantees that we will all face, can turn into something good only for the believers, I am going to give an example of this and talk about a story from the Quran. The prophet all said that the people that are tested the most are the prophets. So all the prophets were greatly tested by Allah, such as prophet Ibrahim AS, Yunus AS, Yusuf AS, and especially Muhammad

discussing is about the prophet Ayyub AS, who in particular faced a lot of hardship, and from the outcome of his hardship, there are many lessons for us to learn.

Ayyub AS was given many great blessings by Allah. He had a lot of wealth, a lot of children, and good health. However, shaytan tried really hard to get him to disobey. So Allah decided to test Ayyub AS and he removed all these blessings from him. He had no wealth, all his children died, and he became so weak and ill. But what did he do about it? He had patience and waited for years because he knew that Allah had the best plan. And then finally he called out to Allah and said مَسَنِى ٱلشَّيْطَانُ بِنُصْبُ وَعَذَابٍ my lord shaytan has touched me with hardship and torment. And immediately Allah turned to him and gave him water, and this water completely healed him of everything. And then he immediately regained all his wealth and he was blessed with even more children. And so Allah gave him even more than what he lost, and Allah praised him in the Quran "أَنَّ وَجَدُنْكُ صَابِرًا "نَّعْمَ ٱلْعَبْدُ الْمَا الْمُعْدُلُ اللَّهُ الْمُعْدُلُ اللَّهُ الْمُعْدُلُ اللهُ اللهُ عَلَى الصَّابِرُونَ المَّابِرُونَ المَّالِمُ اللهُ عَلَى الصَّابِرُونَ المَّابِرُونَ المَابِرُونَ ال

So from this story, we can see how anything bad a believer faces can turn into something that is good since from among the qualities of a believer is that he is always patient and repents. So we should always remember to be patient and turn back to Allah at any hardship and the outcome will turn out to be good.

الله hadith I mentioned in the beginning of the khutbah, the prophet مَهُولِيُّ says وَلَيْسَ ذَالكَ says وَلَيْسَ ذَالكَ And this is not the case for anyone except for the believer. So only the believer can turn every situation into a good outcome. On the other hand, the disbeliever can turn every situation into a bad outcome. And I will give another story which shows how disbelief can turn a blessing into a punishment.

There are numerous stories about Allah granting people a lot of provision and then it turning into a punishment from Allah because of ingratitude. You can look at the story of Qarun, or the story of the man of 2 gardens from surah kahf. The story l will talk about is about the people of Saba in Surah Saba.

ln this surah, Allah describes the great blessings he bestowed upon the people of Saba and says عَنَيْهِمْ عَايَةٌ the people of Saba had a clear sign. جَنَّتَانِ عَن يَمِينُ وَشِمَالٍ two

gardens on the right and the left. They had so much food and provision from Allah. And they Eat كُلُواْ مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُواْ لَهُۥ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ Eat from the provisions of your Lord and be grateful to Him. You have a good land, and a forgiving Lord. But then, فَأَعْرَضُواْ then they turned away. They were ungrateful for the great blessings they had. فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِم so Allah caused their dam to flood and destroy their garden. وَبَدَّلْنَهُم بِجَنَّتَيْنِ ذَوَاتَىْ أُكُلِ خَمْطٍ وَأَثْلُ وَشَىْءٍ مِّن سِدْرٍ قَلِيلِ And their original garden got replaced with a garden that makes few bitter fruit. So what happened to the people of Saba is they had a great blessing but because they didn't believe and were ungrateful, it indeed in their إِنَّ فِي ذَٰلِكَ لَـُايَـٰتٍْ لِّكُلِّ صَبَّارُ شَكُورُ turned into a punishment. And Allah says that story there are clear signs and lessons for everyone that is صَبَّارُ شَكُورُ patient and thankful. So to conclude this khutbah, the lesson of this khutbah is that if we have the true qualities of a believer, then we can attain goodness in every situation of our lives. Whenever we face something that is good, we should not be like the people of Saba and instead be grateful. And whenever we face some hardship, we should remember and be like prophet Ayyub AS and have patience. So the keys to having a good outcome in any situation is thankfulness and patience, and by doing so we can transform our lives and attain goodness in all our affairs and see the fruits of it in both this world and in the akhirah. May Allah allow us to incorporate these lessons into our own lives. May we always be thankful for the blessings we receive, and may we have patience during difficult times.

SCHOOL

Seeking Knowledge Zeeshan Ahmed

23

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

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ِ يَآئَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَات</mark> بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ في النَّار

أما ىعد

Brothers and sisters in Islam, we came to school today by the mercy of Allah to gain or to spread knowledge, both worldy knowledge, and also knowledge about our deen. But yet, many of us do not know the great importance Islam places on gaining knowledge.

