

REFLECTIONS

A COMPILATION OF REFLECTIONS OF SELECTED ĀYĀT
FROM JUZ 1-30 OF THE NOBLE QUR'ĀN



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of Selected Āyāt from Juz 1-30 of the Noble Qur'ān

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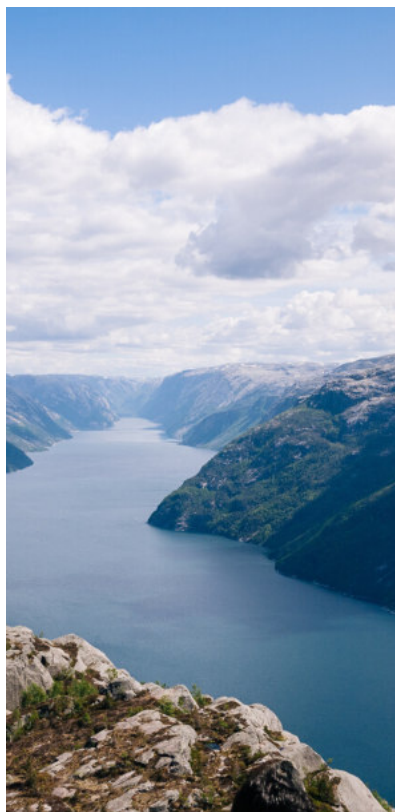
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CONTENTS

03	Preface
05	Juz' 1 - <i>Gratitude</i>
09	Juz' 2 - <i>Sakīnah</i>
11	Juz' 3 - <i>Heart Matters</i>
14	Juz' 4 - <i>The House of Allāh</i>
17	Juz' 5 - <i>The Greeting of Peace</i>
20	Juz' 6 - <i>Virtues of Wudū'</i>
23	Juz' 7 - <i>A Weeping Eye</i>
25	Juz' 8 - <i>The Heavy Weights</i>
28	Juz' 9 - <i>Power of Istighfār</i>
31	Juz' 10 - <i>Hearts United</i>
33	Juz' 11 - <i>The Greatest Blessing</i>
36	Juz' 12 - <i>Provision</i>
39	Juz' 13 - <i>Forgive</i>
42	Juz' 14 - <i>The Honey Bee</i>
44	Juz' 15 - <i>Parents</i>



48	Juz' 16 - <i>Relief is Near</i>
50	Juz' 17 - <i>Supplication of the Distressed</i>
52	Juz' 18 - <i>The Path to Success</i>
55	Juz' 19 - <i>Supplication for Wisdom</i>
57	Juz' 20 - <i>Needs Fulfilled</i>
60	Juz' 21 - <i>The Life of Everlasting Bliss</i>
62	Juz' 22 - <i>The Upper Hand</i>
65	Juz' 23 - <i>The Rows of the Angels</i>
68	Juz' 24 - <i>Never Despair</i>
70	Juz' 25 - <i>Anger Management</i>
72	Juz' 26 - <i>Racial Equality</i>
75	Juz' 27 - <i>The Forerunners</i>
77	Juz' 28 - <i>A Sincere Repentance</i>
79	Juz' 29 - <i>Night Worship</i>
82	Juz' 30 - <i>Most Beloved Deeds</i>

PREFACE

All Praise is due to Allāh and blessings and salutations upon His Messenger and chosen servant, Muhammad ﷺ. It is from Allāh's immense favour and unlimited mercy that He has revealed the greatest Book, the Glorious Qur'ān, which is a healing for the hearts, nourishment for the souls, and enlightenment for the minds. It guides out of darkness into the light, provides answers to questions that humanity has always wondered about and gives solutions to everyday problems. It is indeed the ultimate source of guidance!

The Prophet ﷺ said, “The Book of Allāh, the Exalted and Glorious, is the rope of Allāh. He who follows it will be upon right guidance and he who abandons it will be upon error.” [Muslim]

In light of the above, we decided to compile this short booklet with brief points of reflection from each *Juz'* (part) of the Qur'ān. The reflection points are theme-based and pertinent to everyday matters covering a range of topics from worship, supplications, morals and ethics, sustenance, divine decree, to dealings with people.

This booklet is designed to enable the busy reader to easily find and benefit from some of the many lessons learned from the Qur'ān, in hopes, that it will be a source of spiritual, emotional and religious guidance.

A special note of gratitude to Ustazah Dr. Farhat Hashmi for being a constant source of inspiration and encouragement, and to all those who have contributed towards this booklet in any capacity. We ask Allāh to accept this work from us and make it a source of much benefit and goodness.

AISHA ALTAF

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





Juz' 1 | Al-Fātihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾
 الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

- (1) In the name of Allāh, the Entirely Merciful, the Especially Merciful.
 (2) [All] praise is [due] to Allāh, Lord of the worlds - (3) The Entirely Merciful, the Especially Merciful, (4) Sovereign of the Day of Recompense. (5) It is You we worship and You we ask for help.
 (6) Guide us to the straight path - (7) The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.



Juz' 1 | Al-Fātihah

A BEAUTIFUL LESSON

Sūrah al-Fātihah teaches us the beautiful lesson of gratitude, the lesson of praising and glorifying our Lord:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*All] praise is [due] to Allāh, Lord of the worlds
[al-Fātihah:2]*

All praises, and every kind and type of praise belongs to Him, because whatever blessing we have is from Allāh!

وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ

*And whatever you have of favor - it is from Allāh.
[al-Nahl:53]*

EVERYTHING IS PRAISING HIM

The entire creation is doing His *Hamd* (praise):

وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

And there is not a thing except that it exalts [Allāh] by His praise [al-Isrā':44]

The skies are praising Allāh, the earth is glorifying Him, every single thing: every tree, every rock is praising Him, it's just that we don't understand their way of exalting Him. So how excellent would it be that we wholeheartedly say: *Alhamdulillah!*

Juz' 1 | Al-Fātihah

“

The Messenger of Allāh ﷺ said,

أَفْضَلُ عِبَادِ اللَّهِ يَوْمَ الْقِيَامَةِ الْحَمَّادُونَ

“The most superior servants on the Day of Judgment will be ‘*Hammādūn*’ (i.e., those who praise and glorify Allāh abundantly).” [*as-Silsilah as-Sahīhah*]



Juz' 1 | Al-Fātihah

Sūrah al-Fātihah is also a *du'ā*; it is a *du'ā* for seeking guidance:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path [al-Fātihah:6]

The need for guidance is greater than the need for anything else, because the one who attains guidance attains *taqwa* (piety), and the one who attains *taqwa*, then Allāh makes a way out for him and provides provision for him from where he does not even imagine:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And whoever fears Allāh - He will make for him a way out And will provide for him from where he does not expect. [al-Talāq:2-3]

Another supplication for guidance is:

اللَّهُمَّ اهْدِنِي، وَسَلِّدْنِي

*O Allāh guide me and keep me straight.
[Sahīh Muslim]*



Juz' 2 | Al-Baqarah

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ
وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ
إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

(248) And their Prophet said to them, “Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Mūsa and the family of Hārūn had left, carried by the angels. Indeed in that is a sign for you, if you are believers.”

Juz' 2 | Al-Baqarah

This *āyah* is described as the '*Āyah* of *Sakīnah*'.

Sakīnah is the contentment and peace that Allāh places in the hearts of His servants; it brings peace and tranquility to a person, it makes him calm, it gives him strength and courage at the time of fear, so *fitnah* does not shake him, tests do not distract him, grief does not consume him, and his *imān* and *yaqīn* increases.

Ibn al-Qayyim رحمہ اللہ said about *sakīnah*:
“This is a rank among the ranks that Allāh grants; this rank is not due to man’s own effort and earnings.”

Ibn al-Qayyim رحمہ اللہ also said: “Indeed Allāh mentioned '*as-Sakīnah*' (Tranquility) in His Book in six places: *al-Baqarah*: 248, *al-Tawbah*: 26, 40, *al-Fath*: 4, 18, 26.”

Ibn al-Qayyim رحمہ اللہ further says: “Shaykh Ibn Taimiyyah used to read the *Āyāt* of *Sakīnah* if matters became intense for him. And I heard him talk about a great incident which occurred when he was sick,

the general intellect is too deficient to comprehend how evil souls emerged and fought against him in his state of weakness. Ibn Taimiyyah said, ‘When this matter became intense, I said to my relatives and those around me: ‘Read the *Āyāt* of *Sakīnah*’. Then I became free from this condition, and I sat up as if a transformation had taken place and there was nothing wrong with me (the sickness was gone).’ Ibn al-Qayyim said, ‘I also tried this, and I read these *Āyāt* of *Sakīnah* when the heart becomes agitated due to what affects it and I witnessed the amazing effects of these *Āyāt* on the tranquility of the heart and its peacefulness.’” [*Madarij as-Salikīn*]

So any time you feel worried or restless, then start reciting these *āyāt*, *inshāAllāh* it will bring peace and calmness to the heart.



