





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 the second edition 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 Dr. Houria. May Allah accept it from her and our Khateebs: Sheikh Rayin Ahsan, Ilyas Hotaki, Ahnaf Chowdhury, Ajyan Ahmed, Zeeshan Ahmed, Muhammad Abdurrahman, Safir Maruf, Nuraz Rabb, Jihan Masom, Emam Hossain, and Ishaq Ahmed, with more joining next edition in sha Allah.









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### Table of Contents

1	Wasting Time	Zeeshan Ahmed	Page 1
2	The Believer is a Mirror	Rayin Ahsan	Page 5
3	Hardening of the Heart	lshaq Ahmed	Page 12
4	Honesty and Sincerity	lshaq Ahmed	Page 17
5	Living with Hardships	Nuraz Rabb	Page 23
6	Rajab and Shaban	Nuraz Rabb	Page 27
7	Halal Income	Nur <mark>az Rab</mark> b	Page 33
8	Fitnah	Ajyan Ahmed	Page 38
9	Ramadan Approaching	Ajyan Ahmed	Page 43
10	Jannah	Ajyan Ahmed	Page 50
11	End of Ramadan	Ajyan Ahmed	Page 56
12	After Ramadan	Ajyan Ahmed	Page 63
13	Gratitude in Sabr	Jihan Masom	Page 68
14	Peer Pressure	Ameer Husain	Page 73
15	Allah's Mercy	Safir Maruf	Page 78
16	Salah: The Key to Success	Emam Hossain	Page 81
17	The Hasanah of the Dunya	Zeeshan Ahmed	Page 84
18	The Friend Pulls You	llyas Hotaki	Page 87
19	Dhul Hijjah	llyas Hotaki	Page 91
20	Fitnah Around Us	Muhammad Abdurrahman	Page 94
21	Appreciating Our Deen	Safir Maruf	Page 96
22	The Blessing of Time	Muhammad Hamza	Page 100

# 1 Wasting Time 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 ثُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

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

يَّتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ وَلَّولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْئُ مُح<mark>َمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْئُ مُحَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ</mark>

أما بعد

Alhamdullillah, by the mercy of Allah, we were able to start a new school year last week. As we are still in the beginning of the school year, I wanted to talk about a very crucial topic that we can all benefit from, which is wasting time. To start, Allah reminds us in Surah Hashr to fear Allah and let every soul look at what they have prepared for literally tomorrow. But ultimately what is meant is look at what you have prepared for the day of judgement. Why does Allah describe it as tomorrow? The reality is that our lives are very short. Allah says that on the day of judgement, it will be as if they had only lived for one afternoon or one morning. Even now we say that our life is passing by quickly. When you finish elementary, middle school will fly by, and then high school and so on until you are on your deathbed. So our time here is very short. Allah says in the first ayah of surah anbiya the time for the people's judgement is coming near. Yet, the people are completely heedless. And we see this in our society, with social media and all the new movies and games, all of it is out there just for people to become even more heedless. This leads to the ultimate failure, as Allah says in the last 10 ayahs of surah kahf, they are those whose efforts are lost in this dunya and they think that they are doing something good. In fact, Ibn al Qayyim RA said that wasting time is worse than death because death separates you from the people in this dunya, but wasting time separate you from Allah. On the other hand, despite all the distractions of the dunya, the believer is focused, and of the most important qualities of the believer is that they don't waste time.

Allah describes the believers in the beginning of surah muminoon, and he says successful indeed are the believers. And then their description is firstly those who are humbled and concentrated in their Salah. And we already know how important Salah is. Right after Salah before even mentioning zakah, Allah describes the believers as those who turn away from laghw. Laghw encompasses anything that does not benefit. Not just in surah muminoon, but also in Surah Furqan, Allah describes the servants of the most merciful and Allah says when they pass by laghw they pass by it with dignity. Meaning they do not get engaged in it and they pass by it while still having dignity and not letting it affect them. The Prophet مِنْ حُسُنِ إِسُلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ part of perfecting one's Islam is that a person leaves what does not concern him. So these ayat and ahadith should show us that engaging in things that are wasteful is not from the characteristics of true believers.

Unfortunately, we tend to fall into the trap of wasting our time. And most of the time, we do not think of it as a waste because of our mindset. If we see someone ripping dollar bills, we think of that person as crazy. But when we ourselves waste our time, which is more important than money because time can't be earned back, we do not think of it as a waste. But time is one of the great blessings that Allah has given us. The prophet نعْمُتُن فِيهِمَا كَثِيرٌ مِنْ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ there are 2 blessings which many people waste: health and free time. Remember that this dunya is nothing but diversion and amusement, so do not get attached to it. As the prophet عُنُ فِي الدُّنْيَا كَأَنَّكَ عَرِيبٌ said يُسُولُكُ عَرِيبٌ said كُنُ فِي الدُّنْيَا كَأَنَّكَ عَرِيبٌ said عَرِيبٌ عَمَا كُنُ فِي الدُّنْيَا كَأَنَّكَ عَرِيبٌ said كُنُ فِي الدُّنْيَا كَأَنَّكَ عَرِيبٌ said عَرِيبٌ عَمَا كُنُ فِي الدُّنْيَا كَأَنَّكَ عَرِيبٌ said كُنْ فِي الدُّنْيا كَأَنَّكَ عَرِيبٌ said عَرِيبٌ said كُنْ فِي الدُّنْيَا كَأَنَّكَ عَرِيبٌ said كُنْ فِي الدُّنْيا كَأَنَّكَ عَرِيبٌ said عَلَيْهُ وَلِيبٌ said كُنْ فِي الدُّنْيا كَأَنَّكَ عَرِيبٌ said كُنْ فِي الدُّنْيَا كَأَنَّكَ عَرِيبٌ said عَرَيبُ عَرِيبٌ said كُنْ فِي الدُّنْ عَرِيبٌ said كُنْ فِي الدُّنْيا كَأَنَّكَ عَرِيبٌ said عَرَيبُ عَرِيبٌ said كُنْ فِي الدُّنْيِبُ عَرِيبٌ said كُنْ فِي الدُّنْيا كَاللَّهُ عَرِيبٌ said عَرِيبُ said عَرِيبٌ said كُنْ فِي الدُّنْ عَرِيبٌ said عَرِيبُ said عَرِيبُ said كُنْ فِي الدُّنْيا كَأَنَّكُ عَرِيبٌ said عَرْيبُ said عَنْيبُ said عَرْيبُ said عَرْيبُ said عَرْيبُ said عَرْيبُ said عَ

Of course, life is not as simple as choosing between doing ibadah or wasting time. Everyone has their own responsibilities, students and teachers and everyone else. We should dedicate a lot of time for school or our jobs. And we also do need a break sometimes. However, people tend to make sure that they have time for their work and waste the remaining free

time, without trying to fit in time to do some extra ibadah for Allah. They only fit in just enough for 5 daily prayers, and may even delay them. And many of us use the excuse that they don't have enough time to do any extra ibadah and its hard to balance work and ibadah. The reality is that everyone has the same 24 hours everyday, but if we slowly start to dedicate more of our free time to do some extra ibadah instead of wasting it, we will notice that the amount of time we have is the same, but the quality of our time improves. And this is the barakah that Allah puts in your time when you dedicate some of it for him. We know that if you dedicate some of your wealth in the way of Allah, Allah will improve the quality of your wealth. Similarly, dedicate some of your time for Allah, and Allah will improve the quality of your time, and he will help you in your worldly affairs. Allah puts it very simply in surah sharh, Allah says so when you are finished with your worldly affairs then devote yourself, and turn to your Lord. And this is what the prophet عليه وسلم and his companions did. They had wordly responsibilities as well, but they didn't think about wasting their time during their free time, instead they thought about doing ibadah. May Allah allow us to reach this level. We should also take advantage of the fact that the prophet once supplicated oh Allah bless my ummah in its early mornings. There is barakah in اللَّهُمَّ بَارِكْ لأُمَّتِي فِي بُكُورِهَا not being lazy and doing work early.

The final thing I want to touch upon in this khutbah is something relevant to wasting time which we all face at some points, especially now that we are slowly getting more work. And that is procrastinating. Some of the salaf even said beware of procrastination, for it is one of the devil's strongest weapons. Shaytan tries to make us delay our salah, or delay seeking forgiveness. But Allah tells us to rush to the remembrance of Allah, especially Salah, and Allah also says and rush to forgiveness. I'll give an example of the dangers of procrastination. Because of the lack of time, I will summarize this story and I'll be leaving out a lot of details. Before the battle of tabook, the prophet عليه وسلم and his companions were preparing for the battle. One of the sahabah named Kab ibn Malik, delayed preparing even though he was never more wealthy or strong in his life. He delayed it until he was eventually left behind with the hypocrites, which was severe. The people were forbidden from talking to them. This is the level that shaytan got him to through procrastination. Unlike the rest of the hypocrites who came up with excuses, Kab ibn malik was honest and he was sincere. After 50 days, Allah revealed in Surah Tawbah that he forgave the 3 sahabah who were left behind because they were sincere and repented. So this story also shows us how great Allah's mercy is.

So, we should make an effort to not procrastinate, in both our religious and worldly affairs. One of the things we can do is to make dua against laziness, as the prophet اللَّهُمَّ عَلَيْ اللَّهُمَّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ oh Allah i seek refuge from depression, laziness, cowardice and miserliness, debt, and being overpowered. May Allah allow us to benefit from what was said, and allow us to spend our time wisely.



#### 2 The Believer is a Mirror Rayin Ahsan

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

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 اتَّقُواْ اللَّهَ وَٰقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْئُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُح</mark>دَثَا ثُهَا وَكُلَّ مُحدَثَقَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّار

أما بعد

One of the blessings that Allah bestowed upon our beloved Prophet SAW was (الكلم النه أوتي جوامع) that he was given the blessing of concise speech, very few words that would say much. Speech that was little, yet comprehensive and full of meaning. Like when he advised Muaz RA by telling him "Ya Muaz! وخَالقِ النَّاسَ بِخُلُقِ اللَّهَ حَيْثُمَا كُنْتَ وأَتْبِعِ السَّيِّئَةَ الْحسنةَ تَمْحُهَا، وخَالقِ النَّاسَ بِخُلُقِ اللَّهَ حَيْثُمَا كُنْتَ وأَتْبِعِ السَّيِّئَةَ الْحسنة تَمْحُهَا، وخَالقِ النَّاسَ بِخُلُقِ

He said, "Oh Muaz! Have Taqwa of Allah, or be mindful of Allah, wherever you are. Follow a bad deed with a good deed to erase it, and treat all mankind with good manners."

These 3 statements summarize Islam, in the concise speech of Rasulullah SAW. The first 2 statements have to do with the worship of Allah SWT, and the third statement has to do with the treatment of people with each other, which covers our whole Deen in these three statements. So this is what concise speech is. When the Prophet SAW would speak and explain and teach people, his words used to be very few but it carried a lot of meanings and topics behind it.

So today's Hadith that I would like to share with you all here is not 3 statements, but only 3 words. And this Hadith of 3 words is so eloquent, it is a Hadith if every one of you here applies it with your family, it will be a peaceful home full of love and harmony. If every

teacher applies it with their students, if every Muslim applies this with his or her fellow Muslim brother and sister, then our communities will rise and become prosperous; what is this Hadith?

The Prophet SAW said الْمُؤْمِنُ مَرْآةُ الْمُؤْمِنِ اللهُ الْمُؤْمِنِ that the believer is the mirror of his or her fellow believer. Now when the prophet SAW said the word mirror, it doesn't mean an image, or a photo, or an x-ray. Mirror means mirror. But why did he say mirror specifically, instead of saying something like sight or vision?

Let's look at the qualities of the mirror itself to understand this Hadith. The first attribute is that the mirror does not lie. The mirror never lies. If I stand in front of the mirror wearing this white thobe or a shirt and it has a curry stain on it, the mirror will tell me that this part of the thobe or the shirt has a stain.

Similarly, the believer is the mirror of their fellow believer. We see our brother or we see our sister doing something wrong, we have to inform and advise them about that particular part being wrong. Now this advice will not be in public or in a shaming manner, which leads me to the second point, that this advice will not be in a manner which will put the other person down. Making remarks to people like, "It's my way or the highway! If you don't listen to me, you're a Kafir! If you don't listen to me, you will get punishment from Allah and you will go to Jahannam!" What does Allah SWT himself tell us about this behavior? "O believers! Do not let some 'men' ridicule others, perhaps they may be better than them, nor let 'some' women ridicule other women, perhaps 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.

In the ayah before, Allah says: The believers are but one brotherhood (the believers are one sisterhood, the believers are one Ummah), so make peace between your brothers (make peace between each other). And be mindful of Allah so you may be shown mercy. So see here in our guidance that is the Qur'an, that Allah is telling us that as a reward for us being peaceful with each other, we will be shown mercy from Him. But instead, we are defaming one another. We are insulting one another. We are being inappropriate and aggressive. And Allah reminds us that whoever does not and does not repent, he considers them as the true wrongdoers.

We know that Allah SWT loves us when we are busy with good deeds, and when busy with not doing any wrongful deeds every day in our lives, which include our tongues being inappropriate. Brothers and sisters, I stress to you all that everytime Allah talks about the wrongdoers, everytime He centralizes people doing wrong without any repentance, without any shame, and without any means to improve their own character and fix their faults, He details that he does not love these traits of a believer, which means that these are traits and attitudes that we must avoid to maintain the cleanliness of our Imaan.

Think deeply about how you are impacting your own heart. Think about how you impact your fellow brother and sister, how your words and actions impact others around you. Just like one rock hitting the mirror and shattering the delicate glass, our words and manners are super effective on people too. We have to be soft and gentle, the same way we are soft and gentle when carrying a mirror; so when you're trying to carry your brother or your sister, be soft and gentle with them so that you do not wrong them, and be soft and gentle with them so that the advice is in a loving and caring manner. In a manner that shows I am wanting good for them.

Giving personal and sensitive advice in public, and especially in a rough way is embarrassing to our brothers and sisters, and that is not called advice. Advice has to be in private, in a very gentle, kind, and wise manner, just like the way you treat the mirror. And if we are given advice, we should not feel bad or get upset if someone looks out for us, because constructive criticism is healthy for our growth and wisdom. Sometimes we get annoyed if someone gives us advice. Sometimes we think that if someone gives me advice then it will put my personal value down.

My dear brothers and sisters, there is no perfection except with Allah SWT. When Umar RA used to be advised by people, he would say may Allah have mercy on the one who gifted me my faults. Look at the understanding and the mindset of Umar RA. Look at the word that he uses: he uses the word gift. He did not say someone who gives me advice, or gave me something; he says gifted me because he considers that advice as a favor. So if we are being given advice then we should take it not as an attack, but as a gift for us and for our goodness.

This is a true believer that thinks I am not worried about what others will say or think about me. So when we are being given advice, we should take that as a gift, and when we are gifting someone, we should make sure that we present our gift in a beautiful manner. So the same applies there when we are giving someone advice, we should make sure it is a gift and not an attack on them.

The third point is that if you stand in front of the mirror and clean a percentage of the stain, 10% or 20%, the mirror will tell you that the stain is still there. If I am cleaning the stain on my thobe and 50% is left, the mirror will tell me that 50% of the stain has been cleaned and 50% still remains. For example, if your fellow brother or sister was addicted to alcohol or smoking, and after your advice he or she started learning, they started to lower the dose, and started becoming better, you tell them the work they are doing on becoming a better person. You show them, you encourage them in a positive manner, the way the mirror does not only show stains but it also shows the washed part of where it once used to be. So do not keep reminding your brother or your sister of the stain that was there in the past, but remind them of the new things that are happening now after the stain.

Another quality of the mirror is that the mirror does not exaggerate. The mirror does not exaggerate the problem when you come with a small stain, the mirror doesn't show it as a huge stain. Similarly, if our brother or our sister committed a minor sin, we do not make it into something like it is a very big scandal or it's a major sin. And if they have committed a major sin, we do not downplay it and make it as if they have done nothing. The mirror tells you the exact size of the stain, so make sure that when you are advising your brother or sister, you're showing them the exact size of their stain, neither exaggerating it or belittling it.

When you clean the whole stain, the mirror does not remind you of the past when you come back and stand in front of it. When you come back in front of the mirror after cleaning the stain from your cloth completely, the mirror does not go and say "oh last time you came, you had stain and it was all yellow and brown and ugly and gross." "My brother used to be part of this sin. My sister used to be part of that sin." "This brother dealt with riba, or this sister did not wear the Hijab." Maybe they both did not know how to pray and how to treat others but now they started practicing, they started becoming better. The stain is not there anymore, so you don't go and remind them of the stain that used to be there because a

mirror does not do that. Never ever remind a person who becomes closer to Allah SWT of their past; because they turned to Allah and sought his forgiveness, and in response Allah healed them and Allah healed their souls, and Allah today keeps them under His protection so that they do not repeat the same old patterns, the same old stains.

Look how eloquent this gifting advice of the Prophet SAW is. Only 3 words, but our understanding of it cannot even be measured in numbers. We learned that the mirror shows the dirty spot of our cloth, yes it shows the stain, but it also shows all of the clean spots on the cloth. If a shirt has a little stain, the mirror does not show ONLY the little stain, but it shows the complete shirt that is clean;

So do not concentrate and make your whole judgment about your brothers and sisters because of that one little sin, and this happens a lot in our daily lives. When you're treating your brother and your sister, do not focus on that little stain. Focus on everything that you are seeing in front of you, just like the mirror does for you. If you see a lot of good things and positive things about your brother and sister, make sure that you mention it to them. Make sure that you encourage it. Don't focus on that little stain and forget about everything else, because the mirror shows you both the stain and the clean part in its complete reflection.

My next point about the mirror is that it does not store an image permanently. If I stand in front of the mirror and I leave, and then another person comes and stands in front of the same mirror, the mirror will not tell the new person "you should have seen the person who came before you, you should have seen his shirt and how disgusting and filthy he looked." Brothers and sisters, Gheebah, backbiting is a major sin that many of us belittle. It's not a minor sin or a daily routine that anyone should encourage, it is a major sin! We speak about a brother and we speak about a sister in their absence, and we find so many excuses to do that. When the Prophet SAW was asked about defining backbiting, he said it is speaking about your brother, or sister, that they dislike in their absence. Then he was asked Ya Rasulallah, what if it is true? He SAW said then that is exactly what Gheebah is, because if it is not true then it will become slander, and the danger of Gheebah is so bad that on the Day of Judgment, this person that you spoke about will come and take your Hasanaat. This person that you do not get along with will come and take from you your Hasanaat. And if you do not have enough Hasanaat, their bad deeds will be put on your scale, on that day. On

that day, everything will be clear. Everything will be known and presented openly, and nothing will be hidden.

If you're sitting in a gathering where Gheebah is taking place, you remind them and show them, the same way the mirror will show everything that is going on in front of it, you show them exactly what is happening being the mirror that you are to your brother and sister. That a stain was caused on a part of the cloth and is spreading across the whole shirt or dress. Backbiting is so dangerous that it breaks friendships, and broken friendships destroy communities. So advise your brother and your sister as the mirror that you are to them. And if they do not stop, if they do not listen to your concerns and reminders, then you leave that sitting or else you will be considered on the same scale as them. May Allah SWT grant us all Tawfeeg.