Firstly, most of us know that the first word Allah revealed in the Quran is iqra. However, we might not ponder on the wisdom behind it. Iqra means read, which is how we gain knowledge. This shows us how important it is to seek knowledge; it is the first thing Allah chose to command us with in his book, not just the first command, but the first word. The prophet tells us in a hadith مَنْ يُرِدُ اللّهُ بِهِ خَيْرًا يُفَقّهُهُ فِي الدِّينِ To whomever Allah wills goodness, He grants him understanding of the religion. Gaining knowledge on the religion is essential for one to be a muslim. Hence, the prophet also says طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِم Seeking knowledge is an obligation upon every Muslim.

If you go back to the start of mankind, Allah says And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." They said, سُبْحَانَكَ لَا عِلْمَ لَنَاۤ إِلَّا مَا عَلَّمْتَنَاۤ إِلَّا مَا عَلَّمْتَنَاۤ إِلَّا مَا عَلَّمْتَنَاۤ إِلَّا مَا عَلَّمْتَناۤ الْعَلِيمُ ٱلْحَكِيمُ "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." So after Adam was created, Allah taught him the names of all things, which not even the angels knew. So one of the things that Allah gives us superiority over

even the angels is in knowledge. Therefore, we should take advantage of this blessing Allah has given us and obtain knowledge.

In one hadith, the prophet said:

Whoever follows a path in pursuit of knowledge, Allah will facilitate for him a path to Paradise. Indeed, the angels lower their wings for the seeker of knowledge, out of pleasure at what he does. Verily, the inhabitants of the heavens and the earth, even the fish in the water, ask forgiveness from Allah for the knowledgeable. The superiority of a scholar over a devout worshiper is like the superiority of the moon over the rest of the stars. Indeed, the scholars are the inheritors of the prophets, who pass neither a silver or gold coin, but only knowledge. So whoever acquires it has actually taken abundant wealth.

From this hadith, we learn many things.

- 1. If a person follows a path to seek knowledge or even if he seeks knowledge while sitting by reading or attending classes, Allah will reward him by making a path leading him to Paradise.
- 2. The inhabitants of the heavens and the earth, even the fish and animals, ask for forgiveness from Allah, for the people of knowledge.
- 3. The angels lay down their wings for the seeker of knowledge out of pleasure at what he does and in humility and reverence towards knowledge and the knowledgeable.
- 4. The scholars or teachers have a very high status. They are described as the inheritors of the prophets, and the comparison of them compared to other devout worshipers is like the moon and the stars. Although the stars shine brightly, the moon projects its light and radiates people and their surroundings. Similarly, a scholar not only performs righteousness, but they teach others to do so too.
- 5. The best legacy the prophets left behind is not worldly fortunes, but knowledge.

Now I would like to mention a few etiquettes for seeking knowledge in the proper manner.

Firstly, we should make our intentions proper. The very first hadith in bukhari says إِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. Our intentions should be solely to want the pleasure of Allah and reward in the hereafter. Even for worldly knowledge, we should intend to use this knowledge to get a sustainable and halal job to make money to help our families and to donate in the cause of Allah or to learn more about

the creations of Allah so we can glorify Allah for them. This also means that if we have an improper intention, then we can get punished for it. The prophet S said "Whoever seeks knowledge in order to compete with the scholars or to prove himself superior to the ignorant or to make the people look up to him, Allah will cause him to enter Hell." So we should also not be arrogant when it comes to seeking knowledge because Allah says وَمَا الْعِلْمِ إِلا قَلِيلا عَلِيلا عَلِيلا عَلِيلا عَلِيلا عَلِيلا عَلِيلا مِن الْعِلْمِ إِلا قَلِيلا عَلَيلا مِن الْعِلْمِ إِلا قَلِيلا مِن الْعِلْمِ إِلا قَلْمِ اللهِ اللهُ اللهِ ال

Secondly, we should remember Allah when trying to seek knowledge. Allah says وَتُعَلِّمُكُمُ ٱللهٌ and be mindful of Allah and Allah will teach you. So before we start to study, we should make dua since we require his help to gain knowledge as he was the one who gave us the ability to learn things. Allah says وَقُل رَّبٌ زِدْنِي عِلْمًا and say my lord increase me in knowledge. Another dua we can say is what the angels said when they didn't know the names of what Allah taught Adam, which is مُشِحُلِنَكَ لَا عِلْمَ لَنَاۤ إِلّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ اللهُ Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise. Additionally, we can recite any other dua or any ayaat before we start.