Juz' 3 | Āle-'Imrān

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ

إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

(8) [Who say], “Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy.

Indeed, You are the Bestower.”



Juz' 3 | Āle-'Imrān

This *āyah* is a *du'ā* for the safeguarding and protection of the heart because the heart is one of the most important parts of the body.

The soundness of *imān* is based on the soundness of the heart. The place of *taqwa* (piety) is also the heart, and it is also the seed of perception and understanding.

And it is for this reason, we have been taught many supplications for the spiritual health of the heart, such as:

A GUIDED HEART:

اللَّهُمَّ اهْدِ قَلْبِي وَسَدِّدْ لِسَانِي وَاسْلُلْ سَخِيمَةَ قَلْبِي

O Allāh! guide my heart, make true my tongue and draw out the malice of my chest. [Abu Dawūd]

AN ENLIGHTENED HEART:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا

O Allāh, place light in my heart. [Abu Dawūd]

A FIRM HEART:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

O the One Who turns the hearts, make my heart firm on Your Religion. [al-Tirmidhī]

Juz' 3 | Āle-'Imrān

A CLEANSED HEART:

اللَّهُمَّ اغْسِلْ قَلْبِي بِمَاءِ الثَّلْجِ وَالْبَرْدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا
كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ

O Allāh, wash my heart with snow and hail water, and cleanse my heart of sins as You cleanse a white garment of filth. [an-Nasa'i]

A GOOD HEART:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ
شَرِّ لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِيَّي

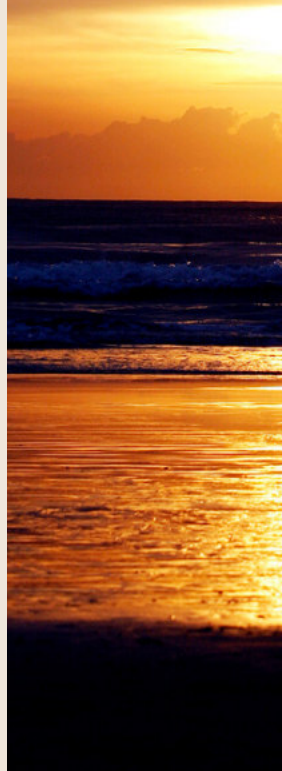
O Allāh, I seek refuge in You from the evil of my hearing, from the evil of my seeing, from the evil of my tongue, from the evil of my heart, and from the evil of my maniyy (i.e., sexual desires). [Abu Dawūd]

AN ADORNED HEART:

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا
الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ

O Allāh! Make faith dear to us and make it pleasing in our hearts and make disbelief, defiance and disobedience hateful to us, and make us among the rightly guided. [Musnad Ahmad]

These *du'ās* are essential and extremely beneficial, especially when one feels constriction of the heart!





Juz' 4 | Āle-'Imrān

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

(96) Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds.

Juz' 4 | Āle-'Imrān

Three points are mentioned about the House of Allāh at Makkah:

- 1) It was the first place of worship to be established on this earth
- 2) It is blessed
- 3) It is a means of guidance for the worlds.

The House of Allāh is blessed in a number of ways.

When you offer a *Salāh* in your own home, the reward for that prayer equals ten rewards. But when you offer a prayer in Makkah, in *Baitullāh*, the reward for that one prayer is 100,000 rewards!

The Prophet ﷺ said, “One prayer in my *masjid* is better than one thousand prayers elsewhere, except *al-Masjid al-Harām*, and one prayer in *al-Masjid al-Harām* is better than one hundred thousand prayers elsewhere.” [Musnad Ahmed]

Similarly, the charity that you give, the Qur'ān that you recite, the *Tawāf* that you do, the *Umrah* or *Hajj* that you perform, the reward for all these good deeds is multiplied manifold. This is *barakah*!





Juz' 4 | Āle-'Imrān

The House of Allāh is also *Mubārak* (blessed) in the sense that making *Hajj* or *Umrah* to the House brings many benefits:

The Messenger of Allāh ﷺ said, “Make the *Hajj* and *Umrah* follow each other closely (i.e., keep on doing *Hajj* and *Umrah*), for they remove poverty and sins as the bellows removes the impurities from iron, gold and silver, and an accepted *Hajj* brings no less a reward than Paradise.” [*al-Tirmidhī*]

The journey to the House of Allāh might not be the easiest journey. One spends of his wealth on expenses and may also endure many types of hardships. In the olden days, the pilgrims traveled on camels and horses, enduring a different kind of hardship. Today's hardships are no less. Sometimes one has to wait for long hours in queues or experience the rush of people. But the sweetness of worship that you experience in the House of Allāh is totally worth it compared to all the hardships that you faced to get there.

This is why at least make the intention and resolve to visit the House of Allāh so that even if for some reason you are unable to, you will be rewarded for your intention!

May Allāh grant us the opportunity and ability to visit the House of Allāh.



Juz' 5 | Al-Nisā

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

(86) And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner].
Indeed, Allāh is ever, over all things, an Accountant.

Juz' 5 | Al-Nisā

The one who greets you, greet them in return; the one who does good to you, do good to them in return and here specifically the reference is towards the greeting of *salām*. When someone says the *salām* to you, respond to them with the *salām*.

The Prophet ﷺ said, “Verily, *As-Salām* is a Name among the Names of Allāh. He has ordained it on the earth, so spread the *salām* among yourselves.” [*al-Adab al-Mufrad*].

SPREADING THE GREETING OF SALĀM BRINGS PEACE:

The Prophet ﷺ said, “Spread the greeting of peace and you will receive peace.” [*al-Adab al-Mufrad*].

A MEANS OF FORGIVENESS:

Hani' ibn Yazid reported, “I said, ‘O Messenger of Allāh, show me a deed that will admit me into Paradise.’ The Prophet ﷺ said, ‘Verily, among the deeds that result in forgiveness is offering *salām* and good words.’” [*as-Silsilah as-Sahīhah*].

A MEANS OF INCREASING LOVE:

The Prophet ﷺ said, “By He in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I direct you to something that, if you did, you would love each other? Spread the *salām* among yourselves.” [*Muslim*]

When you feel a lack of love in a relationship, then firmly hold on to this advice of the Prophet ﷺ. Spread the *salām* in abundance, as a result, love will increase and flourish *InshaAllāh*.

It will save you from great problems in family life as well. When families spread the *salām* to each other, when the first thing the husband says to his wife when he wakes up and the wife to her husband when she wakes up is the *salām*, when parents give *salām* to their children and children to their parents, when they say *salām* when leaving the house and upon entering, then this will create a positive and pleasant environment, it will increase love, and also bring peace *InshaAllāh*.



INITIATING THE GREETING OF SALĀM

The Messenger of Allāh ﷺ said, “Verily, the best of people to Allāh are those who are first to greet with the *salām*.”

[ABU DAWŪD]



Juz' 6 | Al-Mā'idah

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى
 الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا
 فَاطْهَرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ
 أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
 بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ
 يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

(6) O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allāh does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

Juz' 6 | Al-Mā'idah

By obligating *wudū'* before *salāh*, Allāh intends to purify His servants, both physically and spiritually, and complete His favour upon them. A blessing for which we must be ever grateful!

Wudū' may seem like a simple act of washing specific limbs of the body, but it is actually an act of worship through which a person attains closeness to Allāh. It is half of *imān* and holds great virtues.

ADORNMENT IN JANNAH:

The Prophet ﷺ said, “The adornment of the believer (in *Jannah*) will reach the places where the water of *wudū'* reaches (his body).” [*Muslim*]



Juz' 6 | Al-Mā'idah

A MEANS OF FORGIVENESS:

The Prophet ﷺ said, “None of you who uses water for ablution and rinses his mouth, sniffs up water and blows it, but the sins of his face, and his mouth and his nostrils fall out. When he washes his face, as Allāh has commanded him, the sins of his face fall out from the end of his beard with water. Then (when) he washes his forearms up to the elbows, the sins of his arms fall out along with water from his fingertips. And when he wipes his head, the sins of his head fall out from the points of his hair along with water. And (when) he washes his feet up to the ankles, the sins of his feet fall out from his toes along with water. And if he stands to pray and praises Allāh, lauds Him and glorifies Him and shows wholehearted devotion to Allāh, his sins would depart leaving him (as innocent) as he was on the day his mother bore him.” [Muslim]

The Prophet ﷺ said, “He who performs *wudū'* perfectly (i.e., according to *Sunnah*), his sins will depart from his body, even from under his nails.” [Muslim].