The Believer is the Mirror of their Fellow Believer. Memorize this Hadith, my dear brothers and sisters.

Every morning, we get ready for school and we stand in front of the mirror to fix ourselves. Brothers fix their hair, sisters fix their Hijab, and we make sure everything is looking nice and clean. That is what we trust the mirror to do every morning or every other time of the day we go in front of it. Similarly, we need to be the family and friend that will tell us the truth about ourselves, being a family and friend that is a true mirror. When he or she sees you doing something good they will assist you, and doing something wrong, they will advise you and stop you. But if the mirror is dirty, it will reflect you inaccurately, so make sure that you are a true mirror to other people, because if you stand before the dirty mirror, it will not give you the right reflection and you will take the wrong advice.

This three-word Hadith is the foundation of our lhsaan and manners so let's try to apply it between us, between our family, between our friends, between our children, between the brothers and sisters that you see and meet on campus, between us and our colleagues at our work or school; and if you do so, then you will see an amazing response. You will see an amazing response only if you are doing it sincerely. If you're doing it the right way for the sake of Allah SWT then we will see the effect of applying this Hadith in our daily lives.

The last quality of the mirror I will mention is that the mirror maximizes a room's lighting. If this whole room is covered with mirrors, then the light in the room will increase and it will be on its max level. Similarly, if we become the mirrors for our brothers and sisters in our community, and accept our brothers and sisters as our mirrors, then we will see our relationship with Allah SWT becoming better and grow closer to Him, individually and together. We will see our relations with people around us becoming better, and eventually we will see the community rise and prosper. I ask Allah SWT to perfect our manners and beautify our character.



## Hardening of the Heart

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

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 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 ىعد

Brothers and Sisters in Islam, today I want to speak to you about an important topic, but before that, the prophet said whoever does not thank people do not thank Allah, so I would like to give my gratuity to Allah, I would like to thank Sr Houria for giving me the opportunity of being able to deliver a Khutbnah on this blessed day of Yawm Al Jumu'ah. I would also like to thank Zeeshan Ahmed, for helping do this khutbah. The topic that will be discussed today is the hardening of the heart. When you hear this, I assume you automatically think about your heart being in a solid state. But this means that your heart is abandoned from the remembrance of God.

You may ask, how does your heart become hardened?

"Al-Baqarah (2) 74: Then your hearts became hardened after "that, being like stones or even harder. "

Allah says this to Banu Israel after they constantly disobey Him to the point where their hearts become hardened. Banu Israel in this context is a prime example of what we should not be. You might still be questioning how your heart reaches these stages. Your heart hardens in different ways.

We see a similar pattern where Allah SWT says

"Al-Ma'idah (5) 13: So for their breaking of the covenant We cursed them and made their hearts hard."

The context of this ayah is that the people did not obey Allah, especially the big 5 pillars of Islam. Allah SWT hardens the hearts of those who disbelieve in Him and Allah's 5 pillars. Another thing is that the Israelites broke the covenant or agreement with Allah SWT numerous times.

In Surah Zumar, Allah says

"Az-Zumar (39) 22: So woe to those whose hearts are hardened against the remembrance of Allah."

The hearts are only hardened because they don't remember Allah enough. So that we stay away from hardened hearts, let us ask ourselves, "Do we remember God enough?" Let's make it a habit to always do dhikr before salah and after salah and at any given moment that you may remember Allah SWT.

Even though a hardened heart sounds bad, what does it indicate, and what are its characteristics?

On the other hand, a hard-hearted person is enslaved by overwhelming deficiency and dominating harshness, and their actions, opinions, and outlooks are controlled by rotten hardness. It suppresses and limits their achievement and throws them off balance, similar to a scale. Thus, they drag the troubles of this world and the hereafter with them. For indeed, only the ones admiring themselves and their nature are cruel to people.

And no one has been seen being cruel to those below them, except that Allah afflicts them with humiliation from those above them. Not to mention that one of the greatest consequences is that the punished person does not feel the punishment. And even worse is to find joy in what is a punishment, like being happy with the hardness of the heart and the ability to commit sins.

We can take Firaun as an example. He was deemed one of the worst human beings ever since he oppressed the Israelites, and killed them, and killed their babies. Ultimately, with all the hardships he put on others, he died drowning, trying to kill Musa (AS).

Allah SWT, as I mentioned before, said that a hardened heart can come from a lack of remembrance of Allah SWT. As we go through the lack of remembrance of Allah, (Also known as Dhikr) we see Allah quote/mention those people again.

"But whoever turns away from My Reminder will certainly have a miserable life,1 then We will raise them up blind on the Day of Judgment."

Allah mentions those people who lack dhikr or remembrance of Allah, as those who will have a miserable and depressed life. Allah will surely punish those who don't remember him, and burden them with a hardened heart

What we can take away from this, is that the after-effects of a hardened heart can lead to our demise. So let's try and stay away from our demise and remember Allah and his 5 pillars. All the consequences we face are the consequences of their deeds. Imam Ibn Qayyim (Rah) said that wasting time is worse than death. You life should have a stream of deeds even after dying, wasting time takes you anyway from the rememberance of Allah. We need to remember Allah enough.

As I mentioned at the beginning of the Khutbah, on how our hearts become hardened in Surah Baqarah Ayah 74, it continues saying

"For some rocks gush rivers; others split, spilling water; while others are humbled in awe of Allah. And Allah is never unaware of what you do."

If we delve into this Ayah, what this means is that even though our hearts can harden, we can still soften our hearts by the means of Allah SWT. So if we struggle to remember Allah SWT, we don't go astray and give up, we come back to Allah SWT before we come back to Allah SWT on the Day of Judgement.

I would like to mention some ways we can go back to Allah and soften our hearts.

We can firstly repent to Allah SWT by affirming a covenant to Allah SWT. Allah SWT's holy Prophet (SAW) says in Hadith Tirmidhi (3334)

"Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness, and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart."

This encourages us to return to Allah SWT and your hearts will be cleansed and purified. We don't remove our rust by cleaning it with soap but with dhikr.

Another great way to come back to Allah SWT is to do a lot of dhikr after repentance, as Allah SWT says

وقال الله في كتابه الكريم أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُواْ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ ۞

"Has the time not yet come for believers' hearts to be humbled at the remembrance of Allah and what has been revealed of the truth"

To end off the Khutbah, remember to imagine how every time you go to a country, you take a souvenir from it. Just like a country, from this khutbah, let's please take these souvenirs from this khutbah and others to come inshallah.



## 4 Honesty and Sincerity Ishaq 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

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َيَّاَئِّهُمَّا ٱلَّذِينَ 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</mark> وَكُلَّ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّار

أما بعد

#### Assalamualaikum Warahmatullahi Wabarakatuhu

Brothers and sisters in Islam, Alhamdulillah, we are gathered here on the blessed day of Yawm-Al-Jumu'ah. I am pleased and grateful to be able to deliver another khutbah with the permission of Allah then the permission of Sr Horuia's. I want to address a topic that may seem simple to all of you, but regardless, it is still important. Allah SWT says, "إِللَّهُ اللَّهُ عُمَالٌ". Verily, actions are judged by intentions. By that, I can assume you already know what I'm here to talk about, and it is about honesty and sincerity. Allah SWT also says in Surah Bayyinah, "وَمَا أُمِرُواْ إِلَّا لِيَعْبُدُواْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ "Though they were only commanded to worship Allah 'alone' with sincere devotion to Him in all uprightness. We can see that sincerity is very important, as it is commanded to worshipw God with sincerity. What comes along with sincerity is intention. This belief is also based on the words of Allah's Messenger sallallaahu 'alayhi wa sallam (may Allah exalt his mention): "Verily, all actions are but driven by intention and for everyone is what he intended."[Al-Bukhari and Muslim]

What is Sincerity?

Now you may ask, what exactly is sincerity? Sincerity is Ikhlas, which refers to the purity and genuineness of one's intentions, especially when performing acts of worship or any deed. It means to be deeply devoted to Allah SWT by heart. The Muslim is being sincere towards his Lord if he achieves sincerity in three aspects: faith and proper belief, acts of obedience, and morals and manners.

In Surah Ikhlas, it calls for sincerity of worship as it calls on to Tawhid

lt begins with قُلُ هُوَ ٱللَّهُ أَحَدُ "Say He is Allah, [who] is one"

ٱللَّهُ ٱلصَّمَدُ

Allah, The Eternal Refuge

لَمْ يَلِدْ وَلَمْ يُولَدْ

He neither begets nor is born

There is none equivalent to him

When we say these verses with knowledge of the meaning, we are affirming with sincerity that Allah is to be worshipped, as the Lord, as One and none equivalent to him, because that is what sincerity to Allah SWT means.

**Examples of Sincerity** 

There are many examples of sincerity present in many Ahadith and the Quran. One of them took place during the Prophet's time.

At the Battle of Tabook, Allah's Messenger sallallaahu 'alayhi wa sallam ( may Allah exalt his mention ) said: "There are people concerning whom you do not travel any distance, nor do you spend anything, nor do you pass any valley but they are with you in that matter." The people said, "How is that?" He sallallaahu 'alayhi wa sallam ( may Allah exalt his mention )

said, "They have been restrained due to some excuse, but they are with us because of the good intention." [Al-Bukhari and Abu Daawood] They are not financially, physically available. Sincere intention is what makes the non-Mujahid receive a reward like that of a Mujahid (one who fights for the sake of Allah).

Allah's Messenger sallallaahu 'alayhi wa sallam ( may Allah exalt his mention ) has also said: "If two Muslims meet each other with their swords, then both the killer and the killed will be in the Hell-fire." Someone said, "O Allah's Messenger, that is the case for the killer, but why should that be the case for the killed?" He answered, "Because he wanted to kill his companion."[Al-Bukhari and Muslim]

We see how much of a role intention and sincerity play, as it is heaven or hell in some ways.

l heard the Messenger of Allah (موالية ) say: The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I fought for you until I died a martyr. He will say: You have lied - you did but fight that it might be said [of you]: He is courageous. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire.).

A muslim doesn't make his intention by saying "I intended such and such," but they have a driving factor that makes them want to do such and such in their heart, not needed to be said by the tongue or by the mind, but by their heart.

Let's say, for example, a man is building a masjid for the sake of praise and money; his intention is wicked, and so is his sincerity. The man will not be compensated for his act but will be punished for his doing.

Similarly, the one who backbites a person just to make another person feel better has disobeyed Allah and sinned. His "good intention" will not benefit him at all in Allah's eyes.

Things we regularly do that can be harmful

There are even some ways we do things without correct sincerity, such as showing off. I assume you are all familiar with it as it's a big part of pop culture nowadays.

The first category: is that it is pure show-off, which is not meant for anything other than to show oneself to people for a worldly purpose, such as the case of the hypocrites in their prayers, as Allah the Almighty says (what means): {Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little.} [Quran 4:142]

There are times when we might pray for the sake of pleasing someone. For example, let's say you want to impress someone, so you pray with the best maqams and the longest surahs. What you are doing is praying for the sake of that person and not to Allah. So you will be held accountable for that rather than being awarded, as it is considered a minor form of shirk.

The second category of showing off is where we are doing for Allah SWT, but we also want to show off how much we possibly can do.

Another common occurrence is to show off how much you give in charity. It is recommended that you don't disclose the amount of money you give, as your intentions can deviate from it being straight from your heart, but the intention to show off that you can donate more than others. It is encouraged to compete in good deeds and acts, but more importantly, to not deviate from its meaning and purpose. For example, we have the fundraiser tomorrow for school, you should sincerely give for the sake of Allah, and not to do it for ourselves.

#### Characteristics of Sincerity:

Sincerity is harder than you think to attain, but we should all strive towards it. There is a story about a man named Dawood ibn Abi Hind who wanted to strive towards sincerity in everything, even so that he fasted for forty years and no one knew about it. He would take his lunch and go out to his shop, and he would give his lunch in charity on his way. The people of the market would think that he had eaten at home, and his family would think that he had eaten in the market.

As a result, he has done two great things in terms of sincerity. He protected the sincerity of his fast by keeping it hidden and secretive, while also giving his food as charity, all in the intention to please Allah SWT.

I'm not here to tell you everything you do is not sincere, but I'm here to remind you about it. Every day things that you have a chance of not being sincere and to build on your sincerity. Try not to think that you are perfect, so always make sure of your intentions and sincerity.

How to Build Your Sincerity

Now that you know what sincerity is, we should dive deeper into how to build it. It only takes 1 habit and it's honesty. Honesty is something so simple yet so complex at the same time. To build honesty is truly one of the hardest things in life, but like everything, it needs practice and habit building. Get yourself used to honesty, and you will see how beautiful it is.

Allah says in the Qur'an:

"O you who believe! Fear Allah and be with those who are truthful (ṣādiqīn)." (Surah At-Tawbah 9:119

The Prophet عليه وسلم said:

"Truthfulness leads to righteousness, and righteousness leads to Paradise. A man keeps on telling the truth until he is recorded with Allah as a truthful person (\$\sigmainter{\sigma}\)idd\(\frac{1}{\sigma}\))."
(Sahih al-Bukhari and Muslim)

But what gives that honesty its weight with Allah? It is ikhlās—sincerity.

A person may speak the truth, but if they do it to show off, to gain praise, or to hurt others, where is the sincerity in that?

But how does sincerity relate to honesty?

Honesty and sincerity are deeply connected because honesty is about what you say and do, while sincerity is about why you say and do it.

Here's a simple way to understand the connection:

Honesty is the truth in your words; sincerity is the truth in your heart.

In Islam, these two qualities must go hand-in-hand. If someone is honest but not sincere, their good actions may be wasted because they're not done for Allah. If someone is sincere but lies or deceives, their intentions are good, but their actions are sinful. That is why it is good to connect both of them. If one is missing, then it is not complete.

Dishonest things we do in our Lives

To understand how to build our honesty and sincerity, we must tackle its problems and the things we do.

Some might think that we barely lie consciously or unconsciously, but that is farther from the truth. As humans, we are meant to sin and make mistakes, but we are still required to do our best.

Things like cheating on an exam are an example of dishonesty, as when you are taking an exam, you are fulfilling the promise that you won't copy or cheat off anyone or anything. What you are doing here is both not sincere nor honest. You are being inconsiderate of your promise and dishonest in your pledge.

And I want to end off here. That is the gist of what honesty and sincerity can do for us, and insha'allah, we can all take it into effect and reflect on ourselves a bit more. Remember the reward from Allah is not easy, as Allah says in Surah Hadid that the person who fears Allah will have double Rahma, light from the sirat, forgiveness and Jannah just for being honest and practicing all the fard. from Allah SWT and will earn light that will make him walk in the sirat. May Allah forgive us and give us an easy way to Jannah

#### 5 Living with Hardships 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

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

يَّآئِّهَا 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 مُحْدَثَاث</mark>هَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّار

أما ىعد

Salaam (WRWB), I hope all is doing well. I think one tough thing that all people face in their lives is going to the next chapter of their lives. Let me give you an example. You see yourself going into a new school on the first day for you, while others are well adapted having a laugh at each other as for them it's just a continuation of last year. How would you feel?

If you said the following then you experience a feeling that the rest of us do,

- Anxiousness
- Shy
- Not sure of what to do
- Loneliness
- Remorse (for your old setting)

Now that was just an example. Moving on can be really anything and it's something we all experience collectively during our lives. Some other examples to think off the top of my head can be a new job, a new grade, going to college, or moving homes or learning to get by a relative who passed away.

But we got to understand from all this is that handling all these hardships can be challenging but the more we drag this in our lives without going forward to do something

else is just as important to deal with. You can't be stuck in the past because time is always ticking all the way until that Last Day. In the Quran Allah (SWT) clearly states,

Meaning (21:1) "The time of people's judgment has drawn near, yet they are heedlessly turning away."

The devil's whispers or Waswas is another thing that strays us away, giving us the illusions of being stuck and not having the ability to move on. Which is why in this Khutbah we will briefly go over what causes this feeling of burden and how to overcome it.

What causes hardship?

A hardship by definition means "A hefty amount of load that ensures severe suffering." By now in these Khutbahs you know that we don't just go off by the meaning. Let's dive deeper. Burdens in Islam generally equate to the same thing. But burdens or more infamously hardships are not established to be like some school project from Allah (SWT). Instead these hardships will occur randomly across our lives. But after all of this is a test from Allah (SWT). We must pass this given test. Now that we have gone over what is a hardship, let us briefly go over a specific one.

Story: Prophet (PBUH) - Spreading the Message

As we know the Prophet (PBUH) comes from the tribe of Quraysh and at his time Islam hadn't even existed. So it comes no surprise that these people denied the Quran when it was first introduced. The Prophet (PBUH) tried his best to spread the dawah in public after it was secret for a couple of years. But the reactions of the Quraysh was to ridicule the Prophet (PBUH), to torture him, to try to execute him and those who followed his message. And you get the point. Basically they didn't like it. But despite all those remarks the Prophet (PBUH) still stayed strong in his mission. Do you want to know why? Simple.

- Making constant dua to Allah (SWT) to ease his situation
- Listening to the Quran

- Staying alongside his companions
- Always stayed strong and never listened to Shaytaans whispers

So then he went to fight the Quraysh and retrieve Mecca on his hands through the sacrifice of many many companions and bloodshed. And what happened afterwards was nothing but the praise of Allah (SWT). Do you really want to know why he was the chosen one out of all of us? This person was not only loved by his people, he was also respected by his greatest enemies. He was that someone that made the companions deeply go into sorrow after his death, he was the person who played with children and treated everyone fairly. Yet with all these huge trials and drastic hardships he still was victorious on his mission, spreading Allah (SWT)'s message.

It doesn't matter if we don't face a hardship as big as his, the point is we should take inspiration for what he did to overcome his trial.

Why is this hardship so menacing?

The hardship may be menacing because of the Waswas but maybe also your Nafs (alter-ego) taking the best of you. No doubt when in a hole, it is your goal to get out of it. But like all things it happens overtime. Like for example you don't tall at once, it happens overtime.

(40:60) Meaning - "And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible."

Do you see the blessings of Allah? May Allah (SWT) make the hardships manageable for us.

Another note, there is no way that Allah (SWT) will give a hardship in which we cannot handle. We might find this particular hardship difficult, but it is nothing more than what our

limit is, meaning that there is a solution. So it's not about how Allah (SWT) hates you, as a matter of fact it's a sign of love from him.

The ways to overcome a hardship

Like I said from the past, the way to overcome a hardship is like making dua from Allah (SWT). There is also a prayer tailored to that. Salatul Istikhara.

Let's say there's a decision like joining or creating a new club, a decision where you can't decide which one to carry onto. Doing this 2 rakat prayer alongside the dua ensures the asking to Allah (SWT) to give a sign, whichever is best for you.

And at the end of the day if the selected choice doesn't look promising to you, just know that with everything that happens it always comes as a reason. And that particular thing was the best for you.

Recite and listen to the Quran on a regular basis, if you keep in touch with the book of Allah (SWT), then Allah (SWT) will try to keep in touch with you.

Tell someone what you're going through that you feel comfortable with. It can be your parent, friend, or teacher. Ask them for what to do if stuck.