Thirdly, we should be patient. Sometimes you will face difficulties in gaining knowledge, but we shouldn't get frustrated with our teachers or try to give up. Remember when Musa was being impatient with khidr because he didn't see the wisdom behind his actions and did not wait for khidr's explanation. We should work hard and have patience and by the will of Allah we will be able to gain knowledge.

Fourthly, we should act upon what we have learned because if we do not, then there is no point. Allah gives an example about the Jews who do not follow their book by saying that they are كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًا like the example of the donkey that carries books, since the donkey does not understand the books. If we do not act upon what we learn, then we too would be like the donkey.

And finally, specifically for Islamic knowledge, we must make sure our sources are reliable by learning from qualified teachers and not putting full trust in some website for example without any solid evidence.

May Allah help us follow these and grant us ease in gaining knowledge and I hope we can be grateful for being in an islamic school where we can easily gain knowledge on our deen.



24 Rajab Zeeshan Ahmed

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هُومَنْ يُضْلِلْ فَلَا هُومَنْ يُضْلِلْ فَلَا هُومَنْ يُضْلِلْ فَلَا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَّ اَلَّذِينَ ءَامَنُواْ اَتَّقُواْ اللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّار</mark>

أما بعد

Brothers and sisters in Islam, alhamdulillah by the grace of Allah we are now about to enter the hijri month of rajab tonight after maghrib. Rajab is a very significant month, and it is in fact one of the sacred months. As Allah says in surah tawbah that the number of months that Allah decreed since the day he created the heavens and the earth is 12, and 4 of them are sacred. These sacred months are Muharram, Rajab, Dhul Qadah, and Dhul Hijjah, as the mentions in a hadith. And Allah tells us in Surah Yunus that he created the sun and the moon so that we can keep track of time. And Allah created these for a purpose. And he makes the signs clear to those that have knowledge. So it is from the mercy of Allah that he made it easy upon us to keep track of salah times by looking at the sun and the time of the month and other acts of worship like the 3 white days by looking at the moon. So following Islam is practical in any time and any place. So Rajab literally means respected, and this month was considered sacred by even the idol worshippers before the prophet and the companions treated this عيدوسلم. So if even they did it, and then later the prophet month with significance, we should too. And in the sacred months, fighting is prohibited, unless the enemy starts it. Fighting was prohibited in dhul qadah, dhul hijjah, and muharram, because these are the months people go to hajj and perform hajj and come back from hajj. And it was reported that during the jahiliyyah, when it was rajab, they would take off the tips of their weapons and put them aside. Rajab is the 7th month in the hijri calendar, the next month is shaban, and the 9th month is Ramadan, and we ask Allah to allow us to reach it. Therefore Rajab is a perfect time to prepare for Ramadan, and it is important that we do so because we must first build the habits that we will continue and build on in Ramadan. And Allah continues in the ayah and says so do not wrong yourselves in them, meaning abstain from sinning during the sacred months, since they weigh more. The good deeds also weigh more because it is a sacred month, so we should try to increase ourselves in doing goodness while avoiding wrongdoing. And not just war should be avoided, but all types of wrongdoing, even between 2 individuals. Let us try to avoid fighting even verbally with our brothers and sisters. Remember that the prophet and sisters are said that he guarantees a house in the middle of jannah for the one that gives up arguing even when he is in the right. Missing any obligatory acts is also an act of wrongdoing. So, if we have any fard that we are missing out on, especially if it is salah, we should repent and rectify ourselves. Therefore, the wise muslim uses this time to repent from past sins and fix themselves and increase their good deeds because it is a sacred month where deeds weigh more, and it also is a preparation for ramadan.

Allah says in the Quran in surah Hajj that whoever honors what Allah has made sacred, then it is good for him in the sight of his lord. Although it is good for us to honor the sacred month of Rajab by increasing our acts of worship, which is what we should do, one thing we صلي لله must be cautious about is doing actions that are not from the sunnah of the prophet or in other words we should avoid doing any bidah. The prophet علي used to say in his sermons, as I said in the beginning of the khutbah that the worst affairs are the newly invented ones, and every one of them is an innovation, and every one of them is misguidance, and every misguidance is in the fire. So this is why we should be careful to not do acts of worship that the prophet ملي the best of mankind, did not tell us to do. And so for the month of Rajab, there are a couple of invented acts that we should not partake in. There is no special salah for the first night of Rajab, and there is no evidence that isra wal miraj occurred in this month and it was never celebrated by the prophet عليه الله. However, we should try to increase acts of worship that the prophet ملي did do, such as the weekly and monthly voluntary fasts and make it a habit so we can continue them throughout the year. And also make sure to not wrong yourselves by sinning in this month. Tonight, make sure to make dua before maghrib, as Allah responds to dua during that time, especially for the people in palestine who continue to suffer despite it being a holy month. Also, if you see the new crescent moon of Rajab tonight, try to say the dua that the prophet ما used to say, which is allahumma ahillahu alayna bilamni waleeman wassalamati walislam rabbee warabbukallah, which means allah bring the new moon upon us with security and faith, and peace and islam, my lord and your lord is allah.