RADIANCE ON THE DAY OF JUDGMENT:

The Companions said, “O Messenger of Allāh! How will you recognize those of your *Ummah* who are not born yet?” He ﷺ said, “Say, if a man has white-footed horses with white foreheads among horses which are pure black, will he not recognize his own horses?” They said, “Certainly, O Messenger of Allāh!” He ﷺ said, “They (my followers) will come with radiant faces and white limbs because of *wudū'*; and I will arrive at the *Haud* (*Al-Kauthar*) ahead of them.” [Muslim].



Juz' 7 | Al-Mā'idah

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ
 الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ
 وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ
 الصَّالِحِينَ ﴿٨٤﴾ فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

(83) And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, “Our Lord, we have believed, so register us among the witnesses. (84) And why should we not believe in Allāh and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people.” (85) So Allāh rewarded them for what they said with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.

Juz' 7 | Al-Mā'idah

It is the way of the *Sālihīn* (righteous) to cry when they hear the *Kalām* (Speech) of Allāh. The *Qur'ān* has a direct effect on the hearts and the weeping eye is a sign of that. The tears that flow from the eye may seem to be something trivial, but every drop that is shed with sincerity out of Allāh's fear becomes a means of forgiveness!

The Prophet ﷺ said, “There are three types of people whose eyes will not see Hellfire: an eye which weeps out of fear of Allāh, the eye which is guarding in the cause of Allāh, and the eye which turns away from what Allāh has forbidden.” [*as-Silsilah as-Sahīhah*]

The Prophet ﷺ said: “A person who weeps for fear of Allāh will not enter Hell until the milk goes back into the udder...” [*al-Tirmidhī*]

This is to show impossibility. Just as it is not possible for milk to go back into the udder, it is impossible that such a person will enter the Fire, i.e., he will be saved from it.

May Allāh make us among the *Sālihīn* whose hearts are softened at the remembrance of Allāh.



Juz' 8 | Al-A'rāf

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ
 الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا
 أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

(8) And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. (9) And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses.

Juz' 8 | Al-A'rāf

The weighing of deeds will definitely take place on the Day of Judgment. Actions will be weighed on the scales and so will the record of deeds.

The Scale is a real scale, whose vast size is known only to Allāh.

The Prophet ﷺ said, “During Resurrection Day, the Scales will be set up such that, even if the heavens and earth were to be weighed in them, they would accommodate them. The angels will say, ‘Our Lord, whose deeds would be (so great as to be) weighed in these Scales?’ Allāh will reply, ‘Whoever’s deeds I will from among my creation.’ The angels will then say, ‘Exalted are You! We surely have not worshiped you as much as You deserve.’” *[al-Hākim]*



Juz' 8 | Al-A'rāf

THE HEAVY WEIGHTS:

1. True and pure belief in Allāh

2. Good Manners

The Prophet ﷺ said, “Nothing is heavier upon the scale of the believer on the Day of Resurrection than his good character.”

[*al-Tirmidhī*]

3. Remembrance of Allāh

The Prophet ﷺ said, “There are two statements that are beloved to the Most Merciful, light on the tongue, and heavy on the Scales: ‘*SubhānAllāhi wa-bihamdihi, SubhānAllāhil-‘Adheem*’ (Exalted is Allāh and praise be to Him, Exalted is Allāh, the Great).” [*al-Bukhārī*]

The Prophet ﷺ said, “Purity is half of *Imān*, and *Alhamdulillah* fills the scale.” [*Muslim*].

The Prophet ﷺ said, “There are two deeds that a Muslim does not preserve except that he will enter Paradise. They are easy although those who practice them are few. It is to glorify Allāh (*SubhānAllāh*) ten times and to praise Allāh (*Alhamdulillah*) ten times and to exalt Allāh (*Allāhu Akbar*) ten times at the end of every prayer, for it is one hundred and fifty upon the tongue but one thousand five hundred upon the scale. And it is to glorify Allāh (*SubhānAllāh*) thirty three times and to praise Allāh (*Alhamdulillah*) thirty three times and to exalt Allāh (*Allāhu Akbar*) thirty four times when going to sleep, for it is one hundred upon the tongue and one thousand upon the scale.” [*Musnad Ahmed*]

O Allāh make our Scales heavy on that Day!



Juz' 9 | Al-Anfāl

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ؕ

وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

(33) But Allāh would not punish them while you, [O Prophet], are among them, and Allāh would not punish them while they seek forgiveness.

Juz' 9 | Al-Anfāl

One of the greatest blessings of our Lord is His Mercy and forgiveness. When a person sincerely turns back to His Lord seeking forgiveness, He will find His Lord Most Forgiving!

Istighfār (seeking forgiveness) is the solution to every problem, it is a means of removing obstacles, averting calamities, and earning the pleasure and love of Allāh and a means of increase in blessings and provision.

The Prophet ﷺ said, “Whoever gets up at night and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ. الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ،
وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

‘There is no deity worthy of worship except Allāh, alone is He, He has no partner. To Him belongs all sovereignty and praise and He is over all things competent. All praise is due to Allāh, exalted is Allāh and there is no deity worthy of worship except Allāh. Allāh is the Greatest, and there is no might nor power except with Allāh.’

And then says: اللَّهُمَّ اغْفِرْ لِي (‘O Allāh! Forgive me’)

Or invokes (Allāh), he will be responded to and if he performs ablution (and prays), his prayer will be accepted.” [al-Bukhārī]

Juz' 9 | Al-Anfāl

Ibn Umar رضي الله عنه said, “In one sitting of the Messenger of Allāh ﷺ, one could count that he said a hundred times, before he would get up:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ

‘O my Lord, forgive me and accept my repentance. Indeed, You are the Accepting of repentance, the Merciful.’” [al-Tirmidhī]

The Prophet ﷺ said, “There is no one who commits a sin then performs *wudū'* well and stands and prays two *rak'āt*, then asks Allāh for forgiveness, but Allāh will forgive him.” [Abu Dawūd]

`Abdullah bin Busr رضي الله عنه narrated that a man said, “O Messenger of Allāh ﷺ there are many injunctions of Islam for me. So tell me something to which I may hold fast.” He ﷺ said:

لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ

“Let not your tongue cease to be moist with the remembrance of Allāh.” [al-Tirmidhī]



Juz' 10 | Al-Anfāl

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ
وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾ ﴿٤٧﴾

(46) And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient.



Juz' 10 | Al-Anfāl

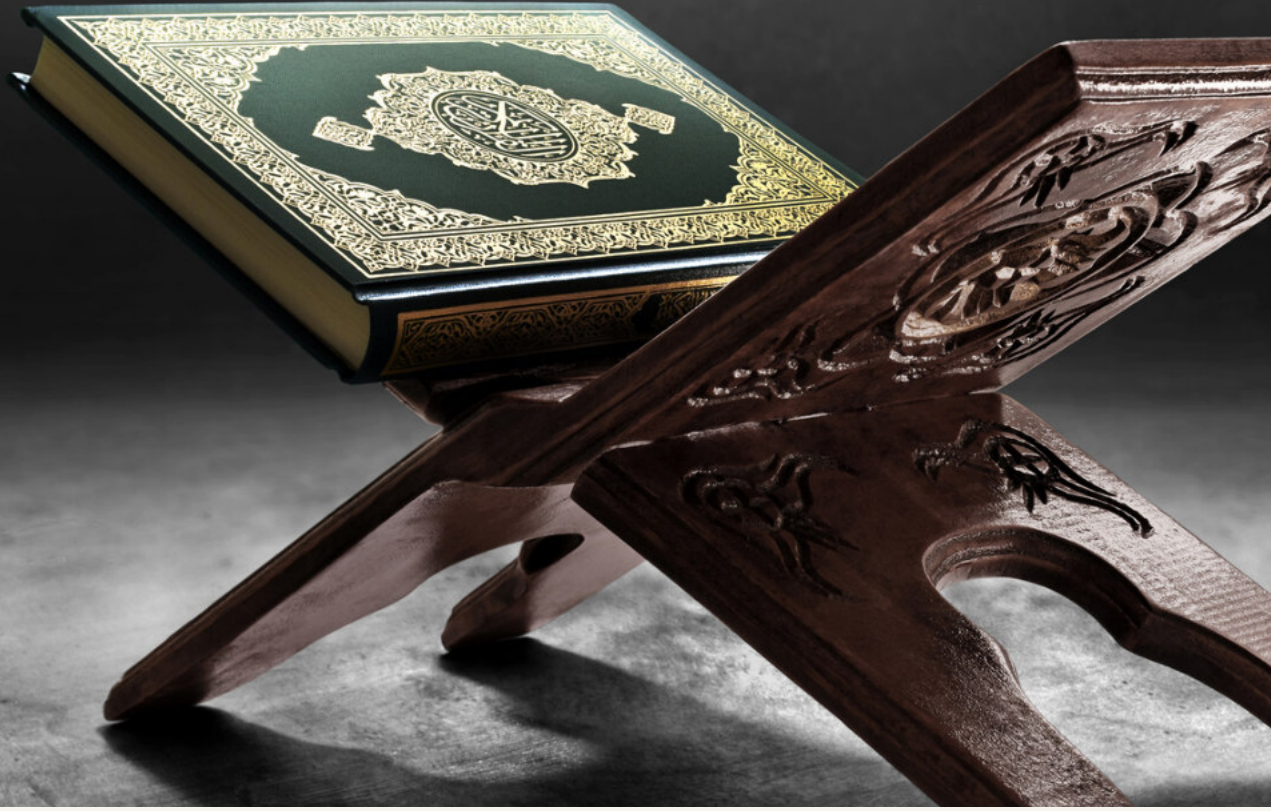
This *āyah* tells us of the importance of not falling into disputes with one another. Disputes happen when people differ in their opinions and interests and become intolerant towards others.