#### Conclusion

ln conclusion, hardships are something that shouldn't be huge. If we perceive or think about these things as huge, then chances are it will be a huge struggle for us. To wrap up, l'll conclude with an ayat. Allah proceeds in the Quran, "إنَّ مَعَ ٱلْغُسِّر يُسَرُا"

(94:5) "And with hardship comes ease.

I hope we can all handle hardship with ease, and may Allah make us be able to pass our test. Salaam (WRWB)

# 6 Rajab and Shaban 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

يَآئَيُهَا 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

رَ ﴿ ﴾ أَ اللَّذِينَ ءَامَنُواْ اتَقُواْ اللَّهَ 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

At the time of writing this khutbah, Ramadan comes in 40 days. Now right off the bat you may think to yourselves, 40 days is a lot of time, I wouldn't have to worry about the upcoming month of Ramadan up till the week before. But in this case what you're doing here is a major error.

Think to yourself what makes a good Ramadan? How can I make the best out of this month's 70x rewards? Conveniently enough the first step to achieving a successful Ramadan is by preparing in the months of Rajab and Shaban the months right before Ramadan.

As we already know that Rajab is one of the sacred months of the Islamic calendar. Which isn't too far from Ramdan. Fast forwarding to Sha'ban as the Prophet (PBUH) had done extra Ibadah preparing for Ramadan. In a hadith comes the report of the Prophet (PBUH). As he was spotted preparing in the month before Ramadan,

"The month in which the Messenger of Allah most liked to fast was in the month of Sha'ban; indeed, he used to join it to Ramadan." (Sunan Al-Nasai, Sahih)

Now you imagine this. If the Prophet (PBUH) is fasting before Ramadan, what prevents us from preparing the same way as him?

Although the next example is not a hadith nor a quranic ayat, I thought it is rather fitting. I want you to imagine this. From Rajab to Ramadan, it is said that we plant and harvest seeds. In Rajab we plant our seeds, or in other words we are paving the way for our harvest by giving it its proper nutrition by starting off with good in the sacred month.

In Sha'ban it is then said we water them, meaning we prepare it, to do loads of good and redeem hasanat all the way until Ramadan where we harvest, to see our change in faith, thus being this full plant.

Notice how we are preparing for Ramadan well before, rather than waiting to harvest it. Which is why most people end up having an unsuccessful Ramadan, as they end up having an unsuccessful harvest.

Take another example. The change of the Qiblah. Before the Qiblah, Muslims had prayed in the direction of Juresalem. The change was to be made in the second year of Hijrah. From there on out the Ka'bah serves as the direction for our prayer. The Ka'bah serves as the center point for all Muslims to worship from around the world. The change of the Qiblah is also described in the Quran. As in Surah Baqarah Allah (SWT) demands,

Meaning - We have certainly seen the turning of your face, [O Muhammad], toward heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do. (2:144)

Another factor to consider in the month of Sha'ban, is the month itself. Which is the time that the month that is occurring. It may not be a sacred month like Rajab, or a major month like Ramadan but it is in fact very important. Like I said previously the Prophet (PBUH) would fast this month. On Thursday we know that the angels collect our weekly deeds and

return them to Allah (SWT). Sha'ban is that month, where our yearly deeds return to Allah (SWT).

We also already know about fasting at least 3 times every month. The 13th, 14th, and 15th are all days in which we fast. The 15th of Sha'ban is the crucial day for our deeds, justifying our faith in the Heavens. Right after Sha'ban comes the month of Ramadan.

Usama ibn Zayd (RA) narrated that he asked the Prophet (PBUH) why he fasted so much in Sha'ban, and the Prophet (PBUH) replied:

"That is a month which people neglect between Rajab and Ramadan, and it is a month in which the deeds are taken up to the Lord of the Worlds, and I would love that my deeds be taken up while I am fasting." (Sunan an-Nasa'i)

So just like the Prophet (PBUH) should we aim to do the same. Just because Sha'ban isn't some sacred month, or a month that holds high status, it is the best way to prepare for a good Ramadan.

And ask yourself this. If you want a nice shiny tower like the Burj Khalifa or the Clock Tower in Mecca that stands out your change and deeds during Ramadan then you have to build a strong and durable base. It is then we can hold a tower so high. Same thing with Shaban & Ramadan. If we have a poor Sha'ban chances are that our towers collapse and we will have a poor Ramadan and vice versa.

Now that we have gone over how underrated the month of Sha'ban is, as well as Rajab a little bit. What do these months have to do with having a good Ramadan. Previously I had mentioned about a plant growing to harvest. But you also have to consider the sincerity behind our intentions. If we don't intend on having a good Ramadan from earlier on, how are we gonna change?

Ramadan in hindsight is a blessing through us going past the tale of fasting. And the purpose of fasting is to get closer to Allah (SWT) and to increase our lman.

As the whole objective behind Ramadan for us Muslims is to be righteous during the month of Ramadan, behind our fasts. Allah (SWT) mentions in the Quran,

شَهْرُ رَمَضَانَ ٱلَّذِيّ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدُى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةً مِّنْ أَيَّامٍ أُخَرُ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُواْ ٱلْعِدَّةَ وَلِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

Meaning - The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criticism. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey – then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful. (2:185)

This ayat gives you the context of Ramadan, and the first way to develop that Ramadan essence is by doing good in the months before it.

Another way of making Ramadan a lot more beneficial to us, is to set goals. This doesn't necessarily mean having a journal or diary, though it's a great way. You can simply write a note and tape it to a wall, about your goals in Ramadan.

Some good examples of beneficial goals to set during Ramadan are, memorizing a handful of pages in the Quran, reading Khatmah-Al-Quran (reciting the Quran from cover to cover), strengthening your salaah, or being more respectful to your parents.

Start in small increments, strong habits do not build in one day, it's a process just as how the heart darkens slowly as we make sin.

Another thing we should factor is that no matter what we do, Allah (SWT) does not depend on his thirst and hunger from us, rather it's the opposite. As I was reciting the last ayat it talks about making it easy for us. As in this ayat it talks also about achieving Taqwa and remembering Allah (SWT) for who he is.

Think this, Ramadan is like the school of Taqwa and in order to apply for it we need our recommendations and requirements. That being our planting in Rajab, and watering in

Sha'ban. Depending on those results comes our fate of Ramadan. Which again ties back to the previous examples that I had mentioned.

And brothers and sisters in order to get Allah (SWT) to benefit us we must strive on his way and worship his message and follow it with sincerity. In the Quran Allah (SWT) says,

Meaning - And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good. (21:69)

Subhanallah do you see the blessings from Allah (SWT)? Having taqwa is a pass for you to obtain these blessings of Allah (SWT). Why? Because if you strive in the way of Allah (SWT), and strive for righteousness, we are amongst these people as it is one of the qualities of the Muhsinoon. (righteous people) and heading towards the straight path.

So don't deprive yourself from the Rahmah of Allah (SWT). And don't turn your head away from the abundant blessings that lie at the end of the tunnel and our lives. Call Allah (SWT) when in want or need.

That being said, dua's are also very important in having a good Ramadan. Whatever you desire or wish the best time to ask Allah (SWT) for this, is when we are fasting and doing constant acts of worship to Allah (SWT). Whenever I think about dua's this ayat from Surah Mu'min or Surah Ghaafir always comes up. Allah (SWT) states,

Meaning - And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible. (40:60)

Some dua's that you can recite for benefiting in Ramadan are,

Meaning - "O Allah, You are Most Forgiving, and You love forgiveness; so forgive me".

Meaning - O Allah, I ask You for guidance and piety, and abstinence (from the unlawful) and modesty, and contentment and sufficiency.

"Our Lord, forgive me and my parents and the believers the Day the account is established." (14:41)

Finally the last part of having a good Ramadan that will make a full 180 is to stay committed, steadfast, determined and call to Allah (SWT) when desperate. In order to do anything we must have commitment, or in other words the intention and sincerity to achieve this feat. How did the Prophet (PBUH) accomplish his goal despite immense pressure? Simple. He stayed committed, and called for Allah (SWT) to help him in those difficult times.

In a hadith it is mentioned for the significance of believing in Allah (SWT). As one of the companions reported that the Prophet (PBUH) had said,

"Allah keeps steadfast those who believe with firm word in this world and in the Hereafter."

So May Allah (SWT) give us the perfect Ramadan for us and forgive our past sins. And let's all strive for a life changing Ramadan as only Allah (SWT) knows whether we will live to see another Ramadan.

# 7 Halal Income 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 مُّسْلِمُونَ

يَآئَيُهَا 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

ر ﴿ ﴿ ﴾ وَ وَاللَّهُ وَاللَّهُ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللّهِ وَأَحْسَنَ الْهَدْيِ هَدْئُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّارِ</mark>

أما بعد

Salaam (WRWB). I want to firstly ask everybody what is the first thing you will do when you get 10 million dollars? Will you get a cool looking car, or a nice big house, or purchase luxurious products and desires?? All of these things may have occurred in your head, but signs of this are all dedicated to an affection for using your wealth. Don't lie we've all gone on a shopping spree, and with the economy of this country highly runned on consumerism; "owning things of our desire". Now what does this all mean in Islam.

Humans on a day to day basis think about wealth as an asset, a priority, and something that gives an advantage. With fees being relevant around the world. Wherever you look there's money involved. Looking at coming to this school, there's a tuition fee. Wanna go to the Bahamas? There's a vacation fee. Wanna go to the store and buy your daily groceries?? There's a fee for that too. As simple as being here has a tax in itself.

People often look up to wealth a lot, especially in America. The stats don't lie. An Equitable survey reports that 80% of Americans are struggling with money. Looking at making staggering amounts of money is the long term goal.

But that isn't what we are here for. We are invested in making a relationship with Allah (SWT). And in the eyes of Allah (SWT), billionaire or not we are all the same. Bill Gates the

amount of wealth he has, it's not like he's gonna buy out a VIP pass and then skip the Day of Judgement and go to Jannah.

Allah (SWT) mentions in Surah Taghabun,

Meaning - Your wealth and your children are but a trial, and Allah has with Him a great reward. (64:15)

And imagine this, when you're in the grave all that money is not going with you, is it?. So what's the point of being so invested in the money in the first place??? As this ayats talk about wealth as a test. We as Muslims should prioritize retrieving that reward from Allah (SWT).

Wealth is something important, don't get me wrong. We all need money to survive. But it's also the ways we make our wealth that will be countable on the Day of Judgement. Allah (SWT) says about spending our wealth,

Meaning - O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy. (2:267)

Some key notes regarding this ayat can be the closed eyes, representing us blindly taking the cash rather than the deen. "Defective therefrom", means something faulty, shady. That "faulty" thing can be the Waswaas of the Shayateen.

Take Surah Takathur, which the literal definition means the "Rivalry in Worldly Affairs"

In the first ayat, Allah (SWT) mentions,

أَلْهَلكُمُ ٱلتَّكَاثُرُ

Meaning - Competition in worldly matters diverts you. (102:1)

Money in itself is a trap whether we realize it or not. For example, let's say we are working a job to make money to buy a new car. "I need places to go to be with this crazy cool car I got." Then once you get the car, you chase other items such as new clothing to show off to your co-workers and friends. Then get new shoes, furniture, etc. Now when you consider money and it's need like I mentioned, there's a price tag within everything you name.

Moreover, we get so consumed with this asset to the point where we forget our deen. Luxury is one of the killers of your Deen. Money is so lucrative so special, to the point where we people chase anywhere and anything to make money more than being closer to Allah (SWT).

Now that we've gone over what significance wealth means. How do I avoid haram income?

One thing that has to be mentioned is Riba. Islam does talk about a lot of things, but not so much in business. But if there is one major thing tailored to business it's Riba. Riba is like the Green Goblin of all business. The villain.

For starters, Riba is a form of interest and is often called exploitative because the gain you make is unjust. It's often making the gap between the poor and rich a lot more worse in today's world. Let me give you an example.

Let's say you go to your good pal, Mr Smith to obtain a loan. Mr Smith says, "What type of loan do you like to get??" You say, "I'll take the \$1000 loan." He's like, "Okay but under one condition."

"And what's that?" You ask. Mr Smith answers, "You pay me \$1200, meaning an extra \$200, when you return it."

Pause. Now because you took this loan Mr Smith will now get \$200 out of what seems to be from nowhere and now you will owe him more. For what you may ask?? Nothing really. And that's the problem. In Islam everything you work for is always required effort. And there's

literally no effort in the extra \$200 that Mr Smith is making. This is basically what Riba is in a nutshell. Extra money making.

Allah (SWT) makes it clear that Riba is forbidden, as in the Quran it is stated,

Meaning - Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] – those are the companions of the Fire; they will abide eternally therein. (2:275)

Imagine you being a fellow companion of Hell because you had done Riba, that is surely something that we as Muslims must avoid.

Now that we know what Riba is in essence, how do I avoid this and make a halal income?

Firstly there is something called Qardan Hasana. Meaning if I take that \$1000 from Mr Smith, unfortunately for him, I'll give \$1000 back to him. If I take an extra \$200, no problem I'll give him back the \$200. No extra loopholes, and no extra money making.

By definition Qardan Hasana means "good loan." This loan is to symbolize kindness and honesty, just like how the Prophet (PBUH) would trade with his remarkable ethics.

Now comes the money making aspect. Of course we all make money by loans, but with money there is no easy way, you'll have to work no matter what. What is the best work of income, you may ask??

A hadith indicates that the Prophet (PBUH) had said,

"The best income is what a man earns with his own hands, and the Prophet Dawud earned from the work of his hands." (Bukhari)

This doesn't mean to go to your local blacksmith and to start working but rather to work by hand. This can be a farmer, a butcher, or a constructive worker.

But also note the Prophet (PBUH) was also a man of trade and business. He was kind and ethically equipped with great manners as this further drove to more success. He had worked for his uncle's caravans and under Khadijah (RA)'s business.

You don't necessarily have to be locked into just your hand, you can also indulge in other job sectors to make income, if it's not promoting or committing any sin in the process. Like a bartender or a factory worker making a haram product.

It's not about just wealth, it's the way you make it. Instead of applying to those programs where they make you "rich quick", be patient with your savings, know that it's a test. Have barakah in all the actions that you do. Give Sadaqah to people. As in a hadith narrated by lbn Majah states,

"The best of what a man leaves behind are three: a righteous child who supplicates for him, ongoing charity the reward of which reaches him, and knowledge that is acted upon after him." (lbn Majah 237)

This just gives you the understanding of how powerful Sadaqah-tul-Jariyah is. Wealth isn't just a privilege. So spend in the cause of Allah (SWT) as it is one of the qualities of the Muhsinun.

The modern world we live in today involves making new forms of income in lots of haram ways, but let us never forget the roots of our deen in Islam and let go of it because of this new norm. The Prophet (PBUH) had said

"I fear two things for my Ummah: the Qur'an and milk. As for milk, they seek the countryside, follow desires, and neglect the prayers. As for the Qur'an, the hypocrites learn it to argue with the believers by means of it." (Uqabah Ibn Amir)

May Allah (SWT) give us the ability to make the best of our income and forgive our past sins. And remember it's not about how much we make, rather how sincere we are when we are making.

## 8 Fitnah 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

يَآيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ ثُقَاتِهِ ۚ 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

All praise and thanks and glory is due to allah subhanahu wa ta'ala for allowing me to give khutbah here today, he is 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 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 وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْء my mercy has encompassed everything. we remind ourselves of the blessings of allah the ones that we can perceive as well as the ones that we often forget as allah tells us,

that if you're to try and count the blessings of Allah you will never be able to enumerate all of them. Alhamdulillah we all are 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 (saw) said that the Jumuah to the next Jumuah is Kaffara. There is forgiveness for whatever is between them. Rasulullah (saw)

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.

Many of our brothers and sisters are wishing that they can join us in the House of Allah and remember him with this safety and Amaanah and security, but they are not able to, for whatever reason. Sometimes we take this safety for granted. Anytime Allah can bring down a fitnah, and things can turn around completely! Just recently, we are having to grapple with the reality of a new political climate in our country all of a sudden. Some may say "what happened" "what will happen to us Muslims" "we did not expect this". So remember brothers and sisters, this is a sign that anything can happen at any second. In our own as well. Maybe one day we're driving home, and as soon as we get close to our house, something happens. And Allah put us through a fitnah. So we hear this word fitnah all the time! Even the sahabah went through a lot of fitnah. The word fitnah comes from the root word "fatana," which means to put to test or trial. Just as gold is put through fire to remove its impurities, Allah tests His servants to distinguish the righteous from the false, the patient from the impatient, the grateful from the ungrateful.

The Prophet علي said: "The people who face the most difficult tests are the Prophets, then the righteous, then those who are most like them. A person is tested according to his religious commitment." (Reported by Ibn Majah)

So brothers and sisters, it is important to understand this word fitnah, but there is a particular topic from this I would like to touch upon in the second part of the khutbah inshallah, which is reflecting on ourselves and holding ourselves accountable as a muslim in our daily lives.

Allah (swt) tells in Surah Anbiya, in the very beginning,

"The reckoning of mankind has drawn near, yet they are in a state of heedlessness, turning away from it." This can refer to the Day of Judgment, but it can also refer to the personal reckoning we face when we pass away. Each moment brings us closer to our OWN personal qiyamah. Allah has made our nature such that we are prone to forgetfulness. With the busyness of life—work, family, and daily responsibilities—we often fall into neglect. This is why Allah constantly reminds us through His signs, urging us to reflect upon the passing of time and the signs around us, such as the changing of the day and night, and the transformation of our own bodies. Just as Allah says in Surah Dhariyat,

"In yourselves, there are signs—will you not see?"

We are reminded to reflect because life is fragile and death—it is certain. When someone close to us passes away, everyone becomes more aware of the reality of death. Even those who have not spoken for years come together, as the reminder of death brings us back to Allah. This is why Allah encourages us to visit graves, as they remind us of death—not to depress us, but to motivate us to strive for better, to reconnect with Allah, and to prepare for the life that comes after this one.

Another reminder Allah gives us is the concept of time itself. Time is constantly moving forward, and every second that passes is a second we cannot get back. As people grow older, they look back at the past and realize how quickly time has flown by. This awareness should cause us to reflect on how we are using our time. Allah swears by time in Surah Al-Asr:

(Al-Asr, 103:1-3), "By time, indeed mankind is at loss, except for those who have believed, and done righteous deeds, and advised each other to truth and advised each other to patience."

The person who spends their time wisely in faith and good deeds, encouraging one another towards truth and patience, will find that the time they invested yields rewards that far exceed what they have lost. Time is precious, and every moment counts. We should not let any moment pass without reflecting on how we are spending it, especially with regard to our relationship with Allah. Have we fulfilled our obligations to Him, such as the five daily prayers? Are we performing them with sincerity and on time? Have we made the effort to pray in the masjid, and are we striving to improve the quality of our prayers?

lmam al-Hasan al-Basri once said,

"Take account of yourselves before you are taken to account." This is an essential practice in Islam. We should evaluate our actions daily, asking ourselves if we are doing enough to please Allah and whether we are living our lives in a way that will be pleasing to Him. We should ask ourselves: If I were to pass away today, am I ready to stand before Allah and answer for the life I led?