Ramadan Preparation Zeeshan Ahmed

25

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَّا يُّهُا النَّاسُ اَتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰجِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَاَتَّقُواْ اَللَّهَ الَّذِي تَسَآءَلُونَ بِهِۦ وَالْأَرْخَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَّ اَلَّذِينَ ءَامَنُواْ اَتَّقُواْ اللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّار</mark>

أما بعد

Brothers and sisters in Islam as I'm sure most of us already know, Alhamdulillah by the will of Allah there are around 5 days until Ramadan starts, and may Allah allow us to reach it and take advantage of it. Many of us are excited and some of us might've tried to prepare ourselves for this month. In one hadith the prophet says "Verily, this month has presented itself to you. There is a night within it that is better than a thousand months. Whoever is deprived of it has been deprived of all good. None is deprived of its good but that he is truly deprived." For this reason, it is very crucial for us to not miss out on not just laylatul qadr, but the entire Ramadan because doing so is a great loss. So, to avoid such a great loss, we must learn to make this Ramadan a successful one.

Firstly, we must have the proper mindset. Many of us think Ramadan comes every single year and we increase our good deeds in just these 30 days. However, keep in mind that death is the most certain thing for us and the time of death is the most uncertain thing for us. You don't know if you will even make it to this Ramadan or if you will reach next Ramadan. So every single Ramadan is a huge blessing that we should never take for granted. Furthermore, in surah baqarah, Allah says fasting has been prescribed upon you like how it was prescribed upon those before you so that you may gain consciousness of Allah. It is not true consciousness if you only have it for these 30 days and return to your bad habits after. The point is to develop your consciousness of Allah and continue to have it even after. In

fact, that is a sign that your Ramadan is accepted. If your life goes back to normal after Ramadan, then your Ramadan wasn't successful.

So the next step after obtaining the proper mindset and intentions is to plan out our Ramadan while there is still time so we don't go into it unprepared. But one thing I want to emphasize is to make sure that these goals are realistic for you. I'm sure some of us want to read 20 pages of the Quran every day, pray every sunnah, pray 20 rakats of taraweeh and much more. While it is of course great, however, it is important to take into consideration our own abilities. Especially if we haven't developed these habits earlier, when we try to take on these big goals we might lose motivation to continue and that's when shaytan wins. But one thing we should make our main goal is to make sure that everything that is obligatory for us is being fulfilled. If we are not praying 5 times a day then before we think of taraweeh we should work on not missing a prayer.

So after you have fulfilled your obligations, you can move on to building more good habits. And remember that the prophet إِنَّ خَيْرَ الْعَمَلِ أَدْوَمُهُ وَإِنْ قَلَّ said إِنَّ خَيْرَ الْعَمَلِ أَدْوَمُهُ وَإِنْ قَلَّ indeed the best of deeds are those that are done consistently, even if they are small. So remember that it is better to do something small as long as it's consistent.

Another act of worship that we should take advantage of is fasting. It is one of the 5 pillars of Islam that we should apply throughout the entire year, and we must do it in this month. It is important to understand the true meaning of fasting, and why Allah specifically mentioned this act of worship to increase our consciousness of him. Firstly, the one that has prescribed this upon us is ash shafi, one of the names of Allah which means the best healer. This prescription not only benefits the body, but also the soul. Fasting has been

proven to have a plethora of health benefits, such as increasing brain function, and even reducing the risk of cancer, and the list goes on. But it also has a great amount of spiritual benefits. When you abstain from eating and drinking, only Allah knows that because you could've secretly eaten at some point during the day. But fasting entails so much more than just abstaining from food and drink. There is fasting of the eyes, fasting of the tongue, and fasting of the heart. A fast is accepted when all these conditions are met. That is why Allah says in a qudsi hadith "Fasting is for me I shall reward for it." In fact, one of the 8 gates of jannah is for those that fast.