There will be differences and different opinions, because differences are a part of life! Unity does not mean unification of opinions, it means that despite differences, people respect one another, tolerate each other and refrain from disputes.

When we humble ourselves and put aside our differences and come together in obedience to Allāh and His Messenger, holding on to the *Qur'ān* and *Sunnah*, then this leads to harmony and unity. “*United we stand, divided we fall.*”

Repeatedly, we are told in the *Qur'ān* to be united as unity is the key to success, a means of strength and receiving the mercy and help of Allāh. And it is the hearts especially that need to be united!

Abu Musa رضي الله عنه narrated that the Prophet ﷺ said, “A believer to another believer is like the bricks of a wall, enforcing each other.” The Prophet ﷺ then clasped his hands with the fingers interlaced (while saying that). [*al-Bukhārī*]



Juz' 11 | Yūnus

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ
فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

- (57) O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.
- (58) Say, “In the bounty of Allāh and in His mercy - in that let them rejoice; it is better than what they accumulate.”

Juz' 11 | Yūnus

Rejoice and be happy over the blessing of the *Qur'ān* for it is better than all that people accumulate of the things of this world.

If all the wealth and delights of this world were combined, they would pale in comparison to the blessing of the *Qur'ān*, because the *Qur'ān* is the Word of Allāh, it is a healing and cure for the hearts, a source of guidance and mercy, and a means of goodness, prosperity and abundant rewards in this world and the Hereafter.

For this reason, we should be ever grateful to Allāh for this blessing and maintain a strong connection with the Book, reading it, learning it and sharing it!



Juz' 11 | Yūnus

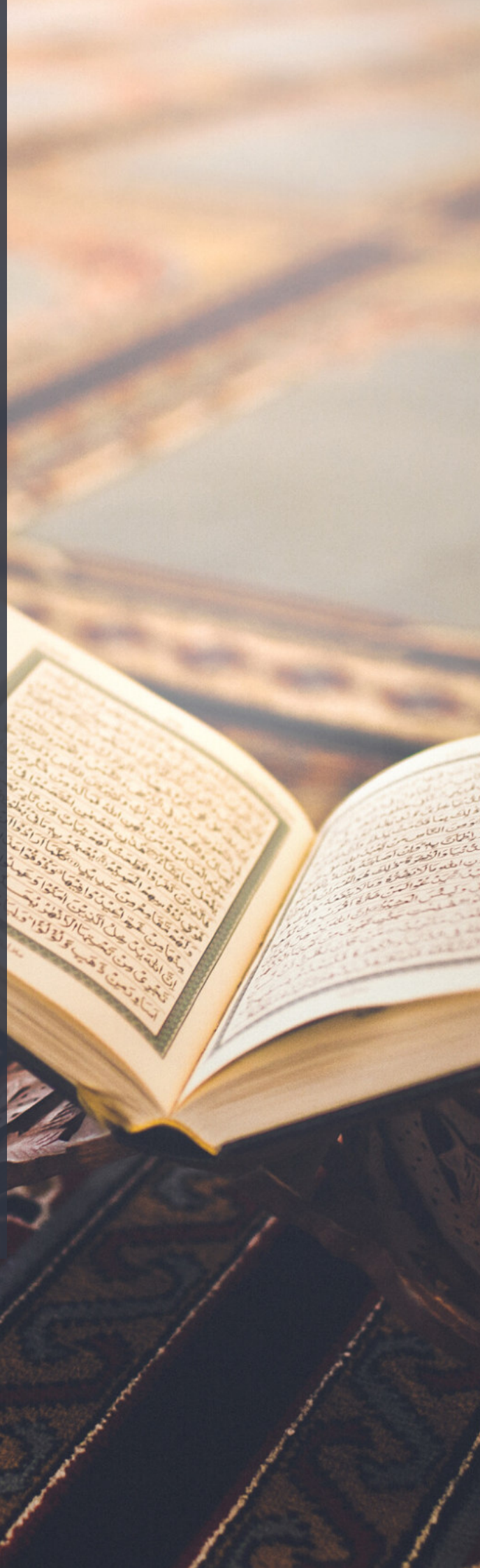
The Prophet ﷺ said, “There are people from the servants of Allāh who are neither Prophets nor martyrs; but the Prophets and martyrs will envy them on the Day of Resurrection for their rank with Allāh, the Most High.” They (the people) asked, “O Messenger of Allāh ﷺ, who are they?” He ﷺ replied, “They are people who love one another for the Book of Allāh (i.e. the *Qur’ān*), without having any mutual kinship and transaction dealing. I swear by Allāh, their faces will glow and they will be (sitting) on (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve.”

He ﷺ then recited the *āyah* where Allāh says:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

*Unquestionably, [for] the allies of Allāh there will be no fear concerning them, nor will they grieve [Yūnus:62]
[Abu Dawūd]*

May Allāh make us of those who love each other for the Book of Allāh.





Juz' 12 | Hūd

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلُّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾

(6) And there is no creature on earth but that upon Allāh is its provision, and He knows its place of dwelling and place of storage.

All is in a clear register.

Juz' 12 | Hūd

Allāh created the entire earth and also all that is on the earth of humans, jinn, animals, birds, fish and other creations. And Allāh didn't just create them and leave them as they are, but also made arrangements for their provision: *“And there is no creature on earth but that upon Allāh is its provision.”* This is amazing! We don't even know the different types of creatures that exist let alone their numbers, and the food that they consume, but Allāh provides for each one of them, He is the *Rāziq* (Provider).

The provision for each creature has already been decreed and it will definitely reach him:

The Prophet ﷺ said, “If the son of Adam runs away from his provision just as he runs away from death, his provision will still come to him just as his death will come to him.”

[al-Silsilah al-Sahīhah]

It is from the immense bounty and favor of Allāh that He has arranged for the needs of the human being and it is for this reason, where on the one hand, we should work hard, but on the other, we should not worry too much about *rizq* (provision). Instead, be more worried and concerned about deeds and preparing for the Hereafter, because the provision that is written for you here will definitely reach you.

Since Allāh alone is the *Rāziq*, ask Him for *rizq*:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا
وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا

“O Allāh, I ask You for beneficial knowledge, good provision and acceptable deeds.” [Ibn Mājah]



Juz' 13 | Yūsuf

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ
وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

(92) He said, “No blame will there be upon you today. Allāh will forgive you; and He is the most merciful of the merciful.”

Juz' 13 | Yūsuf

The story of Yūsuf عليه السلام is a story of many lessons. It's a beautiful story of a brother forgiving his brothers, brothers who had greatly wronged him, who took him away from his loving father and threw him into a well only to be picked up by a caravan and sold as a slave in Egypt, where he faced many hardships.

But Yūsuf عليه السلام did not dwell on the past. After all that his brothers had done to him, when he meets them decades later as the minister of Egypt with the days of hardship long behind him, he does not even take a little bit of revenge! The story of Yūsuf is a story of forgiveness! It's a story of patience and strength!