Holding ourselves accountable is not easy. Often, we justify our actions, especially when our ego is involved. But we must learn to humble ourselves, as the greatest of men did. For example, the story of Umar ibn al-Khattab (RA) reflects his deep sense of accountability. One day, after a long day of serving the people, a man came to him with a complaint. Though Umar was tired, he became angry and struck the man. Immediately, Umar held himself accountable and sought to correct his mistake. He called the man, apologized, and asked him to strike him back, as he feared the consequences before Allah. which level of accountability and humility is something we, my brothers and sisters, should all strive for. Even the greatest among us were constantly self-reflecting and seeking to improve.

Once, Umar ibn Al-Khattab (RA) was walking at night when he heard a woman telling her daughter to mix water with milk before selling it. The daughter replied, "Haven't you heard that Amir al-Mu'minin has forbidden diluting milk?" The mother said, "Umar isn't here to see us." The daughter responded with words that should touch our hearts: "By Allah, I will not obey Him in public and disobey Him in private."

This story about the woman teaches us the true meaning of self-accountability - she understood doing what is right is not because someone is watching, but because Allah is always watching. This is the level of consciousness we should strive for in our daily lives.

Consider also the story of Abu Bakr As-Siddiq (RA), who once ate something and later discovered it was from wealth that wasn't entirely pure. He immediately tried to make himself vomit, saying, "I would rather force it out with my soul than have something doubtful remain in my body." This shows the level of accountability the companions had, even for matters others might consider minor.

In our daily lives, we often fail to hold ourselves accountable for the words we say, the actions we take, and the way we treat others. We may justify our behavior by blaming others, but we must learn to look inward. Is the message I just sent to someone kind? Was

my response to a colleague or family member respectful? How often do we take time to reflect on these things?

There is a famous hadith that states that the bankrupt person from this ummah is the one who comes on the Day of Judgment with many good deeds like prayer, fasting, and charity. However, the first thing mentioned is that this person had insulted or wronged others. The people he wronged will come forward and demand their rights. If the person has good deeds, those deeds will be taken from his scale and given to the people he wronged, to compensate them for the wrongs he did. If the person runs out of good deeds, the bad deeds of the people he wronged will be taken and placed on his scale.

The key lesson is that our relations and interactions with others, even small matters like insults or wrongs, will be accounted for on the Day of Judgment. We must, therefore, take great care in our interactions with others. If we have wronged someone, we must make an effort to rectify the situation—whether through seeking forgiveness, making amends, or improving our behavior. The time we are given in this life is so precious, yet we tend to use it on worldly matters, abandoning our Salah and our lbadah.

To hold ourselves accountable, some things we can do as Muslims Inshallah in the future is strengthening our connection with the Quran, Salah, but also our manners. Just like Umar ibn Al-Khattab's story spoke of his humility, we as Muslims should have a level of respect and humility towards whoever it is, as arrogance or pride is the destruction of everything. عُدُ خُلُ الْجَنَّةُ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ - Whoever has a mustard seed's weight of pride (arrogance) in his heart, shall not enter Paradise.

May Allah help us to hold ourselves accountable, to be mindful of our actions, and to strive for excellence in all aspects of our lives. May He forgive our sins and shortcomings, grant us sincere repentance, and guide us to use our time in ways that bring us closer to Him. May He make us of those who are constantly grateful, always striving to improve, and may He grant us success in this life and the Hereafter. آمين.

#### Ramadan Approaching Aiyan 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

ر ﴿ ﴿ ﴾ وَ وَاللَّهُ وَاللَّهُ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللّهِ وَأَحْسَنَ الْهَدْيِ هَدْئُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّارِ</mark>

أما بعد

All praise and thanks and glory is due to allah subhanahu wa ta'ala for allowing me to give khutbah here today, he is 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 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 وَرَحْمَتِي وَسِعَتْ كُلُّ شَيْء my mercy has encompassed everything. we remind ourselves of the blessings of allah the ones that we can perceive as well as the ones that we often forget as allah tells us,

that if you're to try and count the blessings of Allah you will never be able to enumerate all of them. Alhamdulillah we are all 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 (saw) said that the Jumuah to the next Jumuah is Kaffara. There is forgiveness for whatever is between them. Rasulullah (saw)

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.

Dear brothers and sisters in Islam,

Alhamdulillah, by the will of Allah, Ramadan is fast approaching. The Prophet عليه وسلم said:

"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." (lbn Majah)

As we prepare for this sacred month, we must shift our mindset. Ramadan is not just another yearly event; it is a divine gift and an opportunity for transformation. We must remember that while death is the most certain reality of life, its timing remains unknown. None of us can guarantee that we will witness another Ramadan. Therefore, we must approach it with urgency, gratitude, and devotion.

Allah tells us in Surah Al-Bagarah:

"Fasting has been prescribed upon you as it was prescribed upon those before you, so that you may attain taqwa." (Surah Al-Baqarah 2:183)

But what is taqwa if it only lasts for thirty days? If we return to our old habits once Ramadan ends, then we have missed the true essence of this blessed month. The goal is not just temporary worship but long-term spiritual growth and transformation.

Let me share with you a powerful lesson from the time of the Prophet (a). it was narrated from Talhah bin 'Ubaidullah that Two men came to the Messenger of Allah (a) and they both became Muslim, but one of them strove harder in worship than his companion. The one who strove hard in worship went out on a military campaign and was martyred. The other one remained for a year after that, then he died. Talhah said: "I saw in a dream that I was at the gate of Paradise, and I saw them both. Someone had come out from Paradise and

he gave permission to the one who died last (to enter); then he came out and gave permission to the one who had been martyred. Then they both came back to me and said to me: Go back, for your time has not yet come." The next morning, Talhah told the people about that and they were amazed by it. News of that reached the Messenger of Allah (عَلَيْ اللهُ عَلَى اللهُ

Such is the weight of Ramadan. So how do we make the most of it? The key lies in setting realistic goals. Many of us start Ramadan with high aspirations—reading an entire Quran, praying every Sunnah prayer, attending Taraweeh every night. These are noble goals, but the Prophet taught us that the best deeds are those that are done consistently, even if they are small.

Our first priority must be fulfilling our obligations. If we struggle with our five daily prayers, that must be our starting point before we move on to additional acts of worship. Ramadan is not about short-lived bursts of enthusiasm; it is about building lifelong habits that draw us closer to Allah. The real success of Ramadan is measured not by how intensely we worship for thirty days, but by how much we continue those good deeds after Ramadan ends.

Another key focus should be purifying our hearts and intentions. Fasting is not just about abstaining from food and drink; it is about restraining our tongues, guarding our eyes, and controlling our thoughts.

The Prophet صلى الله said:

"Actions are judged by intentions, and every person will be rewarded according to what they intended."

Therefore, let us approach this Ramadan with sincerity and intention, focusing on quality rather than quantity. Whether it's increasing our prayers, giving charity, or making sincere repentance, the goal is to come closer to Allah.

The Prophet عليه وسلم said:

"Whoever does not give up false speech and evil actions, Allah is not in need of his leaving his food and drink." (Bukhari)

This reminds us that fasting should refine our character. If we are harsh with our words, impatient in our dealings, or careless in our actions, we have not truly absorbed the lessons of Ramadan. Let us use this time to improve ourselves, seeking forgiveness from those we may have wronged and mending broken relationships.

As we approach Ramadan, let us also prepare for Laylatul Qadr, the Night of Power, which is better than a thousand months. It is a night where destinies are written, and the mercy of Allah descends in abundance. The Prophet encouraged us to seek it in the last ten nights, increasing our worship and making sincere du'a. Aisha (RA) asked the Prophet what to say on this night, and he taught her:

"Allahumma innaka 'afuwwun tuhibbul 'afwa fa'fu 'anni." (Tirmidhi)

("O Allah, You are Most Forgiving, and You love to forgive, so forgive me.")

Let us not be complacent. If we knew for certain that this was our last Ramadan, how would we approach it? Would we allow distractions to take over? Or would we dedicate ourselves fully to seeking the pleasure of Allah?

May Allah grant us the ability to prepare for Ramadan in the best way, to enter it with sincerity, and to leave it with our sins forgiven and our hearts purified. May He allow us to witness Laylatul Qadr and accept our fasting, prayers, and good deeds.

Dear brothers and sisters, there are some some practical ways to make this Ramadan successful:

1. Strengthen Your Connection with the Quran

The Quran is our ultimate guide, a source of light, healing, and mercy. It was revealed in this month as a blueprint for our lives:

"The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs of guidance and criterion." (Surah Al-Baqarah 2:185)

The Quran is not meant to be read only in Ramadan, but this month provides the perfect opportunity to renew our bond with it. Set a realistic daily goal for recitation, and go beyond mere recitation—ponder over its meanings, study its tafsir, and implement its teachings. Even if you cannot complete a full recitation, reflect on smaller portions and

absorb their impact in your daily life. The Quran was revealed to change hearts; let us ensure it changes ours.

#### 2. Understand the True Essence of Fasting

Fasting is not just an abstinence from food and drink but a purification of the body and soul. Allah says:

"O you who believe! Fasting is prescribed upon you as it was prescribed upon those before you, so that you may attain taqwa." (Surah Al-Baqarah 2:183)

Fasting trains us in discipline and self-restraint. It is a reminder that we are not slaves to our desires but servants of Allah. Guarding our speech, lowering our gaze, and purifying our hearts from anger and resentment are all part of a true fast. The Prophet عليه وسلم emphasized this when he said:

"Whoever does not give up false speech and evil actions, Allah is not in need of his leaving his food and drink." (Bukhari)

Let us use our fasts to develop patience, self-control, and sincerity in our worship. If our fasts do not lead us to better character, we have missed the true essence of Ramadan.

Furthermore, we should remember the importance of charity in Ramadan. The Prophet was the most generous of people, and he was even more so during Ramadan. He would give so generously that people described him as being like the "blustery wind" in his charity—always giving, always helping, never holding back. We should strive to follow in his example by increasing our charitable acts, whether it's through donations, helping the needy, or supporting causes that align with our values.

And while we focus on these acts of worship, we should also remember to take care of our families and communities. The Prophet عيد said:

"The best of you are those who are the best to their families, and I am the best of you to my family."

Let us use this month as an opportunity to strengthen our relationships, show kindness to our loved ones, and encourage them in their worship of Allah. This will not only benefit us in this world but also in the hereafter.

#### 3. Prioritize Forgiveness – Both Seeking It and Giving It

Ramadan is the month of mercy, and we should strive to embody mercy in our own lives as The Prophet ملوالله said:

"Whoever fasts Ramadan with faith and seeking reward, his previous sins will be forgiven."

This is a great opportunity to renew our commitment to Allah, ask for His forgiveness, and make a sincere effort to improve ourselves.

However, just as we seek Allah's forgiveness, we must also be willing to forgive others. Holding onto grudges only burdens our hearts and prevents us from fully benefiting from Ramadan. The Prophet عليه taught us:

"The gates of Paradise are opened on Mondays and Thursdays, and Allah forgives every servant who does not associate partners with Him, except the one who harbors hatred against his brother. It is said: "Delay these two until they reconcile." (Muslim)

Take this opportunity to mend relationships, forgive those who have wronged you, and seek forgiveness from those you may have harmed. Do not let pride and stubbornness be barriers to receiving Allah's mercy.

4. Prepare for Laylatul Qadr in the Last Ten Nights

The most significant nights of Ramadan are the last ten, especially Laylatul Qadr, a night that is better than a thousand months. Allah says:

"Indeed, We sent it [the Quran] down on the Night of Decree. And what will make you know what the Night of Decree is? The Night of Decree is better than a thousand months." (Surah Al-Qadr 97:1-3)

This one night carries the reward of over eighty-three years of worship. The Prophet albeit would increase his worship in these nights, exerting himself in prayer, supplication, and seeking forgiveness. Even if we cannot perform i'tikaf, we should reduce distractions and increase our dedication in worship.

One of the most powerful supplications we can make during these nights is the dua that the Prophet عليه وسلم taught Aisha (RA):

"O Allah, You are the Most Forgiving, and You love forgiveness, so forgive me."

Maximize these nights by praying extra nawafil, making dua, and giving in charity. These actions can be the key to securing Allah's forgiveness and earning an eternal place in Jannah.

The Prophet مطياله also taught us the importance of du'a (supplication) during Ramadan. In one hadith, he said:

"There are three supplications that are not rejected: the supplication of a parent for their child, the supplication of a fasting person at the time of breaking their fast, and the supplication of a traveler."

When we break our fast, the moment is filled with mercy, and our du'as are not rejected. So, as we prepare to break our fast this Ramadan, let us take a moment to make heartfelt supplications, not only for ourselves but for our families, communities, and the entire ummah.

Additionally, let us not forget the power of gratitude. Ramadan is a reminder of the many blessings Allah has bestowed upon us. The Prophet عيدولله said:

"Whoever does not thank the people has not thanked Allah."

We ask Allah to allow us to reach the end of Ramadan with our sins forgiven and our hearts purified. To help us strengthen our relationship with the Quran, perfect our fasting, and cleanse our hearts from anger and grudges. We ask Allah to make this Ramadan a means of transformation for us and accept our fasting, prayers, and good deeds. And we ask him to let us be among those who witness Laylatul Qadr and earn his mercy and forgiveness.

# AL-MAMOOR SCHOOL

## 10 Jannah 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 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

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

All praise and thanks and glory is due to allah subhanahu wa ta'ala for allowing me to give khutbah here today, he is 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 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 وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْء my mercy has encompassed everything. we remind ourselves of the blessings of allah the ones that we can perceive as well as the ones that we often forget as allah tells us,

that if you're to try and count the blessings of Allah you will never be able to enumerate all of them. Alhamdulillah we are all 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 (saw) said that the Jumuah to the next Jumuah is Kaffara. There is forgiveness for whatever is between them. Rasulullah (saw)

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.

#### The Promise of Paradise (Jannah)

My dear brothers and sisters in Islam, as we are in the month of Ramadan, it is important to be reminded about the great goal of every muslim. Today I want to remind you about the greatest reward that Allah has prepared for the believers: Paradise (Jannah). Paradise is the eternal abode of peace, joy, and fulfillment, where the true believers will stay forever. It is the ultimate goal of every Muslim, and it is the prize that every believer should strive for throughout their life.

In the Qur'an, Allah (🔊) says:

"And those who believed and did righteous deeds will be in the Gardens of Paradise, abiding eternally therein. They will not wish to be removed therefrom." [Qur'an 18:107] – Surah Kahf Indeed, Jannah is the place where no eye has ever seen, no ear has ever heard, and no human heart has ever imagined its unimaginable beauty and blessings. As our beloved Prophet Muhammad (مليالية) said:

"Allah has said, 'I have prepared for My righteous servants what no eye has seen, no ear has heard, and no heart has ever imagined." [Sahih Bukhari]

This is the reward that Allah (435) promises to those who strive in His path with sincerity and devotion.

The Last Person to Enter Paradise

Let us reflect upon the narration that highlights the great mercy and reward of Allah, as shared by the Prophet Muhammad (مميلية) about the last person to be brought out of Hell and into Paradise.

lt is narrated by Abdullaah ibn Mas'ood (رضى الله عنه) that the Messenger of Allah (مصلى) said:

"The last one to enter Paradise will be a man who will walk once, stumble once and be burned by the Fire once. When he gets past it, he will turn to it and say, 'Blessed be the One Who has saved me from you. Allah has given me something that He has not given to the first and the last."

The hadith continues to describe how this man sees a beautiful tree, and asks Allah to bring him closer to it so he can enjoy its shade and water. Allah asks him if he will request anything else afterward, and the man promises he won't. Allah grants his wish, knowing the man cannot help but be drawn to the beauty before him.

Then another, more beautiful tree appears, and again the man asks to be brought closer to it, again promising it will be his final request. Allah, in His wisdom and mercy, understands the man's desire and grants this wish too.

Finally, a third tree appears at the gate of Paradise, even more beautiful than the previous ones. The man asks once more to be brought closer, and when he draws near, he hears the voices of the people of Paradise and asks Allah to admit him.

Allah then asks what would make the man stop asking, and whether it would please him if Allah gave him the whole world and as much again. The man responds, "O Lord, are You making fun of me when You are the Lord of the Worlds?"

At this point, Allah smiles and says, "I am not making fun of you, but I am Able to do whatever I will."

The Prophet Muhammad (ﷺ) smiled so broadly that his teeth were visible when he mentioned this man, saying that this person will be the one with the lowest status in Paradise. And yet, despite his lowly status, the mercy and generosity of Allah (ﷺ) towards him is unparalleled. This person will experience such unimaginable joy and blessings that he will be given what he could never have dreamed of—something ten times better than all the luxuries and pleasures of this world.

The Pleasures of Paradise: Beyond Imagination

The pleasures of Jannah are not comparable to anything in this world. Allah (</table-container>) tells us in the Qur'an:

"No soul knows what has been hidden for them of joy as a reward for what they used to do." [Qur'an 32:17] – Surah Sajdah

In the hadith narrated by Abu Hurayrah (رضي الله عنه), the Prophet (صفي الله عنه) describes the people of Paradise:

"When the people of Paradise enter Paradise, they will enter in the most perfect and beautiful form, in the image of their father, Aadam (عليه السلام), aged thirty-three, with no body hair, and looking as if their eyes are anointed with kohl (a black powder)." [Sahih Muslim]

The Prophet (ﷺ) also mentions that the inhabitants of Paradise will live forever in eternal bliss, with youth that never fades, and clothing that never wears out. Their lives will be free from all the discomforts, ailments, and challenges of this world. They will not experience hunger, thirst, or fatigue, and will be surrounded by delights beyond their wildest dreams.

The Fruits and Rivers of Jannah

In Paradise, the believers will enjoy the most delicious and abundant fruits. Allah (4) tells us:

"And there will circulate among them [young boys] of Paradise, with vessels of silver and cups from which they drink. And there will be fruits of what they select. And the meat of fowl, from whatever they desire." [Qur'an 56:17-21] – Surah Waqi'ah

The rivers of Paradise will be flowing with water, milk, honey, and wine. These rivers will not only quench their thirst but will also provide an everlasting source of pleasure. There is no comparison to the rivers and fruits of this world.

The Eternal Joy of Paradise

Jannah will be an eternal home where the believers will experience perpetual happiness and contentment. Allah  $(\frac{1}{36})$  promises:

"Therein, they will never taste death except the first death, and He will protect them from the punishment of the Blaze." [Qur'an 44:56] – Surah Dukhan

Every moment in Paradise will be a new delight, with no end to the joy and peace that will be experienced by its inhabitants. They will live forever, in a state of perfect happiness, surrounded by beauty and peace.

The Mercy of Allah: The Ultimate Reward

The Prophet (علي also mentioned that some of the first to enter Paradise will be the martyrs (ash-Shuhadaa). These are individuals who sacrificed their lives for the sake of Allah (حلاله also). The Prophet (عليه also) said:

"Their souls are in the bellies of green birds, and they wander about in Paradise wherever they wish, then they take shelter in those lights." [Sahih Muslim]

The mercy of Allah is boundless, and He rewards those who strive in His path with the greatest rewards. Paradise is the eternal home for those who seek Allah's pleasure and live righteous lives.