One final act of worship I would advise everyone to put emphasis on is forgiving others and asking for forgiveness. I'm sure we all heard of the hadith where the prophet says whoever does not show mercy, Allah will not show him mercy. So on top of building good habits, we should repent from our bad habits by stopping them and asking Allah for his forgiveness, as Ramadan is one of the best times to ask for forgiveness, especially because the prophet the fasting person's dua is not rejected. Furthermore we should strengthen our relationships with our friends or relatives during this month.

So brothers and sisters in Islam, Allah has blessed us with the month of Ramadan every year, the month where the gates of jannah are open and the gates of jahannam are closed. May Allah allow us to reach Ramadan and make the best of it.

AL-MAMOOR SCHOOL

26 Laylatul Qadr Zeeshan Ahmed

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّآيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَّآَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَّ اَلَّذِينَ ءَامَنُواْ اَتَّقُواْ اللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّار</mark>

أما بعد

Brothers and sisters in Islam, many of us are looking forward to our upcoming break, and are excited for Eid and relaxing. However, this break is not an ordinary break for us. We must keep it in our minds that we are about to enter the last 10 days of Ramadan. And we should be grateful that we can spend it with school off. These last 10 days are not the days for us to be tired of Ramadan, but these days should be our most active days in terms of ibadah. Similarly, we study harder at the end of the year for regents and state exams, so we should be doing more ibadah in the end of Ramadan. As we should know, one of these last recieved the first عليه الله all nights is laylatul qadr, the night of power, in which our prophet revelation. This single night is the reason why we fast the entire month, which shows just how special this night is. It is the most significant night, so it has a huge value, as Allah says in surah qadr, this one night is better than 1000 months. And that is more than 83 years, just one night. Take a moment to reflect on how significant this is. One night is greater than a whole lifetime, ibadah in this night can easily tip our scales. Saying 1 tasbeeh will count as if you did for an entire lifetime. And Allah says that even the angels descend from the heavens to observe our actions. And there is peace in this night until fajr. So we should take advantage of that time. This night falls under one of the last 10 nights, there is no exact number, and this is so that we can do extra worship on all of these nights until Ramadan ends to guarantee that we took advantage of it. Likewise, Allah has hidden the time of death for us, so we should be prepared for it at any time. And we should especially keep this in

mind during this time. Only Allah knows if it is our last Ramadan or even last day on earth. We ask Allah to allow us to witness many more Ramadans, as each Ramadan can increase our ranks greatly. During the time of the prophet مليه , there were 2 men that accepted islam at the same time. One of them used to fight a lot in the way of Allah, and he was martyred in a battle, so he died as a shaheed, which is the highest state that a person can die in. The other one lived a year longer and then died, but not as a shaheed. However, a sahabi saw in his dream that the one that lived a year longer, but did not die as a shaheed, was admitted into Jannah before the shaheed. When he asked the prophet علية about this, he said that it is because the one that did not die as a shaheed witnessed one more Ramadan than the shaheed. And then he said that the difference between them is greater than the difference between heaven and earth. This is how 1 Ramadan, 1 laylatul gadr, can elevate someone's ranks, to the point where they can surpass a shaheed. With all this in mind, should we spend this night normally, or should we try to do ibadah as intensely as we can? lt is important for us to take inspiration from the prophet على and see how he treated this time. The prophet ﷺ did not do more worship during any other time of the year. Firstly, he would do itikaf for the whole 10 nights. So he secluded himself from everyone, he did not have a second to engage in anything worldly. He was strictly doing ibadah, and he did not even sleep at all these 10 nights so he can pray the whole night. This is how the best of mankind spent these last 10 nights, since he truly knew how important these nights were, to the point where he said that whoever is deprived of it is deprived of all good.

So with that in mind, think about what you yourself are going to do. If we are not going to do itikaf, then at least we should have a level of detachment from the dunya. The least we can do is stay away from entertainment and social media, so that we can dedicate a lot more time for Allah. And do not think that you are limited to big acts of worship like Qiyam. By taking advantage of this time, you make sure that you use every second, it doesn't mean that you only do Qiyam in the middle of the night. You can use every second to simply do zhikr. Like I mentioned earlier, one tasbeeh in that night would have a huge weight on the scales. So during this time, do not neglect the constant rememberance of Allah, and try your best to do as much zhikr as you can during moments where you are not doing any other ibadah. Imagine the reward for even spending every night for the 10 nights when Allah multiplies it by 700 outside of laylatul qadr. For this reason, the prophet