BENEFITS OF FORGIVING OTHERS

1. Forgiveness of Sins

The Prophet ﷺ said, “He who does not show mercy to the people, Allāh does not show mercy to him, and he who does not forgive is not forgiven.” *[Sahīh al-Targhīb]*

If we are sincere in wanting Allāh to forgive us for our mistakes, we should be prepared to do that for others.

2. Increase in Honor

The Messenger of Allāh ﷺ said, “Charity does not decrease wealth, no one forgives another except that Allāh increases his honor, and no one humbles himself for the sake of Allāh except that Allāh raises his status.”

[Sahīh Muslim]

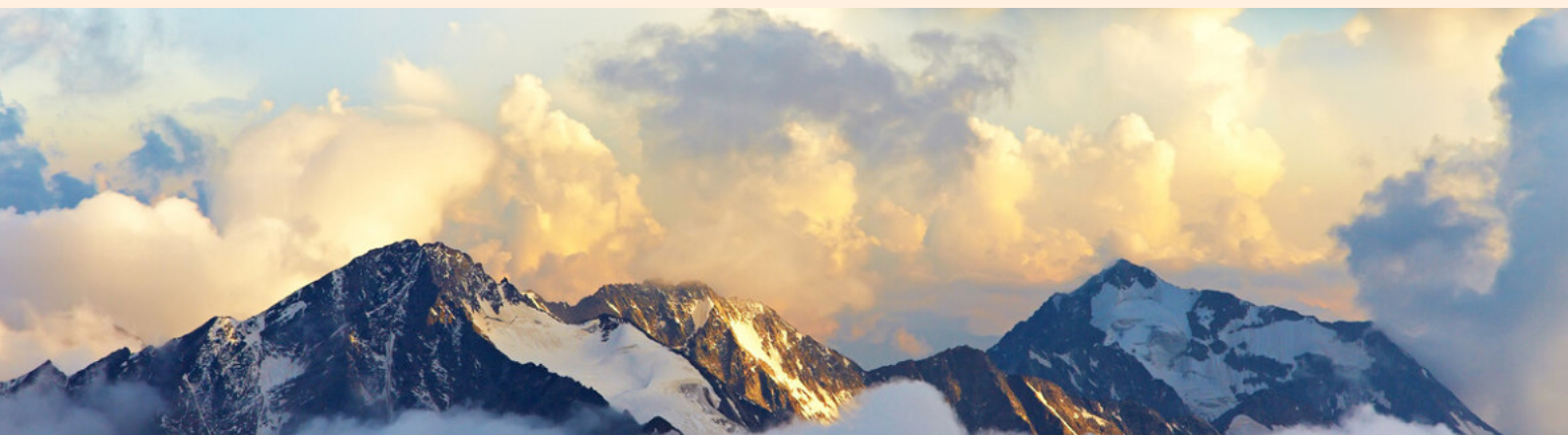
3. A Means of Emotional Strength and Happiness

The inability to forgive may cause a person to bring anger and resentment into relationships, harming himself and also others.

But by pardoning you are allowing yourself to let go of the past and move on, which paves the way for healing. You cannot change things that happen outside your control nor can you control people's behaviour. But you can control how you react and perceive it.

When you let go of resentment from clouding your judgment, you can then make peace with the past and move on. It is said: “*Wisdom is born from a healed wound.*”

You also feel more positive and relaxed when you forgive others as you have removed a burden from yourself.



Forgive someone today,
just as you would want Allāh to forgive you!





Juz' 14 | Al-Nahl

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ
وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِّي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ
ذُلَّالًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۚ إِنَّ
فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

(68) And your Lord inspired to the bee, “Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. (69) Then eat from all the fruits and follow the ways of your Lord laid down [for you].” There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.

Juz' 14 | Al-Nahl

Abdullah bin 'Amr رضي الله عنه narrated, the Prophet ﷺ said,
“By the One in whose Hand is the soul of Muhammad ﷺ, indeed, the
example of the believer is like that of the bee. It feeds upon goodness,
relieves a burden of goodness (honey), and when it lands on something
(like a branch), it does not break it nor ruin it.”

[as-Silsilah as-Sahīhah]





Juz' 15 | Al-Isrā'

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبْلَغُنَّ عِنْدَكَ
الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا
قَوْلًا كَرِيمًا ﴿٢٣﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

(23) And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff”, and do not repel them but speak to them a noble word. (24) And lower to them the wing of humility out of mercy and say, “My Lord, have mercy upon them as they brought me up [when I was] small.”

Juz' 15 | Al-Isrā'

After the right of Allāh, the greatest right is that of ones parents out of all people. They deserve nothing less than good treatment. And in this *āyah*, the attainment of old age is specially mentioned because at that age parents become weak and frail, and the child becomes strong and able, and since the ways of the young and elderly differ, this may lead to conflicts.

Hence, children are commanded here to humble themselves before their parents and treat them with utmost kindness, respect and appreciation.



Juz' 15 | Al-Isrā'

GOOD CONDUCT TOWARDS PARENTS ESPECIALLY THE MOTHER:

A man came to the Prophet ﷺ and asked, “O Messenger of Allāh, who among people is most deserving of my good company?” He said, “Your mother.” He said, “Then who?” He said, “Then your mother.” He said, “Then who?” He said, “Then your mother.” He said, “Then who?” He said, “Then your father.” *[al-Bukhārī]*.

GOOD TREATMENT TO PARENTS IN OLD AGE TAKES ONE TO JANNAH:

The Prophet ﷺ said, “He is doomed, he is doomed, he is doomed, the man whose parents, one or both of them, reach old age while he is alive and he does not enter Paradise.” *[Ahmed]*

MAKING PARENTS CRY IS A MAJOR SIN:

'Abdullah ibn 'Amr رضي الله عنه said, “A man came to the Prophet ﷺ and made a pledge to him that he would do *hijrah* (migration). He left his parents who were in tears. The Prophet ﷺ said, ‘Go back to them and make them smile as you made them weep.’” *[Abu Dawūd]*

Ibn 'Umar رضي الله عنه said, “Making parents weep is part of disobedience and one of the major wrong actions.” *[al-Adab al-Mufrad]*

OUR RESPECT FOR OUR PARENTS SHOULD BE IMPECCABLE IN EVERY SITUATION TO THE BEST OF OUR ABILITY:

Abu Hurairah رضي الله عنه saw two men and said to one of them, “Who is this man in relation to you?” “He is my father,” he replied. He said, “Do not call him by his own name nor walk in front of him nor sit down before him.” *[al-Adab al-Mufrad]*

MAKE DU'Ā FOR THEM:

Abu Hurairah رضي الله عنه said, “The dead person is raised a degree after his death. He said, ‘My Lord, how is this?’ He was told, ‘Your child seeking forgiveness for you.’” *[al-Adab al-Mufrad]*

رَّبِّ اَرْحَمُهُمَا كَمَا رَبَّيَّانِي صَغِيرًا

*“My Lord, have mercy upon them as they
brought me up [when I was] small.”*

[al-Isrā':24]



Juz' 16 | Maryam

كهيعص ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾ إِذْ نَادَىٰ رَبَّهُ
 نِدَاءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا
 وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾

(1) Kaf, Ha, Ya, 'Ayn, Sad. (2) [This is] a mention of the mercy of your Lord to His servant Zakariyya (3) When he called to his Lord a private supplication. (4) He said, “My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy.”