The Call to Strive for Jannah

My dear brothers and sisters, let us remind ourselves of the importance of striving for Jannah. In this world, we are often distracted by the fleeting pleasures of life. But we must remember that the delights of this world are temporary, and the reward in the Hereafter is everlasting.

If someone were to give you an infinite amount of money to never do something bad ever again, such as listening to music or something that is against Islam, we would obey that for the rest of our lives. But Allah is offering us the best of everything, Jannah, Paradise, yet we are heedless? We should prioritize ourselves. The dunya is temporary. The Akhira is eternal. How do we want to live in the Akhira? In the endless fire, or in the gardens of paradise? Allah  $(\frac{1}{36})$  says in the Qur'an:

"Do not let your eyes crave what We have allowed some of the disbelievers to enjoy; the 'fleeting' splendour of this worldly life, which We test them with. But your Lord's provision 'in the Hereafter' is far better and more lasting.." [Qur'an 20:131] – Surah Taha

Let us dedicate ourselves to seeking Allah's pleasure, living righteously, and striving for the eternal reward of Jannah. May we be among those who enter Paradise with peace and joy. Conclusion:

We ask Allah (ﷺ) to make us among the people of Jannah, to grant us the eternal reward that He has promised to the righteous, and to forgive us for our shortcomings. May He make us steadfast in our worship and grant us success in this world and the Hereafter. We ask Allah to allow us to reach the end of Ramadan with our sins forgiven and our hearts

purified. To help us strengthen our relationship with the Quran, perfect our fasting, and cleanse our hearts from anger and grudges. We ask Allah to make this Ramadan a means of transformation for us and accept our fasting, prayers, and good deeds. And we ask him to let us be among those who witness Laylatul Qadr and earn his mercy and forgiveness.



#### End of Ramadan

11

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

ر ﴿ ﴿ ﴾ وَ وَاللَّهُ وَاللَّهُ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ. فَقَدْ فَازَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللّهِ وَأَحْسَنَ الْهَدْيِ هَدْئُ مُ<mark>حَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ النَّارِ</mark>

أما بعد

Ramadan has signaled its departure. It came to us like a guest, and just as we begin to feel its beauty, to enjoy its breeze, it started to pack its bags and prepare to leave us. How painful the parting is. How bitter this separation feels. If only we knew who among us will be counted among the winners, and who among us are the losers? Who among us will be accepted, and who will be turned away?

I wonder whether the fasting person will continue after Ramadan to be as he was during Ramadan, or is he "like her who undoes the thread which she has spun, after it has become strong" [cf. al-Nahl 16:92]? I wonder whether the one who during Ramadan was fasting, reciting and reading Quran, giving and spending in charity, praying at night, making du'aa', will he be like that after Ramadan, or will he follow another path, I mean the path of the Shaytaan, so that he commits sin and does things that anger the Most Gracious, Most Merciful?

If a Muslim continues to have the patience to do righteous deeds after Ramadaan, this is a sign that his (fasting) has been accepted by his Lord, the Most Generous, the Bestower of blessings. If he fails to do righteous deeds after Ramadaan, and follows the ways of the Shaytaan, this is a sign of humiliation, meanness, lowly status and being deprived of the help of Allaah, as al-Hasan al-Basri said: "They were no longer of any significance to Allaah, so they committed sin. If they had mattered to Him, He would have protected them." When a

person becomes insignificant to Allaah, Allaah will no longer honour him. Allaah says (interpretation of the meaning):

"And whomsoever Allaah disgraces, none can honour him" [al-Hajj 22:18]

What is amazing is that during Ramadaan, you see some people who fast and pray at night, who spend in charity and worship the Lord of the Worlds, then no sooner has the month come to an end, but their nature changes completely, and they begin to have a bad attitude towards their Lord. So you see them neglecting prayer and avoiding righteous deeds, committing sins and disobeying Allaah in many different ways, keeping away from obedience towards Allaah, the Sovereign, the Holy, the One Free from all defects.

How terrible it is, by Allaah, when people only acknowledge Allaah in Ramadaan.

The Muslim should make Ramadaan an opportunity to turn over a new leaf by repenting, turning to Allaah, persisting in worshipping Allaah, always being aware that Allaah is watching at every minute of every hour. So after Ramadaan the Muslim should continue to obey Allaah and should avoid sin and evil actions, as a continuation of the way he was during Ramadaan and the things that he did then to draw closer to the Lord of creation.

Allaah says (interpretation of the meaning):

"And perform As-Salaah (Iqaamat-as- Salaah), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salaah (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)"[Hood 11:114]

The Prophet (peace and blessings of Allaah be upon him) said: "Follow a bad deed with a good deed, for it will wipe it out; and have a good attitude and good manners towards people."

Undoubtedly the purpose for which Allaah created everyone was to worship Him Alone, with no partner or associate. This is the ultimate purpose and the highest aim, which is to attain 'uboodiyyah (being a slave of Allaah in the truest and fullest sense). This was achieved in the most beautiful manner during Ramadaan, when we saw people going to the houses of Allaah in groups and individually, and we saw them striving to perform the obligatory prayers on time and to give in charity, competing with one another in doing good deeds. And for this let (all) those strive who want to strive (cf. al-Mutaffifeen 83:26), for they will be rewarded in sha Allaah. But there remains the case of those whom Allaah keeps firm with the word that stands firm in this world and in the Hereafter (cf. Ibraaheem 14:27). Whomever Allaah helps to be steadfast in doing righteous deeds after Ramadaan, Allaah says (interpretation of the meaning):

"To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allaah unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish" [Faatir 35:10] Undoubtedly righteous deeds are among the acts which bring a person closer to Allaah at all times, and the Lord of Ramadaan is also the Lord of Jumaada and Sha'baan and Dhu'l-Hijjah and Muharram and Safar and all the other months. That is because the worship that Allaah has enjoined upon us includes five pillars, one of which is fasting, which is for a set period which has come to an end. But there remain other pillars, Hajj, prayer and zakaah, for which we are answerable to Allaah. We must perform these duties in the manner which is pleasing to Allaah, and we must strive thereby to fulfil the purpose for which we were created. Allaah says (interpretation of the meaning):

"And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone)"[al-Dhaariyaat 51:56]

The Prophet (peace and blessings of Allaah be upon him) taught his Companions to compete in doing good, and he said, "One dirham may weigh more with Allaah than a dinar, and the best of charity is that a man gives when he is rich." He (peace and blessings of Allaah be upon him) explained that if the person gives charity when he is disinclined to do so and is in good health, but fears poverty, that charity will weigh heavily with Allaah in the balance of good deeds; whereas the one who delays it, then when he gets sick he starts to spend in charity here and there, fearing that his good deeds will be rejected, there is the danger that his (charity) will not be accepted – we seek refuge with Allaah. Allaah says (interpretation of the meaning):

"Allaah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allaah will forgive and Allaah is Ever All Knower, All-Wise.

And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment"[al-Nisaa' 4:17-18]

The pious and sincere believer should fear Allaah and strive to obey Allaah at all times, persisting in his taqwa and always striving to do good, call others to Allaah, enjoin what is good and forbid what is evil. For the believer, his days and nights in this world are storehouses, so let him see what he can deposit in them. If he deposits good things in them, it will testify in his favour before his Lord on the Day of Resurrection; if it is the opposite, then it will be a disaster for him. We ask Allaah to save us and you from that loss.

The scholars (may Allaah have mercy on them) said:

Among the signs of acceptance (of good deeds) is that Allaah causes one hasanah (good deed) to be followed by another, for the hasanah says, "My sister, my sister!" And the sayi'ah (evil deed) also says, "My sister, my sister!" —we seek refuge with Allaah. If Allaah has accepted a person's Ramadaan, and he has benefited from this period of (spiritual) training and has remained steadfast in obeying Allaah, then he has joined the caravan of those who have remained steadfast and responded to Allaah. Allaah says (interpretation of the meaning):

"Verily, those who say: 'Our Lord is Allaah (Alone),' and then they stand firm, on them the angels will descend (at the time of their death) (saying): 'Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner selves desire, and therein you shall have (all) for which you ask"[Fussilat 41:30-31]

"And whosoever takes Allaah, His Messenger, and those who have believed, as Protectors, then the party of Allaah will be the victorious" [al-Maa'idah 5:56]

"Verily, those who say: "Our Lord is (only) Allaah," and thereafter stand firm (on the Islamic Faith of Monotheism), on them shall be no fear, nor shall they grieve" [al-Ahqaaf 46:13]

This standing firm should continue from one Ramadaan to the next, because the Prophet (peace and blessings of Allaah be upon him) said: "From one prayer to the next, from one Ramadaan to the next, from one Hajj to the next, this expiates for whatever (sins) were committed from one to the next, so long as you avoid major sins." And Allaah says (interpretation of the meaning):

"If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise)" [al-Nisaa' 4:31]

The believer should join the caravan of those who stand firm and should board the ship of salvation from the time when he reaches the earliest age of discretion until he draws his last breath. He should remain in the shade of "Laa ilaaha ill-Allaah", enjoying the blessings of Allaah. This religion is the truth and the way in which we steadfastly adhere to it in Ramadaan is that with which Allaah honours us by the bounty of His giving, His gracious blessing and His great favour, so that we might continue to pray qiyaam and to worship Him after the month of Ramadaan. Do not forget, my brother, that Allaah has blessed you with i'tikaaf, and Allaah has blessed you with giving charity, and Allaah has blessed you with fasting, and Allaah has blessed you with du'aa' which has been accepted. Do not forget, my

brother, to take care of these good deeds and this support from Allaah, and do not let them be wiped out by bad deeds. So strive to cultivate goodness and happiness on your way, and to keep company with those who remain steadfast (in Islam), and to seek Allaah and His Messenger and the Home of the Hereafter, where it will be said to you, Receive glad tidings of Paradise as wide as the heavens and the earth, prepared for the pious, for you responded to the call of Allaah; O seeker of good, continue, for Allaah has some people who will be freed from Hell, and O seeker of evil, desist. And you responded to the words of the Prophet (peace and blessings of Allaah be upon him), "Whoever prays at night during Ramadaan out of faith and hoping for reward, his previous sins will be forgiven. And whoever prays at night during Laylat al-Qadr out of faith and hoping for reward, his previous sins will be forgiven."

I ask Allaah Who has blessed us and you with fasting, i'tikaaf, 'umrah and charity to bless us with guidance, piety, and acceptance of our good deeds; may He help us to persist in doing good deeds and to remain steadfast, for persistence in doing good deeds is one of the greatest means of drawing closer to Allaah. Hence when a man came to the Prophet (peace and blessings of Allaah be upon him) and said, "Advise me," he said, "Say, 'I believe in Allaah,' and remain steadfast." (Agreed upon).

According to a report narrated by Ahmad, he said, "Say, I believe in Allaah," then remain steadfast." [The man] said, "O Messenger of Allaah, all the people say that." He said, "Some people who came before you said that, but they did not remain steadfast." So the believers must continue to be steadfast in obeying Allaah:

"Allaah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allaah Alone and none else), and in the Hereafter. And Allaah will cause to go astray those who are Zaalimoon (polytheists and wrongdoers), and Allaah does what He wills"[Ibraaheem 14:27 – interpretation of the meaning]

The one who is steadfast in obeying Allaah is the one whose du'aa' will be answered, the du'aa' which he repeats more than twenty-five times each day, "Guide us to the Straight Way" [al-Faatihah 1:6 – interpretation of the meaning], which we say in al-Faatihah. Why is it that we say and believe strongly that if we remain steadfast Allaah will forgive us, but we are too lazy to apply that in practical terms? We should fear Allaah and apply this in deed and thought and word. We should strive in the way of "ihdinaa al-siraat al-mustaqeem (Guide us to the Straight Way)", and we should travel the route of "iyaaka na'budu wa iyyaaka nasta'een (You (Alone) we worship, and You (Alone) we ask for help (for each and everything))" [al-Faatihah 1:5 – interpretation of the meaning], in the shade of "ihdinaa

al-siraat al-mustaqeem (Guide us to the Straight Way)", following the route that will lead us to Paradise the width of the heavens and the earth, whose key is Laa ilaaha ill-Allaah. I ask Allaah to grant us and you a good end.

After the end of Ramadaan, the people are divided into various types, two of the most prominent of which I will describe here. The first type are those whom you see in Ramadaan striving hard in worship. You never see them but they are prostrating or standing in prayer, or reading Qur'aan, or weeping, so much that they remind you of some of the worshippers among the salaf, and you even feel compassion for them because of the intensity of their efforts and striving. Yet hardly has the month ended, before they go back to negligence and committing sin, as if they were prisoners of that worship, so they turn their attention to their desires and become negligent and commit sins which they think will take away their distress and grief. But these poor people forget that sin is the cause of doom, because sins are like war wounds, one of which may turn out to be fatal. How often has sin prevented a person from saying Laa ilaaha ill-Allaah when in the throes of death.

After spending this entire month with faith, (reading) Qur'aan and other acts of worship, these people then backslide, Laa hawla wa laa quwwata illa Billaah (there is no power and no strength except with Allaah). These are the occasional worshippers who only acknowledge Allaah on certain occasions or at times of calamity and distress, then after that there is no more obedience or worship. What a bad habit that is.

"The worshipper prayed for something that he wanted, and when the matter was done, he neither prayed nor fasted." [Arabic poetry]

I wonder what is the point of worshipping for a whole month, if that is going to be followed by a return to dishonourable ways?

The second type are those who feel distressed at the departure of Ramadaan, because they have tasted the sweetness of being safe from sin, and the bitterness of patience became insignificant to them, because they came to realize the true nature of their weakness and need for their Master (Allaah) and their need to obey Him. They fasted in a true sense and stood in prayer at night out of love, so when they bade farewell to Ramadaan, their tears flowed and their hearts were broken. Those among them who were burdened with sin hoped to be freed from sin and ransomed from Hell, and to join the caravan of those who are accepted. Ask yourself, my brother, which of the two groups do you belong to?

By Allaah, are they the same? Praise be to Allaah, but most of them do not know. The mufassireen said, commenting on the aayah (interpretation of the meaning):

"Say (O Muhammad to mankind): 'Each one does according to Shakilatihi (i.e. his way or his religion or his intentions)..."

[al-Israa' 17:84] – every person acts according to his way or the character that he is used to. This is condemnation for the kaafir and praise for the believer.

You should know that the dearest of deeds to Allaah are those that are continuous, even if they are little. The Messenger (peace and blessings of Allaah be upon him) said: "O people, you must do whatever you can of good deeds, for Allaah does not get tired until you get tired. The most beloved of deeds to Allaah are those which are continuous, even if they are little. The family of Muhammad (peace and blessings of Allaah be upon him), when they did something, they would persist in doing it." Narrated by Muslim.

When the Prophet (peace and blessings of Allaah be upon him) was asked about which deeds are most beloved to Allaah, he said, "Those which are continuous, even if they are little."

'Aa'ishah (may Allaah be pleased with her) was asked about what the Messenger of Allaah (peace and blessings of Allaah be upon him) did and whether he used to do certain things on particular days. She said, "No, his good deeds were continuous. Who among you could do what the Messenger of Allaah (peace and blessings of Allaah be upon him) used to do?" The acts of worship prescribed in Islam are based on certain conditions which must be fulfilled, like remembrance of Allaah, Hajj and 'Umrah and their naafil actions, enjoining what is good and forbidding what is evil, seeking knowledge, jihaad, and other good deeds. So strive to worship continuously according to your capability.

We ask Allah to allow us to reach the end of Ramadan with our sins forgiven and our hearts purified. To help us strengthen our relationship with the Quran, perfect our fasting, and cleanse our hearts from anger and grudges. Oh Allah, we ask for your mercy. Oh Allah, heal the ache in our hearts as Ramadan comes to an end, as its blessed days and nights slip away. Just yesterday, the people were looking for the crescent that marked its arrival, and now we will be looking for the crescent that marks its end.

12 After Ramadan

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

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

رَّ بَا الَّذِينَ ءَامَنُواْ اتَّقُواْ 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 النَّار</mark>

أما بعد

Ramadan has departed us. It came to us like a guest, and just as we began to feel its beauty, to enjoy its breeze, it started to pack its bags and prepare to leave us. How painful the parting is. How bitter this separation feels. If only we knew who among us will be counted among the winners, and who among us are the losers? Who among us will be accepted, and who will be turned away?

Remember, dear brothers and sisters, that Allah is not only the Lord of Ramadan – the Lord of Ramadan is also the Lord of Jumaada and Sha'baan and Dhu'l-Hijjah and Muharram and Safar and all the other months. He says in the Quran:

"Lord of the heavens and the earth and whatever is between them - so worship Him and be patient in His worship." [Surah Maryam 19:65]

Just as the moon changes phases but remains the same moon, our worship may change form but should remain constant. We cannot limit our relationship with Allah to just one month of the year. He watches over us in Shawwal just as He does in Ramadan, in Dhul-Hijjah just as in Sha'ban.

The Prophet Muhammad علم said: "Allah says: 'l am as My servant thinks of Me, and l am with him when he remembers Me." This is true every day of the year, not just in Ramadan.

The Real Test Begins Now

The real test of our faith starts after Ramadan. As lbn al-Jawzi said:

"O you who did well in Ramadan, do not change after it in Shawwal."

I wonder whether the fasting person will continue after Ramadan to be as he was during Ramadan, or is he "like her who undoes the thread which she has spun, after it has become strong"? Allah says in the Quran:

"And do not be like she who untwisted her spun thread after it was strong." [Surah al-Nahl 16:92]

Two Types of People After Ramadan

After Ramadan, people usually fall into two groups:

The first type are those you saw praying, reading Quran, and crying in Ramadan. But as soon as the month ends, they go back to sinning. They act as if they were forced to worship in Ramadan and quickly return to their bad habits. These poor brothers and sisters forget that sin leads to destruction.

How sad it is when people only remember Allah in Ramadan! What good is worshipping for one month if you return to sin afterward?

The second type are people who feel sad when Ramadan leaves because they enjoyed staying away from sin. They fasted out of love for Allah, and when Ramadan ended, they cried. They hope to stay away from sin and join those whom Allah accepts.

l ask you, my brothers and sisters: Which group do you belong to?

Signs That Allah Accepted Your Worship

lbn Rajab explained:

"When someone continues to fast after Ramadan, it shows that Allah accepted their fasting in Ramadan. This is because when Allah accepts good deeds, He helps the person do more good deeds."

If a Muslim continues doing good after Ramadan, this suggests Allah accepted their worship. If they return to sin, it suggests they've been left without Allah's help.

Al-Hasan al-Basri said: "They were no longer important to Allah, so they sinned. If they had mattered to Him, He would have protected them."

Allah says:

"And whomever Allah disgraces, none can honor him." [Surah al-Hajj 22:18]

The Blessing of Gratitude

My dear brothers and sisters, as we reflect on the blessings of Ramadan, let us also reflect on all that Allah has given us. Gratitude (shukr) is among the highest stations of faith. Allah says:

"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe." [Surah Ibrahim 14:7]

Look at what you have: can you see? Many are blind. Can you hear? Many are deaf. Can you talk? Many are mute. All these are blessings from Allah that many people around the world lack. The Prophet ممالية said: "Look at those who are beneath you and do not look at those who are above you, for it is more suitable that you do not belittle the blessing of Allah."