to be more generous in ramadan than a fast wind that brings rain. Furthermore, remember that laylatul qadr is the night that Jibreel came to the prophet in the cave of hira and repeatedly told him to read, and then the first 5 ayahs of surah alaq were revealed. And from there, the Quran was revealed throughout the next 23 years. So one of the best things that we can do is connect with the Quran. We should read it as much as we can, on top of understanding and implementing it. Finally, on top of gaining as much good as you can, we should aim to have all of our sins wiped. The prophet said that whoever prays on laylatul qadr with iman and hoping for the reward will have all his previous sins forgiven. So this night is the best time to also seek forgiveness, but not just maghfirah, but also afw, which is pardoning or wiping of sins from our records. This is why the prophet told us that the best dua we can make is oh allah, you are the most pardoning, and you love pardoning, so pardon us. May Allah make us from those who reap the benefits of laylatul qadr and have all our sins wiped.

AL-MAMOOR SCHOOL

27 Dhul Hijjah Zeeshan Ahmed

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَّآَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَّ اَلَّذِينَ ءَامَنُواْ اَتَّقُواْ اللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّار</mark>

أما بعد

Brothers and sisters in Islam, today is a very significant time of the year. As some of us might already know, today is the first day of dhul hijjah and we thank Allah for allowing us to reach this day. This is the month in which hajj takes place, a month where millions of Muslims gather together at the most sacred place on earth, the kabah, the first masjid on earth built by prophet ibrahim AS, to do the ritual of hajj, which has been done for thousands of years since the time of Ibrahim AS, as Allah commands ibrahim AS to announce to the people for hajj and they will come to you on foot and on every lean camel from every distant path. This is a pillar of islam and has been made mandatory for every muslim that is able, and Allah made 3 consecutive months, dhul gadah, dhul hijjah, and muharram, sacred and made fighting in these months haram for the safety of those that do hajj. This month holds many significant days, like the day of arafah, which is the 9th of dhul hijjah, and eid al adha, the 10th of dhul hijjah, where we sacrifice an animal like how lbrahim AS fulfilled his vision and went to sacrifice his son Ismail AS but Allah replaced it with an animal, and the days of tashreeq also fall in this month. Although this is the month of Haji, we must note that these days are not only for those that are doing hajj to increase their ibadah. For the rest of us that are not doing hajj, this is a time where we must increase our ibadah. Just as the last 10 nights of Ramadan are the most sacred nights of the year, the first said There are على الله are the most sacred days of the year. The prophet no ten days during which righteous deeds are more beloved to Allah than these days (meaning the first ten days of Dhul Hijjah) They said: Not even striving in the cause of Allah? He said: Not even striving in the cause of Allah, unless a man goes out with himself and his wealth and does not return with anything. So because these days are so significant, let us use these days to do extra good and get closer to Allah. As Allah says, take provisions for hajj but the best of provisions is taqwa. So let us try to increase our taqwa during these days and do voluntary actions that will bring us closer to Allah. Brothers and sisters, if we want to use this time to get closer to Allah, we must first renew our intentions and tawbah. Remember that this is a sacred month where the reward of good deeds are multiplied and the punishment for bad deeds are also multiplied. There are many sunnahs that we can do specifically for this month, but we must first remember that Allah says in a hadith qudsi My servant does not draw near to Me with anything more beloved to Me than what I have made mandatory upon him. So let us first try to fulfill and rectify all of our fard as our first step

One of the most encouraged sunnahs during these days is doing dhikr, Allah says in surah hajj these days are for us to remember the name of Allah during the known days, meaning these first 10 days. The prophet عليه وسلم also says so recite much Tahleel (saying Laa ilaaha ill-Allah), Takbeer (saying Allahu akbar) and Tahmeed (saying al-hamdu Lillaah) during these days. Especially takbeerats, which we have been practicing in school. The sahabah would recite takbeer in the masjid and in the marketplace during the first 10 days of dhul hijjah. عليه وسلام Another important sunnah for us to do is to fast in the first 9 days, which the prophet always fasted. This is one of the best ways for us to best the best days and increase our tagwa. If we are not able to fast all 9 days, then we should all try our best to not miss fasting on the day of arafah. The day of arafah is the 9th day of dhul hijjah, the day before eid. It has many significances. On this day, those that do hajj gather at mount arafah. This was the day where the prophet ﷺ delievered his last sermon, this was the day that Allah revealed the verse today I have completed your religion and completed my favor upon you and I am pleased with Islam as your religion, one of the final verses revealed. The prophet said There is no day on which Allah frees people from the Fire more so than on the day عليه وسلم of 'Arafah. This day is so significant that the prophet عليه وسلم says that it expiates for the past year and coming year. So 2 years of sins are expiated if we sincerely fast on this day, which is why we should try our best to do so. And Allah has made the conclusion for the best days an Eid, on which we will say to each other may Allah accept from us and you, followed by the days of tashreeq, the days of eating and remembering Allah. May Allah allow us to have many good deeds accepted from us, and may Allah free us from the fire, and may Allah forgive our sins.