Juz' 16 | Maryam

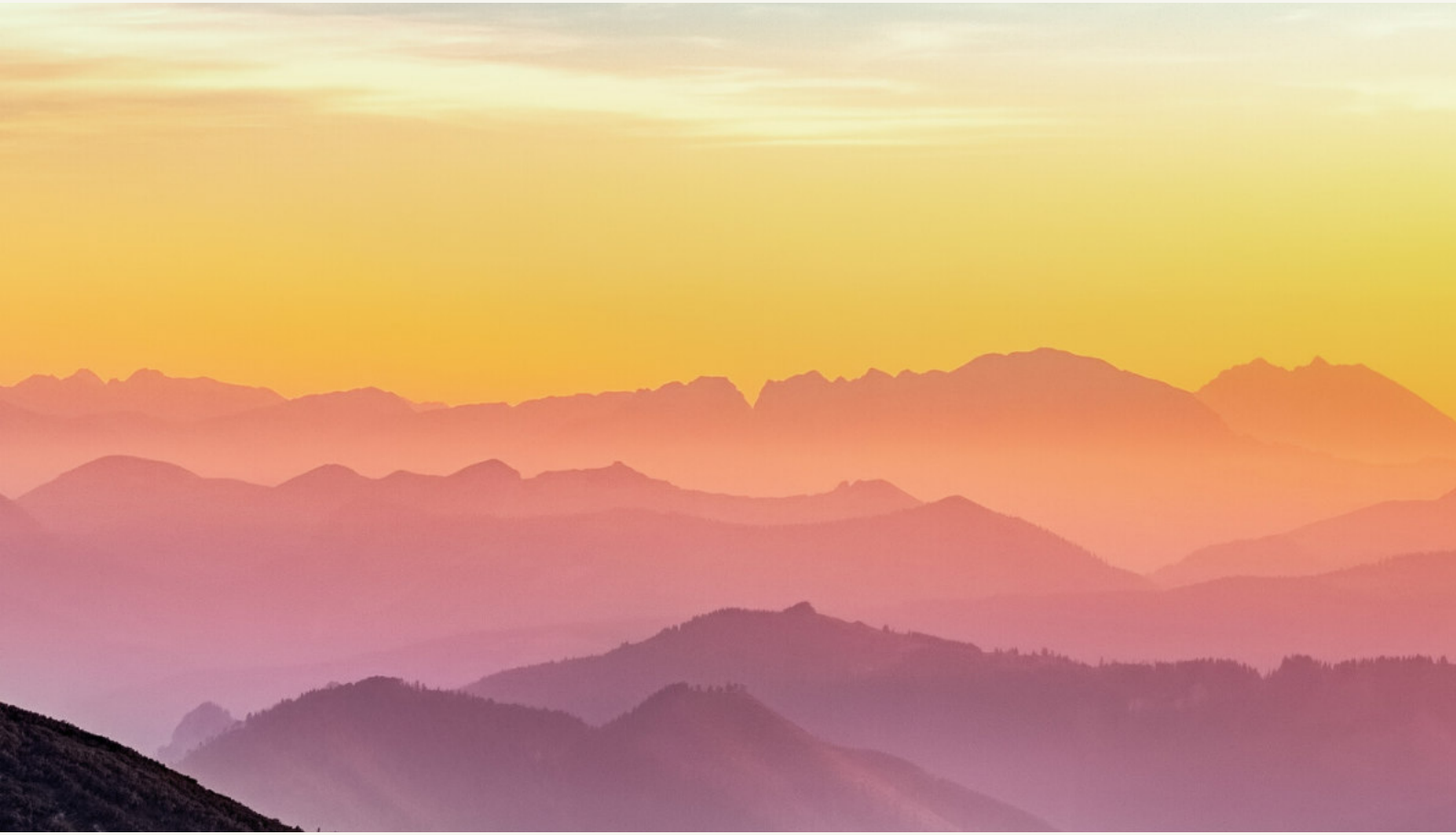
Every single sincere *du'ā* is guaranteed a response from Allāh in one of three ways:

The Prophet ﷺ said, “No Muslim supplicates to Allāh with a *du'ā* that does not involve sin or cutting the relations of the womb, but Allāh will grant him one of the three things. He will either hasten the response to his supplication (he is given exactly what he wants), save it for him until the Hereafter, or would turn an equivalent amount of evil away from him.” They (the *Sahāba*) said, “In that case we will ask for more!” He said, “Allāh has even more!”
[Ahmed]

From these *āyāt*, we not only learn the *du'ā* of Zakariyya ﷺ, but also how to make *du'ā*. Zakariyya ﷺ converts his *du'ā* into a heartfelt conversation with his Lord, a *du'ā* in which he shows utmost humility, in which he lists his weaknesses before Allāh and at the same time demonstrates absolute conviction!

Continue to make *du'ā* and never give up. Be hopeful for a response from Allāh. It is in your greatest need that you will find the greatest relief from Allāh when you are hopeful.

The night is darkest just before dawn; relief is around the corner, the help of Allāh is near, so keep turning to Him, ask Him, never despair of His mercy and never think that what you are asking for is impossible because for Allāh nothing is impossible!



Juz' 17 | Al-Anbiyā

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ
 أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾
 فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾

(87) And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, “There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.” (88) So We responded to him and saved him from the distress. And thus do We save the believers.

Juz' 17 | Al-Anbiyā

When the distressed person sincerely calls upon Allāh, the doors of the heaven open up for his *du'ā* and his *du'ā* is not turned away.

The Messenger of Allāh ﷺ said, “The supplication of *Dhun-Nūn* (Prophet Yūnus عليه السلام) when he supplicated, while in the belly of the whale was:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

‘There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.’

So indeed, no Muslim supplicates with it for anything, ever, except Allāh responds to him.” [al-Tirmidhī]

SOME OTHER SUPPLICATIONS AT THE TIME OF DISTRESS:

Asma' bint Umayy narrated, “The Messenger of Allāh ﷺ said to me, ‘Shall I not teach you words which you utter in distress (*karb*)? These are:

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

Allāh, Allāh is my Lord, I do not associate anything as partner with Him.’”
[Abu Dawūd]

Ibn 'Abbas رضي الله عنه narrated that the Prophet ﷺ used to supplicate during the *karb* (in these words):

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ
رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

“There is no god but Allāh, the Most Great, the Most Forbearing, there is no god but Allāh, the Lord of the Magnificent Throne, There is no god but Allāh, the Lord of the Heavens and the earth, the Lord of the Noble Throne.” [Muslim]




Juz' 18 | Al-Mu'minūn

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ
 هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ
 هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ
 فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ
 الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ
 عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ
 يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

(1) Certainly will the believers have succeeded: (2) They who are during
 their prayer humbly submissive (3) And they who turn away from ill
 speech (4) And they who are observant of zakah (5) And they who guard
 their private parts (6) Except from their wives or those their right hands
 possess, for indeed, they will not be blamed - (7) But whoever seeks
 beyond that, then those are the transgressors - (8) And they who are to
 their trusts and their promises attentive (9) And they who carefully
 maintain their prayers - (10) Those are the inheritors (11) Who will
 inherit al-Firdaws. They will abide therein eternally.

Juz' 18 | Al-Mu'minūn

In these *āyāt*, Allāh has clearly outlined the way to success. The one who adopts this way will attain eternal success and such happiness, for which there will be no decline. Things to do to achieve this success:



Develop *Khushū'* (humility and submissiveness) in *Salāh*

Guard the tongue by avoiding ill speech

Observe *Zakāt*

Guard modesty and chastity

Be trustworthy and honest by rendering the trust and fulfilling promises

Guard the prayer by taking care of its prerequisites, conditions and pillars

The Messenger of Allāh ﷺ said,
“Paradise has one hundred levels and between each
two levels is a distance like that between the
heavens and earth. *Al-Firdaws* is its highest level,
from which four rivers of Paradise flow and above
which is the Throne. When you ask from Allāh, ask
for *Al-Firdaws*.” [Musnad Ahmed]

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفِرْدَوْسَ أَعْلَى الْجَنَّةِ





Juz' 19 | Al-Shu'arā'

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾
 وَاجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾
 وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

(83) [And he said], “My Lord, grant me authority and join me with the righteous. (84) And grant me a reputation of honor among later generations. (85) And place me among the inheritors of the Garden of Pleasure.

Juz' 19 | Al-Shu'arā'

ASK ALLĀH FOR:

1. Wisdom, sound judgment, understanding of the Religion

The Prophet ﷺ said, “When Allāh wishes good for someone, He gives him understanding of the Religion.” [Muslim]

2. Righteous company

Whoever a person loves, he is going to be with them: Anas رضي الله عنه narrated, “A man asked the Prophet ﷺ about the Hour saying, ‘When will the Hour be?’ The Prophet ﷺ said, ‘What have you prepared for it?’ The man said, ‘Nothing, except that I love Allāh and His Messenger.’ The Prophet ﷺ said, ‘You will be with those whom you love.’” Anas رضي الله عنه said, “We had never been so happy as we were on hearing that saying of the Prophet (i.e., ‘You will be with those whom you love.’) Therefore, I love the Prophet, Abu Bakr and `Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.” [al-Bukhārī]

SubhanAllāh! Even though our actions are not as great, we love the righteous, we love the Prophets, the companions and hope and pray that we will be with them.

3. *Lisāna Sidqin*: a reputation of honor, a good and truthful mention, that we leave behind a good legacy so that we become an example to be followed.

4. *Paradise*: Home of everlasting bliss and pleasure!



Juz' 20 | Al-Qasas

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ

﴿٢٤﴾ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

(24) So he watered [their flocks] for them; then he went back to the shade and said, “My Lord, indeed I am, for whatever good You would send down to me, in need.”