When we are grateful, our hearts find peace, and our worship becomes more sincere. Our gratitude should lead us to use Allah's blessings in ways that please Him, not just during Ramadan but throughout the year.

Small But Consistent Good Deeds

The Prophet taught us that Allah loves deeds that are done regularly, even if they're small. In a hadith, he said:

"O people, do what good deeds you can, for Allah doesn't get tired until you get tired. The most beloved deeds to Allah are those done regularly, even if they're small."

When asked about which deeds Allah loves most, he replied: "Those done regularly, even if they're small."

'Aa'ishah said: "His good deeds were consistent. Who among you could do what the Messenger of Allah ملي الله used to do?"

This teaches us that doing a small good deed every day is better than doing many good deeds for a short time and then stopping.

The Reward of Staying Steady

Allah says:

"Indeed, those who say, 'Our Lord is Allah' and then stay steady, the angels descend upon them, saying, 'Do not fear and do not grieve but receive good news of Paradise, which you were promised." [Surah Fussilat 41:30]

This steadiness should continue from one Ramadan to the next, because the Prophet عينه والله said:

"From one prayer to the next, from one Ramadan to the next, from one Hajj to the next, these wipe away the sins in between, as long as you avoid major sins."

Dear brothers and sisters, let's try to be among those who stay steady after Ramadan. A Muslim should use Ramadan as a chance to turn over a new leaf by repenting, turning to Allah, and keeping up with worship.

How to Keep Ramadan Alive

There are few tips to keep worshipping Allah throughout the year:

- Fast Outside of Ramadan: The Prophet عليه said: "Whoever fasts Ramadan and follows it with six days of Shawwal, it's as if they fasted the whole year." You should also fast Mondays and Thursdays, as the Prophet
- Keep Reading Quran: Many of us read the whole Quran in Ramadan, but dont even understand it or have tadabbur. We must read the Quran with an understanding, for what is a king's letter if you can't understand it.
- Pray at Night: Even if you can't pray as much as during Taraweeh, try to pray at least two rak'ahs at night regularly. Our lord is waiting to be called at night.
- Keep Giving Charity: During Ramadan, we were generous. Let's keep giving throughout the year. Remember that charity doesn't only mean money a kind word, helping someone, or even smiling at your brother or sister is charity.
- Watch What You Say and Do: In Ramadan, we were careful with our words and actions. Let's continue to avoid backbiting, lying, and looking at forbidden things.
- Remember Allah Often: Make dhikr a regular part of your day. The morning and evening remembrances and the ones after prayers will keep your heart alive. Allah says: أَلَا بِذِكْرِ اللّهِ تَطْمَئِنُّ الْقُلُوبُ "Indeed, by the remembrance of Allah hearts find peace." [Surah ar-Ra'd 13:28]
- Keep Good Friends: Stay around good people who remind you of Allah. 'Umar Ibn Khattab said "To be alone means that you avoid bad company, but to have a true friend is better than being alone." The Prophet ملي said: "A person follows the religion of his close friend, so be careful who you befriend."
- Practice Daily Gratitude: Take time each day to thank Allah for your blessings. The Prophet الحمد لله الذي أحيانا بعد ما أماتنا وإليه النشور "All praise is for Allah who gave us life after death and to Him is the return." Make it a habit to count your blessings rather than your problems.

Good Deeds Erase Bad Deeds

Allah says:

"And establish prayer at the two ends of the day and in part of the night. Indeed, good deeds remove bad deeds. That is a reminder for those who remember." [Surah Hud 11:114]

The Prophet ميكوالله said: "Follow a bad deed with a good deed, for it will wipe it out; and treat people with good character."

To the students going to MIST this weekend, remember that joining this tournament is also a form of worship. As you show your talents and knowledge:

- Remember that Allah is watching you at all times
- Make your participation a means of dawah
- Compete to your best but stay humble
- Help and encourage your fellow Muslims
- Show the teachings of Ramadan in your behavior

As Shaykh Sulayman ar-Ruhayli said:

"Whoever makes the days of his life like the days of Ramadan, Allah will make his afterlife like Eid celebrations."

The Prophet taught his Companions to compete in doing good, saying: "One dirham may weigh more with Allah than a dinar, and the best charity is what a man gives when he has plenty."

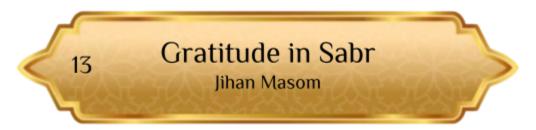
The Straight Path

The person who stays steady in obeying Allah is the one whose prayers Allah will answer, including the prayer we say more than twenty-five times daily:

We should work hard to follow "ihdinaa al-siraat al-mustaqeem," and travel the route of "iyyaaka na'budu wa iyyaaka nasta'een (You alone we worship, and You alone we ask for help)," following the path that leads to Paradise.

Brothers and sisters, let's leave today with a promise to keep the spirit of Ramadan alive all year. Let's not be those who only worship Allah during Ramadan but be among those who worship Him consistently and grow closer to Him every day. Let's remember that He is Lord of all times and be grateful for all He has given us.

May Allah accept our fasting, prayers, and good deeds from Ramadan. May He make us among those who stay steady after Ramadan, continuing in obedience and drawing closer to Him. And may He give us strength to follow the straight path until we meet Him.



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 يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱللَّهَ حَقَّ تُقَاتِهِ ـ وَلَا تَمُوتُنَّ إِلَّا **وَأَنتُم مُسْلِ**مُونَ

يَتَأَيُّهَا 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

-يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ آتَقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۖ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَارَ فَوْزًا عَظِيمًا إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْئُ مُحَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ

أما ىعد

Dear brothers and sisters, I am very grateful to Allah (SWT), then Sr Houria for giving me the opportunity to give a khutbah on this blessed day of Jummah and I also want to thank Nuraz and Sheikh Rayin for helping me to make it.

To begin this khutbah I'd like to start off with an analogy, it may be relatable for you, it may not, but imagine this, you just came back from school or work and all you wanna do now is lay down. You had a very rough and tiring day, but now you realize that you have to do your chores from yesterday. "Eh I'll do them later" you think to yourself. You decide to then open your phone and relax but you notice a notification from google classroom. You have an upcoming homework assignment due. And as if things were already worse, you have to also help your younger sibling do their homework. In this situation I'm sure anyone would be restless.

What's important here is having patience. However long it may take, you must finish all your tasks. Having patience here means that despite how tired you are, or stressed you are feeling, you are still acting on your capabilities and willpower to do your tasks and complete

them.. And after you finish all those tasks, you feel great, just like getting a high score on your recent math exam. Because you've accomplished something big, you feel peaceful, you feel the benefits of your patience with gratitude and appreciation of the effort you put in.

Say you wanna learn a new skill. Take martial arts for example. At first you feel demotivated about it, overburdened by its presence. You're unsure of how long it's gonna take to get where you wanna get to. How long is it gonna take to make progress? Are you gonna get anywhere with what you're doing? Is it gonna go to waste? In these moments it is crucial to maintain patience. Allah (SWT) Mentioned in surah ali lmran, the last ayat.

Meaning - O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful. (3:200)

Instead of being anxious and worried of what's next to come, the only way to achieve the success you desire is to be patient and to stay consistent. What happens when you constantly practice math? You not only understand the topic you get faster at solving the problems and you feel more confident. You start doing better in class, scoring higher grades in homework and exams, your GPA increases, and you even apply your knowledge in dealing with real life situations.

So whenever you are being patient, always be ambitious for the rewards that Allah (SWT) promises you. Always keep Allah (SWT) in your heart & mind.

Let's take the example of Prophet Nuh (AS). He had lived for 950 years with the goal of spreading the message of Allah (SWT). He was instructed to guide his people for many years and he had only gained a few followers, the rest mocked him and called him a madman. Even his own wife and son did not listen to him. Allah says in surah qamar verse nine

The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled. (54:9)

Now you might be asking what Nuh (AS) did next. He still continued to spread Allah (SWT)'s message. And he even called upon Allah (SWT) for help which is a reminder that we should do the same in our relationship with Allah.

So he invoked his Lord, "Indeed, I am overpowered, so help." (54:10)

We know how much Allah loves us and listens to us. Whenever we call out to Him, He always responds back to us. In all this, Allah did respond to Nuh AS and gave him a solution.

He was commanded by Allah (SWT) to build an Arc or a huge ship after prophet Nuh (AS) requested Allah to destroy the disbelievers and punish them. So Nuh (AS) embarked on his mission to build the arc with his few followers. As he and his companions patiently worked day and night collecting wood, while the disbelievers continued to mock him and call him insane for building an arc so far from the sea. Even though they were insulting and mistreating him, Nuh AS did not let their gestures affect him because he had faith and hope in Allah(SWT). After completing the construction of the arc he patiently waited for the sign of the flood to occur. As soon as Nuh (AS) noticed his wife's stove flooding he rushed all his companions into the arc including many animals.

In the ark there were around 80 people that had survived alongside Nuh (AS). And there were around 50 disbelievers that were left out that had suffered a great deal of punishment, drowning by a massive flood.

The story of Nuh (AS) not only teaches us to follow the message of Allah (SWT). It also teaches us to stay committed and to have patience as you get the reward and achieve success. Nuh AS endured 950 years of a town that mistreated him and were stubborn to listen, yet he never gave up and continued to advise them for their goodness, and after his message he was then rescued by Allah from them, alongside his own people that followed him, as a reward for their patience and hope.

How amazing is this reward and love from Allah, the one who recognized the struggles of Nuh AS, in return for his patience? It is mentioned in Surah Baqarah ayat 281.

Meaning - And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly. (2:281)

And there is no need for worry when you maintain faith in Allah (SWT) and you shouldnt think that this situation is impossible to handle as he says in Surah Baqarah verse 286

Meaning - Allah does not require any soul more than what it can afford. (2:286)

Or in other words Allah does not burden anyone with more than it can take or handle. Therefore you should always remember Allah (SWT) not only in times of struggles but also on a daily basis.

Looking back at Prophet Nuh (AS) we can see the amount of effort he put into building an arc did not go to waste as at the end, the same disbelievers who mocked him, drowned from wrath of Allah (SWT). And at the end that was the rewards and pleasure of Allah Nuh (AS) earned from all his hardwork and patience.

Appreciation can also come in the form of learning as well. Say you're trying to revise a surah from the Quran. You keep making a mistake on that one ayat and you feel a tendency to leave it and hope that you pass your test, but if you choose to have patience, you may embrace your mistake and analyze it. Instead of ghaforurahiim its 'aziizunhakeem. Keep reading it and don't stop until you're confident with it. Now since you had that patience when reading the ayat you feel a sense of certainty knowing that during your test you won't make the same mistake. And having this sense of certainty is important because it teaches you to have even more patience when doing other difficult tasks.

The final example I'd like to give is about prophet Zakariya (AS) about how he was always grateful to Allah (SWT) for accepting his duas, and since he did not have any children, he was worried about who would come to guide the Bani Israel. But he remembered that Allah(SWT) can make it possible to have a child at an old age, and because he was grateful

he was given a child through his aging wife and the child was to be Prophet Yahya (AS). Allah(SWT) says in Surah Maryam Ayahs 8 and 9

Meaning: He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"

Meaning: [An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing."

So you see! Allah (SWT) can make anything happen, as long as you have patience, and as long as you put an effort into what you're doing, beg him by making dua, you can go as far as achieving your biggest dreams. But remember, ask Allah for help because Allah supported both Prophet Nuh and Zakaryah (AS) including all the prophets and all of his servants. Even if the whole world is against you but Allah is supporting you, then whatever Allah supports will come true.

## AL-MAMOOR SCHOOL

Peer Pressure
Ameer Husain

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 يَآتُيُهَا ٱلَّذِينَ عَامَنُواْ ٱلَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ الَّا وَأَنتُم مُسْلِمُونَ

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

يَتَآتُهَا ٱلَّذِينَ عَامَنُواْ 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 مُحَمَّدٍ وَشَرَّ الأَمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّارِ

أما ىعد

Prophet Muhammad (peace be upon him), on his Farewell Sermon (Khutbat al-Wada'), at Mount Arafat said, "I am leaving behind two things, the Qur'an and my Sunnah, and if you follow these, you will never go astray."

Today, more than ever, we must hold on to our beloved Prophet's (SWAS) words. We face many challenges in our young lives but peer pressure towards wrongdoing is a problem that can lead us away from Allah and into Jahanum. Peer pressure can influence our decisions, shape our actions, and sometimes lead us down paths that are not pleasing to Allah (SWT). But as Muslims, we have the guidance of the Qur'an and the example of our beloved Prophets (peace be upon them) to help us navigate these challenges.

Allah (SWT) tells us in Surah An'am:

"And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption and they are not but falsifying."

This ayah reminds us that following the crowd can often lead to misguidance. The story of Prophet Ibrahim (AS) offers a powerful lesson about standing firm in the face of pressure. When Ibrahim (AS) was a young man, he lived in a society deeply rooted in idol worship. Everyone around him, including his family, worshipped these idols. But Ibrahim (AS) questioned this practice and said:

"Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah." (Surah Al-An'am, 6:79) Despite the immense pressure from his people and even being thrown into a blazing fire, Ibrahim (AS) stood firm in his faith. Allah (SWT) protected him and made the fire cool and peaceful for him. This teaches us that when we stand by the truth, Allah's help is always near.

Another example is that of Prophet Yusuf (AS). Allah SWT blesses him with beauty and wisdom. As a young man, Yusuf (AS) faced intense pressure from the wife of Al-Aziz, who tried to seduce him. Yusuf (AS) could have easily given in to temptation, but he chose to remain steadfast and sought refuge in Allah (SWT). Allah says in Surah Yusuf:

"My Lord, prison is more to my liking than that to which they invite me."

Yusuf (AS) preferred the hardship of prison over disobeying Allah. This shows us that resisting peer pressure sometimes comes with sacrifice, but the reward from Allah is far greater.

Think of peer pressure as the starting of a tree. The people around you are the roots. They influence how you grow and what kind of person you become. That is why the Prophet SAW said to us: "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof." Having a good friend is like spending time with someone who sells perfume. Even if you don't buy the perfume, just being around them makes you smell good because their presence has a positive effect on you.

On the other hand, being with a bad friend is like sitting near a blacksmith's furnace. You might get burned, your clothes might get ruined, or you might go away smelling bad.

This hadith teaches us that our companions can have a big impact on our behavior and character. Good friends make us better, while bad friends can lead us toward harm. That's why Islam encourages us to choose friends who motivate us to do good and stay on the right path.

As Muslims, we are often challenged by peer pressure because our way of life can feel different from what's around us. The Prophet Muhammad (مملواله) reminded us of this when he said:

"Islam began as something strange and will go back to being strange, so glad tidings to the strangers." (Narrated by Abu Hurairah)

This hadith tells us that even when we feel out of place or pressured to fit in, we should stay true to Islam. Being "strange" in a world that pulls us away from faith is not a bad thing, it's a sign of staying firm in what's right.

Peer pressure is a reality that we all face, but Islam gives us the tools to handle it wisely.

Let me tell you a story from the Quran. Described in surah Kahf, long ago, in a city where most people worshipped idols and disobeyed Allah, a group of young men stood out because of their unwavering faith. These men were called Ashab al-Kahf, or the companions of the cave. Ashab al-Kahf believed in Allah alone, even though everyone around them, like their family, friends, and rulers pressured them to follow the bad practices of their society. Surah al-Kahf describes them as youth who had strong faith:

"We relate to you 'O Prophet' their story in truth. They were youths who truly believed in their Lord, and We increased them in guidance."

(Surah Al-Kahf, Ayah 13)

In this Ayah, Allah SWT is explaining that the story of Ashab al-Kahf is meant to serve an example to all of us. Telling us that when we believe in Allah despite what's happening around us, He will give us guidance. In their story, the pressure on Ashab al-Kahf from everyone else was immense. The rulers of the city threatened them with severe punishment if they didn't abandon their faith. But despite the fear and isolation, they refused to give in to the Kuffar. The young men knew that staying in their city would eventually force them to compromise their beliefs. So, they made a brave decision: they would leave everything that

they knew behind and seek refuge elsewhere to protect their faith. They found a cave far away from the city and asked Allah to guide and protect them.

Inside the cave, something miraculous happened. Allah caused them to fall into a very deep sleep, protecting them from harm. They slept for many years, 310 to be exact, and during this time, the world around them changed completely. When they finally woke up, they had no idea how much time had passed. Hungry, one of them made their way into the city to buy food, only to discover that the town that they lived in had completely transformed. The rulers who once pressured them to abandon their faith were long gone, and the people who lived there now believed in Allah SWT and no longer committed shirk.

The story of Ashab Al-Kahf is a powerful reminder of how to deal with peer pressure. Sometimes, resisting peer pressure means standing alone or being labeled as "strange." This story teaches us to stay strong in the face of challenges, seek refuge in Allah, and remember that holding on to truth, even when it's hard, will always lead to success, in this life and the hereafter.

The Prophet Muhammad (ما المحافظة) reminded us of this when he said, "A person is upon the religion of their close friend, so let one of you look at whom you befriend." This hadith teaches us that the people around us can either strengthen our connection to Allah or lead us astray. Even in the story about Ashab al-Kahf, because the religious young men stuck together, they were able to stay on the right path. This is a direct result of choosing good companions who remind us of Allah and encourage us to do good, we can build strong roots that keep us grounded in faith.

So how can we apply the story of Ashab al-Kahf to modern times? For example, All of your friends are eating pepperoni pizza and you have to eat cheese pizza because pepperoni is haram. Your friends ask you "Why are you not eating pepperoni pizza?" You respond with "Because it is against my religion to eat pork." Then you start to feel embarrassed because all of your friends are eating pepperoni pizza. At that moment some kids might feel tempted to just eat the pizza to fit in. It is at this important moment, that you decide who you would rather please, Allah SWT or your friends? In this scenario, if a person's faith is fragile, they might end up giving in, however if this person had a few other religious muslim friends, then it would be easier to avoid this situation to begin with.

As students in an Islamic school, this might seem like an impossible example, but similar things happen everyday. Peer pressure isn't a forceful act, often it is because the person who is different is tempted to do anything just to fit in. That is why we need to be aware and constantly reminded of our ultimate goal of pleasing Allah SWT.

Overcoming peer pressure is about staying true to our values and seeking Allah's guidance in every step we take. Just as a tree with deep, healthy roots, we can stand strong against challenges when we rely on Allah, stay close to good company, and stay committed to our faith. Insha'Allah, by doing so, we not only protect ourselves but also inspire others to do the same.

Let us take comfort in knowing that peer pressure is a test that even the greatest of believers faced. But through faith, patience, and reliance on Allah, they overcame it. May Allah (SWT) grant us the strength to stand firm in our faith, protect us from harmful influences, and make us among those who are steadfast on His path.