28 Arafah Muhammad Kamal Ahmad

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

يَّآَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

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أما بعد

Alhamdulillah Allah allowed us to make it to another Friday. However, today is not an ordinary Friday... Today is the 8th of dhul hijjah, the day where hujjaj stay at mina all day long. So do a lot of zhikr and lbadah. Hajj is FIVE days, take these 5 days as gifts from Allah. Use these days for tasbeeh shukr istighfar and dua.

Simply saying la ilaha illa Allah in these days is very rewarding, as shown in this hadith.

Narrated 'Abdullah bin 'Amr bin Al-'As that the Messenger of Allah (عَلَوْهِ) said: "Indeed Allah will distinguish a man from my Ummah before all of creation on the Day of Judgement.

Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, then He

will say: 'Do you deny any of this? Have those who recorded this wronged you?' He will say: 'No, O Lord!' He will say: Do you have an excuse?' He will say: 'No, O Lord!' So He will say: 'Rather you have a good deed with us, so you shall not be wronged today." Then He will bring out a card (Bitaqa); on it will be: "I testify to La llaha lllallah, and I testify that Muhammad is His servant and Messenger." He will say: 'Bring your scales.' He will say: 'O Lord! What good is this card next to these scrolls?' He will say: 'You shall not be wronged.' He said: 'The scrolls will be put on a pan (of the scale), and the card on (the other) pan: the

scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allah."

(Tirmidhi 2639)

Prioritize saying takbeerat in these days.

بشرى لكل من يكبر ويهلل في عشر ذي الحجة .. قال رسول الله على: «ما أهل مُهِلٌ قط إلا بُشّر، ولا كبّر مكبّر مكبّر (١٧٧٩ [السلسلة الصحيحة (٢٧٧٩) [السلسلة الصحيحة (٢٧٧٩)]

The Messenger of God, peace and blessings of God be upon him, said: "No person who announces the Ihram ever announces the greeting without giving good tidings, and no one who announces the ihram ever pronounces the takbir without giving glad tidings." It was said: O Messenger of God, in Paradise? He said: "Yes." [The Sahih Series (7779)]

In these days we do 2 types of takbeer

Takbir Mutlak (Un-tied Takbir), This is Takbirat being done all the time from the first Day of Dhul Hijjah until the Maghreb of The Day of Arafah

Takbir Muqayyad (Tied Takbir), This the Takbirat done after every Fard Salah from the Maghreb of The Day of Arafah until the Asr of the 13th on Dhul Hijjah which is the last day of Eid.

Tomorrow is the day of Arafah. The day of Arafah is one of the most important days of the year because of the amount of significances this day has.

Allah took the covenant from Adam's back in Arafat, and brought forth from his loins all his offspring whom He created and scattered between His Hands like atoms. He then turned to them saying, (172) "Am I not your Lord?" They said, "Yes, we have testified." [This] – lest you should say on the Day of Resurrection, "Indeed, we were of this unaware." (173) Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done? (Al A'raf (7) 172-173)" [Imam Ahmad 2455]

Another opinion for Arafah is that it is the day that Adam was expelled from Jannah and met his wife on mountain of Arafah

According to lbn Al Jawzi in Kashf Al Mushkil, Arafat means to know/get to know and its root word is Arafa (He knows). This is because Jibreel (A) was showing lbraheem (A) all the rituals of Hajj

Arafah is the day Allah is present to accept our duas and forgive us.

Fasting on Arafah forgives the minor sins 2 years as stated in the Hadith of the Prophet (SAW) if you have sincere belief and submission and you do all your actions for Allah and seek Allah's reward

-There is no day on which Allah ransoms more servants from the Fire than the Day of Arafat. He draws closer and closer, then He boasts about them before the angels and says: 'What do these people want? [Muslim 1348]

The best supplication is that of the Day of Arafat, and the best that anyone can say is what I and the Prophets before me have said: Lā 'ilāha 'illallāhu waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu wa huwa 'alā kulli shay'in qadīr. 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. [At Tirmithi 3585]

The Steps of Hajj were all done by the Kuffar of Quraysh, this is when Allah (SWT) sent the prophet to make (The Hajj is Arafah). Arafah is the main difference between us and the Kuffar. [Tirmidhi 2975]

The prophet said about the hujjaj that gather at arafah

Indeed Allah boasts to the occupants of the heavens about the people of Arafat. He says to them: "Look at my servants who have come to me disheveled, dusty" [Sahih Al Jami Albani 1867]

Brothers and sisters, the day after the day of arafah is the day of eid.