Juz' 20 | Al-Qasas

Mūsa عليه السلام expressed his absolute and total dependency on Allāh when he made this *du'ā* at a time when the future seemed so uncertain. Almost immediately his *du'ā* was answered. How did this happen that his *du'ā* was answered right away and his difficulty resolved? Musa عليه السلام resolved someone else's difficulty first! As mentioned at the beginning of the *āyah*, he unconditionally helped another without expecting anything in return. Hence, when he made *du'ā* to Allāh for his own needs, soon the help of Allāh came.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, “Whoever removes a worldly grief from a believer, Allāh will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allāh will alleviate his needs in this world and the Hereafter. Whoever shields [or hides the faults of] a Muslim, Allāh will shield him in this world and the Hereafter. And Allāh will help His slave so long as he helps his brother.” *[Muslim]*


The Prophet ﷺ said, “Of the most virtuous of deeds is to put a smile on the face of a believer, pay off his debt, fulfill some need of his, or remove some hardship from him.” *[al-Silsilah al-Sahīhah]*

So if we would want our problems to be resolved, hardships to be lightened, difficulties to be removed, then we should do the same for others. Do good to others, good will be done to you; forgive others, you will be forgiven; have mercy upon others, you will be shown mercy!

It is the promise of Allāh:

إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Indeed, Allāh does not allow to be lost the reward of the doers of good.
[al-Tawbah:120]



Do good to others,
and good will be done to you.
It is the promise of Allāh!



Juz' 21 | Al-'Ankabūt

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوَ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ
الْحَيَوَانُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

(64) And this worldly life is not but diversion and amusement.
And indeed, the home of the Hereafter - that is the [eternal] life,
if only they knew.

Juz' 21 | Al-'Ankabūt

Every pleasure of this world comes with some pain because the *Dunyā* is imperfect and temporary. Whereas, the pleasure of the Hereafter is the real pleasure, as the *Ākhirah* is perfect and eternal. It is not tainted by any imperfection, deficiency, sadness or decline.

The Prophet ﷺ said, “An announcer (in Paradise) would announce, ‘Indeed, there is for you (everlasting) health and you shall never fall sick, you will live (forever) and never die, you will forever remain young and never grow old, and you will always live in affluence and never become destitute, as the words of Allāh, the Exalted and Glorious, are:

وَنُودُوا أَنَّ تِلْكَمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا
كُنتُمْ تَعْمَلُونَ

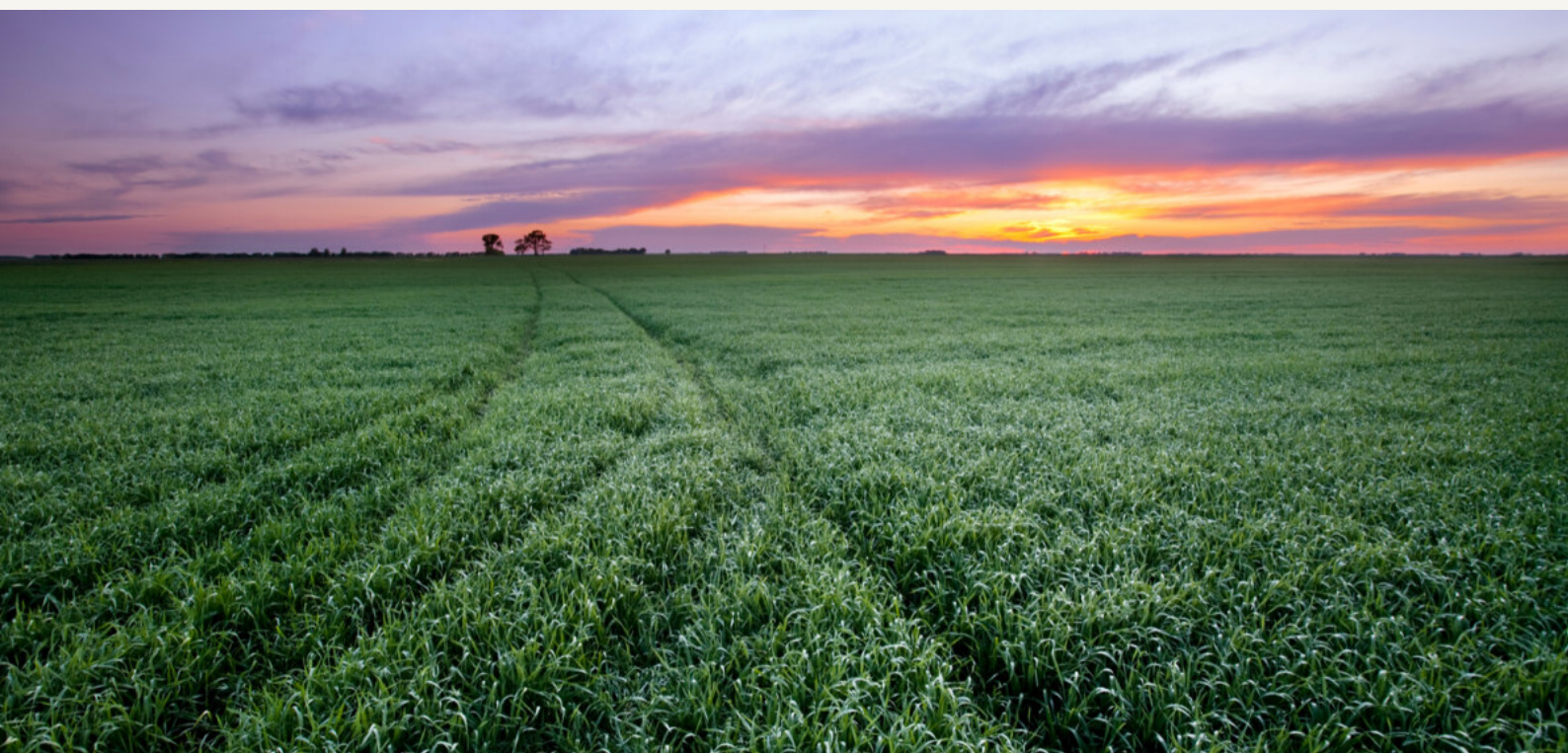
‘And they will be called, ‘This is Paradise, which you have been made to inherit for what you used to do.’” (al-A'rāf:43) [Muslim].

The life of the Hereafter will be perfect in every way!

The Prophet ﷺ was asked, ‘O Messenger of Allāh, do the people of Paradise sleep?’ The Prophet ﷺ said, ‘Sleep is the sister of death, and the people of Paradise do not sleep.’”
[al-Mu'jam al-Awsat]

In this world, when you are having the time of your life, the last thing you want to do is sleep, but alas, sleep overcomes you. In Paradise, however, the dwellers will enjoy eternal pleasure and happiness! There will be no tiredness, fatigue, nor boredom in *Jannah*. That life is the eternal life! So we must tire ourselves in worship and good deeds here so that we can enjoy there; we must work hard here so that we can rest there.

May Allāh allow us to use our blessings and abilities to earn His Pleasure.





Juz' 22 | Saba

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ
مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

(39) Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Juz' 22 | Saba

SubhanAllāh! Whatever you spend in Allāh's way will never ever be lost! Rather, you will definitely be compensated for it. When one thing goes, another comes in its place. Allāh will recompense you with the best return here in this world and also in the Hereafter.

The Prophet ﷺ said, "Allāh said: 'Spend, O son of Adam, and I shall spend on you.'" *[al-Bukhārī]*

ALLĀH GIVES AND GIVES AND KEEPS GIVING!

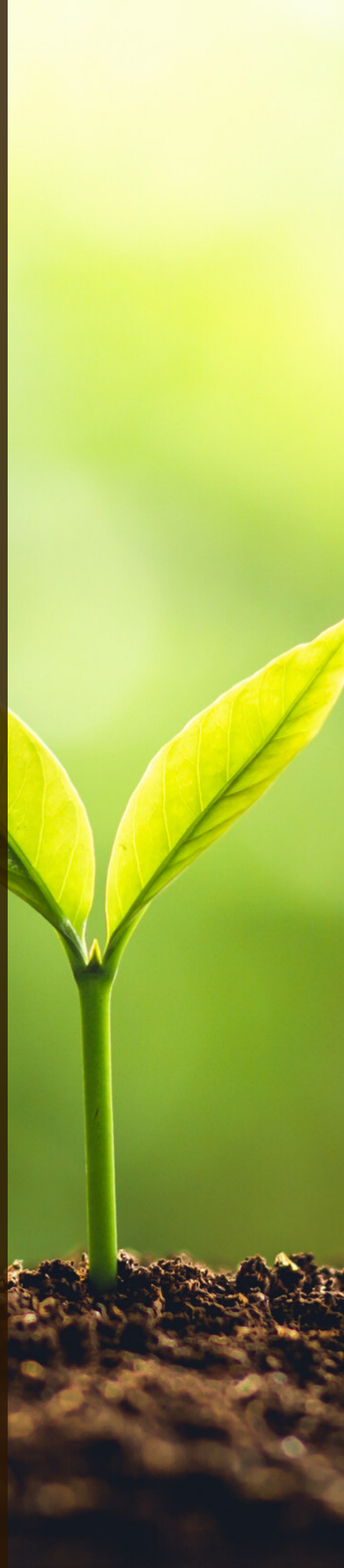
The Prophet ﷺ said, "The right Hand of Allāh is full and it is not lessened by the continuous spending night and day. Have you seen what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Right Hand." *[Muslim]*

GIVE FROM WHAT ALLĀH HAS GIVEN EVEN IF IT IS SOMETHING AS SMALL AS A DATE-FRUIT!