Ameen

# AL-MAMOOR SCHOOL

Allah's Mercy Safir Maruf

15

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

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

يَتَأَيُّهَا 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

يَّآيُّهَا ٱلَّذِينَ ءَامَنُواْ آتَّقُواْ 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 هَدْىُ مُحَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّار

أما بعد

Assalamualaikum-Wa-Rahmatullahi-Wa-Barakatuh,my dear respected brothers and sisters in Islam, First of all things we thank Allahu Subhanahu Wa Ta'aala for allowing us to be gathered over here in this beautiful gathering listening to the Khutbah in this blessed day of Jummah. On this very day it is said that the angels are present outside the doors of every maasjid or wherever the khutbah is being delivered, patiently waiting for the musaleen to come in to offer the Friday prayer. As it is said in this beautiful Hadith

Illa Akiril Hadith. Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "When Friday arrives, angels are over the door of every mosque to record those who arrive one by one. Weshould have so much gratitude in our hearts for this amazing Nimah and Blessing from Allah, that he is allowing us to offer our Jummah prayers in this school, Alhamdulillah! In today's khutbah I will be covering a topic that will help benefit a lot of us in this room here today. This is the feeling we all go through, and this is losing hope in Allah Subhanahu Wa-Ta'ala mercy during our daily lives. This is the lack of hope and fear of returning to Allah after committing sins. Weall are human beings, and it is

most obviously a part of our nature to make many mistakes. Whether it is failing to pray our salah on its prescribed times, or listening to our parents and elders, or whatever sin there is that we commit. I know for sure that a lot of us (including myself) can relate to this feeling of hopelessness and regret after we fail to listen and act upon the orders and commandments of Allah, but we should not do this, rather we should know that Allah is the most merciful, and he forgives every sin no matter how small or big the sin might be. It is exactly like how Allah mentions in the quran, "

قُلْ يَعِبَادِيَ ٱلَّذِينَ أَسْرَفُواْ عَلَى أَنفُسِهِمْ لَا تَقْنَطُواْ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ (Surah Zumar Ayah No.58) This is from Surah Zumar ayah number 58, and it is located in the 24th juz of the quran. In This ayah Allahu-Jalla-Lu mentions to the true believers that, "Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." This ayah should be something we ponder upon in our everyday lives, considering the fact that we often lose hope in the mercy of Allah. Mybrothers and sisters in Islam, I know it is hard to believe and act upon this ayah, but let us remember that Allah is so merciful that even the animals are not exempt from Allah's mercy. One of the biggest examples that I know is the mercy that Allah gave to Prophet Muhammad(PBUH). He was so merciful, patient, and kind that he would not stop spreading the Dawah of Islam to the Munafigeens and mushrikeens of bothMadinah and Makkah, just because he wanted them to be saved from the punishment of the all-mighty Allah. Despite how much the jews and munafigs caused many troubles to our prophet Muhammad(pbuh) like throwing trash at him during his prayers, or even putting harmful things on the streets, so he would get hurt as he walked. Despite all these trials he went through he was still very patient and merciful with them. We should take some advice from this little description of how our prophet Muhammad (PBUH) was and how he dealt with different trials in his life, and be merciful towards others, just like the way you want mercy from Allah. It is stated in the famous hadith, (La Yamhullahu Allah Malla Yarmau-Annaas): (He who does not show mercy to others, Allah will never show mercy to him) Min-Saheehil Bukhari. Allah subhanahu wa ta'aala says in surah al-Ambiyaa, Wa maa arsalana ka illa rahmatalil Aalameen( And We have not sent you, [O Muhammad], except as a mercy to the worlds). One story we all know is the story of Yunus alyhisalatu wa-salaam, When he was inside the stomach of a whale he did not fear. Why, though? Because he knew the mercy of Allah was near as it always is. He recited this one duaa we should recite at times of hardship, this is (SAY DUA'A){Say meaning) There is none worthy of worship besides you of Allah, and indeed I have been from the wrongdoers. As he said this duaa Allah subhanahu wa ta'ala being the merciful lord he is to us, removed Yunus alaihissalam from the stomach of this whale. We Should learn from the stories of these prophets so we could become more patient and most importantly strengthen our believe in Allah subhanahu Wa-Tala's unimaginable mercy he really has towards us. My time here is limited, but I would like to end this topic with a very important hadith that I am anticipating that all of you here today will get some hope from. It is narrated in Saheeh al-Bukhari "When Allah decreed the creation, He wrote in His Book which is with Him on His Throne: My Mercy prevails over My Wrath." (Bukhari). This hadith is to prove to us that Allah shows his mercy to his creations more than his wrath and punishments. May Allah Subhana-hu-wa-ta'aala allow us to be from the Ibaadi-As-Saliheen, and allow us to be closer to him and to never lose hope of his mercy. May Allah subhanahu wa ta'ala allow us to understand how merciful he really is, better than the understanding we have right now.

# AL-MAMOOR SCHOOL

### 16 Salah: The Key to Success Emam Hossain

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

يَا يُنَّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ ثُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُون

يَآيُّهَا 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

يَّآيُّهَا ٱلَّذِينَ ءَامَنُواْ آتَّقُواْ 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 هَدْىُ مُحَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّار

أما بعد

Brothers and sisters before I start this kutbah i would like to pose a question for all of you. Why is it so important to pray our salah? And Why is it so difficult for the youth to carry out this obligation? This hadith highlights the importance of prayer. The prophet (saw) said "The difference between a Muslim and a disbeliever is the abandoning of salah." Hadiths are the sayings and actions of the Prophet Muhammad (saw) recorded during his time by his companions. It is very important for every Muslim to understand and act upon the Prophet's teachings.

In this Kutbah I want to shed light on some of the hadith mentioning the importance of Prayer. Prayer or salah is the second pillar in islam after shahadah. It is a mandatory action and routine that all Muslims do on a daily basis. As you all know Muslims must pray 5 times a day; zuhr, asr, magrib, isha and fajr. It is extremely important to pray all your salahs consistently and on time. For men in specific it is important for them to pray these prayers in masjid because there is a hadith stating that the Prophet (saw) said, "The prayer in congregation is twenty seven times superior to the prayer offered by a person alone." For women in specific it is important for her to pray on time everyday, preferably in their house and with a male family member if she is able to.

We may ask, why is salah so important? What is the benefit of it? There are a number of hadiths showing and explaining how and why the salah is so important. Salah is like taking a bath five times a day. At the end of the day there will be no impurity or dirt on you if you take a shower five times a day. Just like how taking a bath makes your body, praying your salah will keep your heart and soul clean. Furthermore, the sins you did during the duration between 2 salah is erased if you were to pray them. For example, if someone prayed zuhr and committed some minor sins afterwards, but later when it was time for asr salah, he carried out his duty properly, the sins he committed after zuhr and before asr will all be forgiven. Brothers and Sisters the Salah is a gift given to us by Allah. Salah is the cornerstone of Islam and is a means of erasing one's sins, while at the same time keeping one spiritually, mentally and physically well. Furthermore, Salah is a way of talking and connecting to your creator 5 times a day. This is why muslims don't feel depressed and discouraged in life like most other people because they have that spiritual connection with their creator. You get the best of this dunya and the Akhirah if you obey the call to the Salah. In the azan the Muazin says hayya alal- Falaa when calling people to the salah. You may ask what does this mean? This simply means "Come to success." So if success is calling us 5 times a day by the Lord of all worlds who here would dare deny it.

Continuing on I would like to discuss why it is so essential to carry out the salah properly. Unfortunately, I have seen students in this school not putting much effort recognizing the seriousness of their salahs. I have seen students move around, look around, whisper around and play around in salah instead focusing on their recitation. There is a hadith reported by Ammar ibn Yasir that the Messenger of Allah (saw) said, "Verily, a man may return from his prayer and nothing good is written for him but a tenth of his prayer, or a ninth, or an eighth, or a seventh, or a sixth, or a fifth, or a fourth, or a third, or a half." This hadith shows that people's salah will only be rewarded for what he or she has concentrated on. I want to emphasize this hadith because Muslims these days have very little Kushu or concentration

regarding their salah. Their minds aren't fully in their salahs, but rather are distracted by worldly matters.

There are multiple solutions regarding the issue of losing focus in our salahs. One example that our beloved Prophet (saw) gave us is to pray our salah like it is our last prayer. The remembrance of death and our deeds being presented in front of our creator is a very effective way to achieve better kushu and ihsaan. Ihsaan is praying as if Allah is in front of you or at the very least that Allah is watching you. Ihsaan beautifies our prayers and increases the kushu we have in our salah. Moreover, it is extremely essential for all of us here to know what we recite in our salah. This is the most important duty we as Muslims need to do. If we don't know the meaning of what we recite in our salah so much reward is thrown off. This is like an Arab trying to compliment a French guy using his language instead of French and expecting to hear a response. Furthermore, it is very important for the Islamic teachers in Al-mamoor to discuss with the students the importance of prayer and teach the students how rewarding salah is and how to carry out salah in the proper manners. Teachers should give reminders and students must try their best to obey, listen and apply the teachings that the teachers give them regarding the salah. For example, if Br. Luai or Sr, Arsheen asks any of you here to fix the problems they see in your salah, then You should immediately take this into account because they are saying this for the students' good not their own. You aren't harming anyone but yourself by disobeying them.

So to sum it up, the Salah is the keystone to success in this world and the next and it is a distinguishing action that separates Muslims and non Muslims. Salah is extremely important in our lives and we must cherish it. If we take salah as a blessing it will become one and if you take it as a burden it will become that. Salah is literally the first thing we will be asked about on the day of judgment and the outcome of your life in the grave depends on how you carried out your salah. Salah is a must for every Muslim, whether male or female, but at the same time it also carries extreme importance to our lives due to all the blessings and benefits that it provides. Furthermore, before we make any plans for our day we have to think smart! We have to ask ourselves: How will they fit around my five daily prayers? Ask yourself this question and base your schedule around your salah instead of basing your salah around your schedule. If you want to have success in Dunya and the Akhirah you Must PRAY!! Remember there is no life without prayer!

#### 17 The Hasanah of the Dunya 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

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يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ 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 هَدْىُ مُحَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّار

أما بعد

Alhamdulillah as muslims we know that Allah hears all of our dua and he has control over everything. There is no one that is more capable and nobody that is worthy of being asked before Allah. That is why we are encouraged to make dua for whatever we need. The prophet لِيَسْأَلُ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلُ شِسْعَ نَعْلِهِ إِذَا انْقَطَع tells us لِيَسْأَلُ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلُ شِسْعَ نَعْلِهِ إِذَا انْقَطَع Let one of you ask his lord for all his needs, until he even asks for the strap of his sandal when it breaks.

However, we have to make sure that our priorities are straight when we make dua. Sometimes, we tend to focus only on making dua for worldly desires that might not benefit us in the akhirah. And this trap is not something that is new. Allah even addresses this in the Quran. Ibn Abbas, who is the greatest mufassir among the sahabah, narrated that during hajj, there would be some bedouins that come on the day of arafah and they made dua saying oh Allah make it a rainy year, a fertile year, and a year of good child bearing. And they would stop there. On such a blessed day, they only asked for things in this dunya, but not anything for their akhirah. So, Allah revealed about them: for among the people are those who say our lord give us in this dunya. They simply ask for whatever desires they have at the moment; they ask for the temporary provisions that have no benefit for them in the hereafter. So Allah says: and they will not have any share in the hereafter.

On the other hand, Allah describes the true believers in the next ayah; Allah says: And from among the people are those who say our lord grant us in this dunya hasanah, goodness. And in the akhirah goodness. And save us from the punishment of the fire. This dua is a very comprehensive dua. By saying this dua, we ask Allah for goodness in this life, and goodness in the hereafter, and to avoid the punishment of the hereafter. In essence that is all we could ever ask for. According to Anas RA this is the most frequently recited dua of the prophet about the dua that we are encouraged to say during umrah and hajj.

So, what is the difference between the dua of the first group and the dua of the second group of people? Firstly, the first group of people only made dua for this dunya, but the second group made dua for this dunya and the akhirah. But if we compare them even further, we notice that Allah mentions that the first group says our lord grant us in this dunya. This implies that they ask for any desires that they have that only gives them temporary enjoyment; it might even be bad for them. But notice that the second group says our lord grant us in this dunya hasanah, grant us that which is good. So there is even a difference between the worldly requests. We should prioritize asking Allah for what is truly beneficial for us, ask Allah for what will benefit you in the akhirah. Ultimately the true hasanah in this life is any means that gets you closer to Allah; this is more valuable than any amount of wealth. It may be righteous company that reminds you of Allah. It may be the ability to do good deeds, and having the strength and health and sincerity to perform them properly. It may be in the form of barakah. It may be having good character. The hasanah of this life may be in the form of a grateful heart, or a remembering tongue, or a patient body. It can be love of good deeds, or beneficial knowledge, or halal livelihood. And there are many more that can be mentioned. Everything that I listed are things that the prophet عليه الله many more that can be mentioned. taught us to make dua for. We should prioritize seeking these over materialistic desires. Perhaps the materialistic desires that we seek may harm us in this life and also take us farther from Allah. But the hasanah of this dunya will only benefit you in this dunya and bring you closer to Allah.

#### الحمد لله والصلاة والسلام على رسول الله

Brothers and sisters in Islam, the main takeaway of this khutbah is balance and having correct priorities. Allah gives us an option. Whoever wants only the immediate life, Allah will hasten to give him whatever he wills to whoever he wills and then make him burn in hell. But whoever wants the akhirah and makes it his main priority, and exerts its due effort for it, then their efforts will be appreciated and never go to waste. Many times we put a lot of effort to do something for this dunya but it turns out to be a waste. But any time you make an effort for the akhirah, even if it is small, even if you only intended to do a good deed but couldn't complete it, Allah will reward you for it completely.

When it comes to this dunya, there is no problem with seeking enjoyment, as long as it is from the good lawful enjoyment that Allah provided. Allah says that it is for those that believe to enjoy in the dunya, and it is for only them to enjoy in the hereafter. As for the disbelievers, they are also given provisions in this dunya, but the difference is that and whoever disbelieves then he is only given enjoyment during their short life. Then they will be forced into the fire. May Allah save us from it.

So, it is important for us to make the akhirah our priority. We should also try to seek the hasanah of this dunya, because it will also help us in our akhirah. Keep in mind that it is more valuable than any other materialistic desire. All the duas that the prophet aught taught us are for our benefit in both this life and in the akhirah. For example one of these great duas that he repeated every morning is oh Allah indeed I ask you for beneficial knowledge, and good provision, and acceptable good deeds. So these are the duas that we should learn and understand and repeat frequently. You can ask Allah for anything that is lawful from this dunya, but make sure you prioritize making duas for things that will have a lasting benefit. And on top of all of this, make sure that the duas that you make the most are for success in the hereafter and protection from the punishment of the hereafter. And Allah says that for those people they will have a share of what they earned, and they will be rewarded in both worlds, and Allah is swift in account.

### The Friend Pulls You llyas 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

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 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 هَدْئُ 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 for allowing us to be here today, on the blessed day of Jumuah once again, and for joining us together to pray the Salah in congregations and get the reward that comes with that, and we ask Allah swt to accept it from us and make us sincere in that.

وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَالَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا
يَوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ٢٨
لَقَدْ أَضَلَّنِى عَن ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى أُوكَانَ ٱلشَّيْطَانُ لِلْإِنسَانِ خَذُولًا ٢٩
لَّقَدْ أَضَلَّنِي عَن ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِي أُوكَانَ ٱلشَّيْطَانُ لِلْإِنسَانِ خَذُولًا ٢٩

And 'beware of' the Day the wrongdoer will bite his nails 'in regret' and say, "Oh! I wish I had followed the Way along with the Messenger!

Woe to me! I wish I had never taken so-and-so as a close friend.

It was he who truly made me stray from the Reminder after it had reached me." And Satan has always betrayed humanity.

My brothers and sisters in Islam, in these ayat, Allah swt warns us about one of the biggest dangers in this dunya, which many of us, if not already, at one point in our lives will fall into. And that is befriending the wrong people, or choosing the wrong people to be around.

The scholars of Islam commonly use the phrase الصاحب الساحب meaning that the friend Or the companion is the one who pulls you, and in this case they are either pulling you towards good, or towards evil. Either to the pleasure of Allah swt, or his anger.. The prophet Muhammad SAW said that المراء على دين خليله , that a person is on the deen of his friends/companion. This my brothers and sisters show that friends aren't just people you are around—rather, they shape who you are as a person. And this my brothers and sisters is why many people say that if you want to judge what kind of person someone is, without even taking a look at them, look at who they hang out with. Look at the people they associate with—because these people are a true reflection of them and their values/character, whether it is apparent or not.

Notice the way the phrase is worded—rather than just saying influence, it says that the friend/ companion pulls you to whatever direction, almost forcefully. And this is because we often get affected by our friends unintentionally. It's normal human psychology—overtime, we tend to mimic the actions of those around us. And that's why it's so dangerous to be amongst bad influences and why it's so important for our own good in both the dunya and the akhirah to distance ourselves from these kinds of people.

One thing we have to realize regarding these kinds of people whom we call friends, is that on the day of judgement, when things really matter, none of them will be there for you. Allah swt says in the Quran, "Al -Akhilaa.."... Only the righteous ones will be there for you on that day. These are the people that will testify for you, the people that will remember you, and the people that we would hope to be resurrected with on that day..

Now what is the example of the righteous friend or companion? How can you tell them apart? Once again, the Quran has the answer for everything we need as Muslims, so For this we can look towards the Quran, in surah Kahf, in the story of the man with the two gardens.

In this story we see an example of the worst type of friends and the best type of friend. One cares about nothing but the dunya. He is arrogant, does not thank Allah SWT, and only cares about how much money and kids he has. The other is a mu'min. Not only does he disagree with what his friend was doing, but he advises him against it, and does so in a

polite way. Just looking at the two, think which one is more beloved to Allah SWT, and which is the better person to be around...

"Content yourself with those who pray to their Lord morning and evening, seeking His approval, and do not let your eyes turn away from them out of desire for the attractions of this worldly life: do not yield to those whose hearts We have made heedless of Our Quran, those who follow their own low desires, those whose ways are uncontrolled. BASICALLY they just act as they please

My brother and sisters we must be cautious of who we sit with. We must make sure to protect ourselves from people who will damage our akhirahs, and protect ourselves from becoming the jealous people on the day of judgement who will wish they had a close, pious friend to intercede for them

A quick test to see how a person is as a friend is what they speak about. Do they push you towards good deeds, and give Islamic reminders, or do they only care about the dunya like the man with the gardens and speak laghw al hadeeth.

My brothers and sisters in Islam, while it is our duty to keep good company and to stay away from negative influences, it is also our duty to make sure that we ourselves are being good friends and good influences to others. Sometimes we become so involved in judging others, that we seem to overlook ourselves and our own faults., and how we may be bad influences for the people around US.

I encourage each and every one of us to reflect after this khutbah on those we count as friends and those that we are often surrounded by. Are these people you want to be associated with? Are these people you would like to be resurrected among on the day of judgement? And remember brothers and sisters, that the path to jannah and the path to success (in both this world and the next) will alway be easier with righteous friends and companions by your side, and that keeping a community of righteous friends is from the way of the prophet SAW, as he did with his sahabah.

May Allah swt make us amongst those who have good companions, and who gain from the fruits of their company in the dunya and in the akhirah. May Allah swt purify our intentions, and make us amongst the Muminren, muhsineen and the muttageen.