On the Day of Eid We pray and then we do the sacrifice, which is described in the 2nd ayah of surah Kawthar after the son of the prophet SAW passed away... This is a way to Thank Allah and follow the sunnah of Ibrahim (A) when he was supposed to slaughter his own son, yet Allah saved him.

Whoever does not sacrifice cannot pray with the Muslims, as the prophet said Brothers and sisters, Allah says

Neither their meat nor blood reaches Allah. Rather, it is your piety that reaches Him. This is how He has subjected them to you so that you may proclaim the greatness of Allah for what He has guided you to, and give good news to the good-doers.

So use this time to say takbeer and give thanks to Allah and to also increase your taqwa, because taqwa is what reaches Allah.

lbn al-Qayyim said Taqwa has three levels: • One of them is protecting the heart and limbs from sins and forbidden things. • The second is protecting them from disliked things. • The third is to protect them from curiosity and what does not concern them. The first gives the servant his life, the second benefits his health and strength, and the third gives him pleasure, and joy.



29 Importance of Salawat

Mohammed Zaman

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ وَنَسْتَعِينُهُ ونستغفره ,ونعوذ بالله من شرور أنفسنا ,ومن سيئات أعمالنا ,مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ,وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ ,وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ,وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

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أما ىعد

I want everyone to take a look at their life, how you run your life, what are your actions throughout the day, what do you do throughout the day, and so forth. All of the actions we do, such as praying, eating, playing, and even sleeping, it all is connected to Islam, and before we do all of these actions, we can do a certain action to increase our reward and bring us closer to Allah (swt), we send salutation towards the prophet (saw). There are many ways to do this, and of course, I will menton some of them. But before we do that, let's discuss why we should send a salutation to the prophet (saw). First, it is to show our love to the prophet (saw). Allah (swt) loves those who love the Prophet (saw), and it is as simple as that. From reciting the morning adhkhar to praying Isha, we are continuously showing our love and gratitude to Allah (swt). Sending Salawat increases the love and connection that we have with Allah (swt), and brings us closer to what we want to achieve, Jannah. Another reason we should send Salawat is that Allah (swt) told us to do so in the Quran. He says

"Allah s.w.t and His angels send Selawat on the Prophet s.a.w: O you who believe! Send your Selawat upon him and salute him with all respect"

(Surah Al Ahzab, 33:56)

The Quran tells us to show respect to our messenger peace be upon which is enough for us to do so, but Allah's mercy towards us continues to increase, as it was stated Sahih Muslim

"Whoever sends Selawat upon me once, will be blessed for it by Allah ten times." This means that if we do send selawat upon the Prophet (saw) the reward for sending it will be increased by ten times.

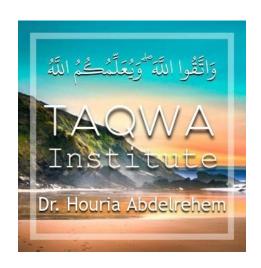
We've discussed the benefits of sending salawats, and the extra rewards we get when reciting it but how can we send Selewat to the Prophet (saw). The most ideal way of sending selwat is by reciting the durood, which is Allaahumma salli 'ala Muhammad wa 'ala aali Muhammad kama salayta 'ala Ibraaheem wa 'ala aali Ibraaheem, innaka hameedun majeed. Allaahumma baarik 'ala Muhammad wa 'ala aali Muhammad kama baarakta 'ala Ibraaheem wa 'ala aali Ibraaheem, innaka hameedun majeed. This is durood ibrahim, the simplest and most ideal selewat, and of course there are many other ways to send selewat to the prophet (saw) but this is the easiest and the most familiar dua to send selewat. We all already recite this 27 times a day because we recite it in our Five daily prayers but other than that when else should we recite it to increase and maximize our rewards? First, you should know that whenever someone mentions the name of the prophet (saw), we should follow and say (saw). Whenever we say (saw) after someone mentions the name of our prophet that means we are sending salawat. Adding on to when we should send salawat, we should always try to send salawat on Fridays. Friday is one of the best days to do good deeds, and send blessings to the Prophet (saw). Allah (swt) says in the Quran

But when the Prayer is ended, disperse in the land and seek Allah's Bounty, and remember Allah much so that you may prosper

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