### Dhul Hijjah 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

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

First and foremost we start off by thanking Allah swt for allowing us to be here today, on the blessed day of Jumuah once again especially on dhul hijjah, and for joining us together to pray the Salah in congregations and get the reward that comes with that, and we ask Allah swt to accept it from us and make us sincere in that.

"There are no days during which righteous deeds are more beloved to Allah than these ten days."

#### - [Bukhari]

My brothers and sisters in Islam, time flies by too fast. Already we find ourselves in the third day of dhul hijjah. The third day out of the ten best days in the whole year. These are the ten days that Allah SWT swore upon in surah Al Fajr when he said... These are the ten days that the prophet Muhammad SAW said are better than Jihad في سبيل الله So we need to ask ourselves.. how are we spending these ten days. Are we amongst those who are taking advantage of them and spending them to their full potential, or are they passing for us just the same as any other day?

Before we get into that, let's ask ourselves what makes these ten days special? The entire month of Dhul Hijjah is named after Hajj, one of the pillars of Islam, which takes place once a year, and more specifically within the span of the first ten days. It marks the sacrifice of Ibrahim AS, and his dua to keep mekkah a safe heaven for the believers. It marks the expansion of Islam, with the Hajj ul Wada' that the prophet Muhammad SAW made after the conquest of Mekkah. And most of all, it marks a tradition that has been held strong in islam for thousands of years. A tradition which purifies completely those who partake in it and wipes them clean of all of their sins.

And the most blessed of these days is the day of Arafah. It was on this blessed day that Allah perfected our religion and completed His favor upon us, as revealed in Surah Al-Ma'idah:

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion"(5:3). This is the day Adam and Hawa met. This is day where Allah SWT is closest to us and shaytan becomes angry because of how much people get forgiven and how many people are turned away from the hell fire. On the day of Arafah the Hujjaj make dua to Allah SWT and beg for his forgiveness. For those not performing Hajj, the prophet Muhammad SAW told us to fast, and emphasized fasting on this day as one of the most important sunnahs that should not be skipped.

And this is something that is important to understand that— dhul hijjah isnt just for the hajjaj. In these months the prophet Muhammad SAW advised us to perform righteous deeds— to fast as much as we can, to give sadaqah, to be good to others, to recite the takbeerat, and told us that good deeds in this month are all multiplied. In fact, the reward that you can get in these ten days is so great that it surpasses that even of the last ten nights of Ramadan.

And at the end of these ten days we were instructed to celebrate. Allah SWt blessed us with Eid Ul-Adha, the greater Eid, to mark the end of hajj. We were told to slaughter an animal in sacrifice, following the footsteps of Ibrahim AS, and this day is meant to be a happy day where we get together with our community and spend the day together.

These ten days are not just a reminder of Hajj. They are a wake-up call. Allah SWT gives us days like these to snap us out of our routine, to remind us that we don't have forever, and

that our chance to change is now. These days are a gift — and gifts are not guaranteed to return next year.

Many of us who know that we are lacking in Ibadah say, SOON I will start praying properly. SOON I'll start giving Sadaqah. Why not start now? Why not start in the ten days where we will get the most reward for our deeds? For whatever the reason Allah swt destined us to be alive and to witness these ten days, so if we don't take advantage of them we will really have no excuse.

Something I'd like to talk about before we end the khutbah, seeing as this will most likely be my last khutbah in this school, is the importance of keeping a good and healthy Muslim community, within and outside of the school. And to uphold a proper And ideal Muslim community will require efforts and sacrifices from all people included.. As students, it's our job to respect our teacher, even when we disagree with them. After our parents and immediate family, the people that have the highest rights over us are our teachers and we must make sure to uphold that and give them their due respect. We shouldn't backbite about them, we shouldn't make fun of them, and if we have an issue we should discuss it with them privately.

However, every relationship in Islam is mutual, and we can't forget that students also have rights over their teachers. They must keep in mind that any job, especially being a teacher, is an amanah with Allah SWT. It is a teachers duty to make sure they teach their students well, that they put in their complete effort into their work, and that they listen to their students' complaints and criticism and try to build off of them rather than being offended..

And aside from the student-teacher relationships, Allah swt says in surah Hujurat innamal muminoona ikhwah, that all the believers are brothers, regardless of society ranking. We have to try our best to respect each other, to love each other for the sake of Allah SWt, to forgive each other, and to build a stronger community rather than making divisions and tearing it apart..

May Allah SWT put barakah in this school, its staff, and its students and its teachers. May Allah swt make our Muslims community here, and all the Muslim communities strong ones, and may Allah SWT bless us in these ten days of dhul Hijjah and give us from the immense rewards to be earned within them. Allahuma Ameen

### Fitnah Around Us 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 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

َيَّاَيُّهَا ٱلَّذِينَ ءَامَنُواْ اتَّقُواْ 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 مُحَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَيُ اللَّهُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ وَكُلَّ ضَلاَلَةٍ فِي النَّار

أما بعد

#### نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ ءَامَنُواْ بِربهمْ وَزِدْنَاهُمْ هُدِّى ١٣

We relate to you 'O Prophet' their story in truth. They were youths who truly believed in their Lord, and We increased them in guidance.

Dear brothers, sisters, and elders, Assalamu alaykum wrwb. alhadmulillah, Allah (AWJ) allowed us to witness another Friday and for that we have to say alhamdulillah. Now, this aspect of Friday is what makes our deen of Islam so beautiful, and there is more

#### First positives:

Islam being a way of life for us, we have orders in eating, drinking, big and small issues unlike other deviated groups

Speak of negatives:

We have a terrible image in America

9/11

We are seen as barbaric and abusers of women and human rights

Now what if I told you this was predicted over 1400 years ago, in the most closely related time period of jahiliyyah to ours. It is said:

" عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَدَأَ الإِسْلاَمُ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأً غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ " It is narrated on the authority of Abu Huraira that the Messenger of Allah (عَلَيْهُ وَاللهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ عَلَا عَلَاللهُ عَلَا عَلَا عَلَا عَلَا عَلَا كُلّهُ عَلَا عَلَيْهُ عَلَا عَلَا عَلَا عَلَا عَلَا اللّهُ عَلَا عَلَا عَلَا عَلَالًا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَالْمُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَالْعَالِمُ عَلَا عَلَا عَلَا عَالِمُ عَلَّا عَلَا عَلَا عَلَا عَل

It was said: O Messenger of Allah! Who are the strangers? He said: Those who reform when people become corrupt. In another version: They reform what people have corrupted of my Sunnah

Subhanallah, this time period is he jahiliyyah ya ikhwan: %3 of youth commit Zina before age of 18 in the USA 60% affiliate with gang violence 75% dwindle with drug use

Allah (AWJ) loves you and the efforts you do to keep yourself away from lust. Even if the current events show otherwise, Allah's ability to make us aware is his ni'ma on us and blessing Subhanallah.

Allah (AWJ) loves you so much and cares for you

and that each person will only have what they endeavoured towards

You still think otherwise? Why not recall the story of ashāb Al Kahf and Allah's love for the shabab of Allah? while these youth lived in a time similar to now, unlike us, they beat cultural norms and what the media has glorified within its own standards. How many people have reached old age and are now crying, wishing they've done more for their deen as when they were younger? how many people cry and apologize when it's too late?

We should feel proud of our deen. Train yourself before the world trains you. Seek knowledge to protect yourself from the burdens of this world.

### 21 Appreciating Our Deen Safir Maruf

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 ىعد

Assalamualaikum-Wa-Rahmatullahi-Wa-barakatuh, Dear respected brothers and sisters in Islam, First and foremost we send our thanks and and express gratitude to Allah subhanahu-wa-ta'ala by praising him day and night. Which means taking apart and engaging in his Dhikr whether it is praying 5 times daily or reciting our Adkaar. Thereafter we send salutations upon Muhammad (SAW) by reciting durood constantly especially on this blessed day of Friday. This day can not come any closer to the other days of the week. On this day Allah subhanahu wa ta'ala forgives all sins.

The fajr salah that is being prayed in congregation on this very day will be counted as the best prayer of the week, and finally whoever passes away on this blessed day, he will be saved from the trials of the Qabr. These are from the promises of Allah, and Allah does not ever break any one of his promises.

On this day, the angels wait outside the doors of each and every masaajid, noting down on the books, the names of whoever is present listening to the Khutbah and offering their Jummah salah. It is stated in this very hadith: عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا إِذَا عَلَى كُلِّ بَابٍ مِنْ أَبُوَابِ الْمَسْجِدِ مَلَائِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ فَالْأَوَّلَ اللَّهُ عَلَى كُلِّ بَابٍ مِنْ أَبُوابِ الْمَسْجِدِ مَلَائِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ اللَّهُ للسَّاعِدِ مَلَائِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ اللَّهُ الللَّهُ اللَّهُ الللللَّهُ اللَّهُ الللَّهُ اللللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللللللَّهُ اللللللللللللْ الللللِهُ الللللْمُ اللللللللللْمُ اللللللْمُ اللللللْمُ اللللللل

Friday arrives, angels are over the door of every mosque to record those who arrive one by one.

We should be so grateful for this amazing nimaah and blessing of Allah that he has kept us alive, allowing us to witness another blessed day of Jummah, giving us another chance of getting closer to him. There are so many people that we know, that are no longer here with us. We should take this into consideration, and be happy that Allah (SWT) is giving us a chance of asking him for forgiveness. However we should know that our chances are running out slowly.

Now if you look around you and think for a moment about the blessings that surround you every day, you will realize that it is an uncountable amount of blessings. When we are hungry we always have food ready for us, when we have the urge to drink water we have that available as well, when we want to travel to places we have the ability to do that as well, and with all of that we have good eyesight, hearing, and we are able to walk as well. Allah(SWT) states beautifully in surah al Ibrahim,(وَإِن تَعُدُّوا نِعْمَةَ اللَّهُ لَا تُحْصُوهَا ۖ إِنَّ اللَّهُ لَغُفُورٌ رَّحِيمٌ وَاللَّهُ لَا تُحْصُوها اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ الل

However there are also many who were born as Muslims, and it was because Allah has chosen them to be his servants. Isn't that such an honour! Imagine one of your favorite celebrities came up to you and asked for you to work for them, you would obviously say yes right away, even I would do the same. Now look at Allah (SWT) the one who created the heavens and the earth and everything in between, he has blessed you to be his servant. That should mean more than anything in the world. Allah (SWT) was never in need of any of your salawat or remembrance, and he is the most praiseworthy, yet he still gives so much to us out of his mercy. Many people think that they are doing this to benefit Allah, however it is just for themselves to be saved from the punishment of the hellfire. It's just like how Allah (SWT) mentions in Surah al-Hujurat (الله عَلَيْ الله عَلَيْ ال

رَعَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ. They consider it a favor to you that they have accepted Islam. Say, 'Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful."

If you think about our deen closely you will realize that it prohibits us from doing many things, which many non-muslims criticize us for. However they don't realize how the things that are prohibited in our religion are for a good cause. For example Allah(SWT) has forbidden us from drinking alcohol, many think that Allah(SWT) is forbidding us from this just because he simply just wants to. However, that is a very bad mindset. Many researches have shown that alcohol affects a person's body health, mind, and behaviour. The prophet Muhammad (SAW) even stated in the hadith that Alcohol is the key to all evil. So this means that Allah (SWT) and his messenger are just looking out for us. Now if you look at other religions they are mocking us for not being able to drink alcohol, but little do they know that it is causing much harm to them. This is just one of the many ways our deen is saving us from all harm.

Another beautiful feature of our deen is that it has a clear purpose of life. It's just like how Allah(SWT) mentioned in surah ad-dhariyat. (And I did not create jinn and mankind except to worship Me.") along with that comes many other things such as modesty, good conduct, and much more. If I list all these good things about the religion of Islam it would take me a very very long time to do so. But just these things I have mentioned should explain why you should appreciate and think about this great blessing much more, and you should be aware that Allah (SWT) has the power to take it away from you. When he does take it away it won't be the same as taking away other blessings like food, shelter, or even water. It is such a great blessing that if it is taken away from our lives it will make our life more miserable.

We have been talking about all these good qualities about our religion of Islam and why we should appreciate this gift and think about it much more. But just saying you are grateful for something with you mouth is not enough, you have to prove tom Allah (SWT) that you really appreciate his gift and you care for it. It is just like if your relatives or friends give you something special, you will take care of it and make sure it stays in good condition, not just keep telling that person that you really appreciate his gift. Just like this we have ways that we can show Allah (SWT) that we are really grateful for Islam. This is by praying our prayers on time, obeying his orders such as completing our Hajj and Umrah which many of

Hujjaj have done recently, and doing constant zikr of Allah. It's narrated from 'Abdullāh ibn Bishr (RA):

A man came to the Prophet مليالله and said: "O Messenger of Allah, the rules of Islam are too many for me, so tell me something I can cling to."

The Prophet ميليالله said: "Let your tongue always be moist with the remembrance of Allah." If we do all of these actions we will finally be fully appreciating the gift of our deen, al-Islam. As we know the blessed ten days of Dhul-Hijjah have just passed us as well as the month of Ramadan a while back. We might have done many good deeds in those time periods but let us remember that we still have to continue with this though we have passed on those times. All of those sacred days are just lessons for us to do better and to make better habits, it's not just for a temporary change. It is similar to the ayah that Allah (SWT) mentions in surah al Baqarah,(( فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرُكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ( llla akhiril AYAH. The meaning of this ayah is When you have fulfilled your sacred rites, praise Allah as you used to praise your forefathers 'before Islam', or even more passionately. In this ayah Allah (SWT) wants to mention how even after you finish all the manasik or rituals of your hajj, you should continue to ask him for forgiveness and be obedient, if not more. I ask Allah (SWT) that he allows us to appreciate the gift of our deen not only by our tongues but by are actions as well, and I ask Allah (SWT) that he makes us steadfast of his deen, and he makes it easier for us to worship him to only please him, and I ask Allah (SWT) that those who have performed and completed their Hajj that it is accepted as Hajj mabroor.

### SCHOOL

#### The Blessing of Time

Muhammad Hamza

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

Assalamu alaykum wa rahmatullahi barakatuh,

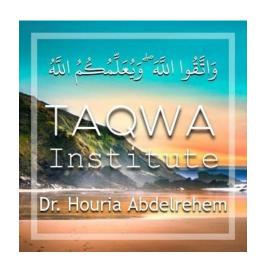
22

My dear brothers and sisters, Alhamdulillah, as the school year comes to a close we once again have been given the blessing of being able to attend yet another day of jummah, a blessing that we should not take for granted as we never know how long we will stay in this dunya. As this is the last jummah of this school year and soon we will be going off on seperate ways for summer break, we should all take a moment to contemplate on our actions in al-mamoor. Did we really make the best use of our time here or did we simply waste our time on matters that have no real importance in our life. My brothers and sisters, may I remind you that one day all of us will pass away and be held accountable for every single thing that we did in this dunya. That every single breath we take is just a step closer to our graves. With this I come to the topic of time in the lives of muslims and the tafsir of surah asr. Surah asr is a surah that many of us know by heart and despite being made up of only 3 ayahs, surah asr holds great wisdom about the importance of utilizing time. It is reported that Imam Shafi' i (וב) once said that if people thought about Surah Al-' Asr carefully, it would be enough for their guidance, highlighting how much we can benefit if we take a few moments to understand it. Surah asr teaches us about how time is constantly moving and what we can do to best utilize it. In this, Allah swears by the passage of time that mankind is in grave loss. As muslims we all know that one day we will have to leave this world and meet our creator at the end of our life. Our lives will not last forever and we will all one day meet our end. These short moments that we take for granted can never be earned back, yet we still choose to pursue this dunya's pleasures instead. In a hadith of the prophet, it is reported by Ibn Abbas that The Messenger of Allah, peace and blessings be upon him, said, "take advantage of five before five" with one of these 5 things being to take advantage of your free-time before you get occupied or busy. Right now, most of us students are almost done with our final exams and regents, and once those are done we will have far less to do. Take advantage of this period of freedom because when school starts again, we will once again start making up excuses for homework, tests, and pop quizzes and argue that we simply do not have the time to spare. However, instead of spending time in Allah's worship, most of us will find ourselves sitting on the couch staying up late watching social media and television. This is not only a waste of time but it's scientifically proven that it has negative effects on our mental health and causes harm to our physical body as well. These harmful effects include sleep problems, attention difficulties, depressive symptoms, addiction, and countless other harmful effects It is reported that the prophet once said "There are two blessings that many people are deceived into losing; health and free time." So why spend time on these activities that make you lose both of these blessings when you could be doing something that is more beneficial for our hereafter. As muslims we have an obligation to take care of our bodies and on the day of qiyamah our own bodies will testify against ourselves about the wrong we did. And with 2 months, and with 24 hours in a day, it is embarrassing on our part that we can not even devote 1-2 hours on Allah's worship and on understanding his religion. We must remember that the pleasures that we receive in this dunya, the games, social media, and parties are no match for the rewards we will receive in Jannah so we should take advantage of the time when we are free to build our akhirah instead of just spending it on distractions from shaytan. Also, it is reported that the prophet once said "The feet of the slave [of Allah] shall not move on the Day of Qiyamah until he is asked about his life and how did he spend it, about his knowledge and what he did with it, about his wealth, how he earned it and where he spent it, about his body and how did he use it". So this goes to show that we will be held accountable for the actions we did in this life. On the day of giyaamah all our secrets and lies will be exposed and Allah is all-knowing and all-seeing so he will know every single action we did with our time. So whenever you have the time, make the most of it as Allah will certainly ask us of it and depending on our answers we can either face eternal bliss in Jannah or suffer eternally in Jahannam. The choice is ours to make and whether or not we take time seriously is entirely up to us. Death can be entirely unpredictable and can come to us whenever, so we should not count on the future to repent to Allah but instead do it in the present.

Now that we know about the consequences of taking time lightly, how should we make the most of life? Subhanallah, Allah has given us an answer to this question in surah asr itself. In surah tul asr, Allah says all of man will be in grave loss except those who follow four advises which are to who have faith, do good, and urge each other to the truth, and urge each other to persevere. Obviously as muslims we need to have faith in our creator and believe that he is the one and only god. Then with the time we have we should spend our time in Allah's remembrance praying and doing zhikr. With this advice we learn that we should not only benefit ourselves with our actions but we should also help the community that is around us. In the summertime we should volunteer in our community, help our families, give in charity and attend the salah in congregation. We should remember that even if we want to spend time having fun with our families, there is a time for that and a time to worship Allah, and thus we should make it a duty to take out at least one hour every day in the remembrance of Allah as if we can stay up late for entertainment, surely we can stay up for the remembrance of Allah. Also, certain actions of worship to Allah like zhikr do not even require us to move our physical body and this makes this all the more easier for us to do. Of course, we never know if we will even be given the blessing of this summer and this might even be the last summer in our lives. In addition just because we should make good use of our time, this does not mean that we can not spend time with our families and have fun this summer. We can spend time on entertainment, but we must remember that there is a time for that and a time for the remembrance of Allah. As muslims we should always try to take the moderate way of life neither being too extreme nor too carefree.



### Al-Mamoor Students In collaboration with







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