The Prophet ﷺ said, "None gives charity from what is good, for Allāh only accepts what is good, but that the Most Merciful takes it with His right Hand. Even if it is a date, it is nurtured in the Hand of the Most Merciful until it becomes greater than a mountain, just as one of you nurtures his young horse or camel." *[Muslim]*

GIVING IS A MEANS OF INCREASE IN BLESSINGS

The Prophet ﷺ said, "Allāh gives special blessings to some of His servants in order to benefit His creation through them. If he spends, then his blessings remain safe, and if he withholds then Allāh takes it away from him and gives to others." *[as-Silsilah as-Sahīhah]*



Juz' 22 | Saba

GIVE AND DON'T FEAR POVERTY

The Prophet ﷺ said to Bilal رضى الله عنه , “Spend O Bilal, and fear not poverty from the Owner of the Throne.”
[as-Silsilah as-Sahīhah]

GIVE, ESPECIALLY IN THE MONTH OF RAMADAN

Ibn Abbas رضى الله عنه said, “The Prophet ﷺ was the most generous of all the people, and he used to become more generous in *Ramadān* when Jibrīl met him. Jibrīl used to meet him every night during *Ramadān* to revise the Qur’ān with him. Allāh’s Messenger ﷺ then used to be more generous than the fast wind.” [al-Bukhārī]

May Allāh enable us to benefit others through the blessings He has given us.



Juz' 23 | Al-Sāffāt

وَالصَّافَّاتِ صَفًّا ﴿١﴾ فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾
 فَالتَّالِيَاتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَهُكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمَاوَاتِ
 وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾

(1) By those [angels] lined up in rows (2) And those who drive [the clouds] (3) And those who recite the message, (4) Indeed, your God is One, (5) Lord of the heavens and the earth and that between them and Lord of the sunrises.

Juz' 23 | Al-Sāffāt

Angels demonstrate impeccable obedience and submission to Allāh. They are ever ready to implement the commands of Allāh and do as they are told. They are extremely disciplined and organized, form rows and in unison obey their Lord. They arrange themselves in perfect rows out of utmost respect for the One before whom they stand. This is how they worship and also how they receive commands from their Lord.

THE ROWS OF THE ANGELS:

The Prophet ﷺ said, “Will you not form rows as the angels form rows in the presence of their Lord?” We said, “How do the angels form rows in the presence of their Lord?” He said, “They complete the first rows and keep close together in the row (leaving no gaps).” *[Muslim]*

A SPECIAL FAVOUR:

The Prophet ﷺ said, “We have been favoured over the rest of mankind in three ways: our rows have been made like the rows of the angels (completely straight rows); the entire earth has been made a *Masjid* for us; and its soil has been made a means of purification for us if we cannot find water.” *[Muslim]*

FORMING STRAIGHT ROWS IS A PART OF ESTABLISHING SALĀH:

The Prophet ﷺ said, “Establish straight rows in prayer, for the straightening of rows is among those things which make your prayer good and perfect.” *[al-Bukhārī]*

Juz' 23 | Al-Sāffāt

A MEANS OF RECEIVING ALLĀH'S MERCY:

The Prophet ﷺ said, “Keep your rows straight for your rows resemble those of the angels. Join the shoulders and fill the gaps between yourselves, be gentle and soft in your brothers' hands and do not leave gaps for *shaitān*. He who connects a row, Allāh will connect him (with His mercy), and he who breaks a row, Allāh will cut him off (from His mercy).” *[Musnad Ahmad]*

A MEANS OF STRENGTH AND UNITY, AND A WAY OF EARNING ALLĀH'S PLEASURE:

Al-Bara' ibn Azib رضى الله عنه narrated, “The Messenger of Allāh ﷺ used to pass through the row from one side to the other; he used to set our chests and shoulders in order, and say, ‘Do not be irregular (differ) or else your hearts will differ.’ And he would say, ‘Indeed, Allāh and His angels send blessings upon those who are in the first rows.’” *[Abu Dawūd]*



Juz' 24 | Al-Zumar

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ
اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

(53) Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

Juz' 24 | Al-Zumar

Allāh addresses all of humanity very lovingly and compassionately, specifically those who have transgressed against themselves by sinning. It's an invitation to not despair, to have hope in Allāh's Mercy and turn to Him in repentance. Never ever think that you are unforgivable no matter how many mistakes you have made, how bad your past is or how embarrassed you feel about it. Because Allāh forgives all sins regardless of their magnitude and great numbers!! So long as you leave the sin and turn back to Him, raise your hands and pray to Him.

The Messenger of Allāh ﷺ said, “Allāh the Almighty has said, ‘O Son of Adam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O Son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too].’”
[al-Tirmidhī]

Allāh loves to forgive (*tuhibbul-‘Afw*). One of Allāh's Names is *al-Ghaffār* (The One Who Forgives the Most), and *al-Ghafūr* (The One Who Forgives); the *maghfirah* (forgiveness) from Allāh is a sign of His Love and Mercy towards His creation. Even if the sins are the size of a mountain, or the amount of foam on the sea, Allāh forgives them when His servant turns to Him seeking forgiveness.

May Allāh forgive us and have mercy on us.





Juz' 25 | Al-Shūrā

فَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ
 لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾ وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ
 الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾

(36) So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allāh is better and more lasting for those who have believed and upon their Lord rely (37) And those who avoid the major sins and immoralities, and when they are angry, they forgive

Juz' 25 | Al-Shūrā

Every single person experiences some level of anger, be it a little or a lot, and this is something very natural. But what is important is to know how to channelize it, how to let go and forgive, how to not persist and act on it.

When we express our anger passively or aggressively, we are not only hurting the other, but are also hurting ourselves. Anger is one letter short of danger, it is destructive! This is why it is so important that we control our anger and not let it control us.

CONTROLLING ANGER LEADS TO PARADISE:

The Prophet ﷺ said, “Do not get angry, and Paradise will be yours.” [*Sahīh al-Jāmi al-Sagħīr*]

DO NOT BE ANGRY WITH OTHERS, ALLĀH WILL NOT BE ANGRY WITH YOU:

Abdullah ibn Amr رضى الله عنه asked the Prophet ﷺ, “What will distance me from Allāh’s anger?” The Prophet ﷺ said, “Do not get angry!” [*Musnad Ahmed*]

SubhanAllāh, when you let go and forgive Allāh's creation, Allāh will forgive you! This is why learn to forgive and let go, join and not cut off, mend and not break, and make a lot of *du'ā* to Allāh, seeking His help and assistance.





Juz' 26 | Al-Hujurāt

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

(13) O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Acquainted.

Juz' 26 | Al-Hujurāt

This *āyah* establishes racial equality.

All people are related to one another, tracing their lineage back to the same mother and father. We are all the children of Adam, therefore, none is superior to the other in terms of lineage. Why then are there different races and ancestries? The purpose is identification - so that people recognize each other and also learn from each other. Ethnic diversity is a means of enrichment. If everyone were the same, then there would be no variety, no diversity in languages, cultures or cuisines! There is beauty and purpose in this variation, which is why one should never consider himself better than others based on his race and ancestry.

Nobility and honour in the sight of Allāh is not by what you were born with, but it is by what you do, it is not by how you look, but by how you look at others, it is not by your ascribed characteristics of family, race, ethnicity, colour, height and appearance, but it is by your achieved characteristics of piety and righteousness. Honour and distinction is by righteousness and moral quality, not by birth, race or nationality.

The Prophet ﷺ said at the farewell pilgrimage, “O people, your Lord is one and your father Adam is one. There is no favour of an Arab over a non-Arab, nor a non-Arab over an Arab, and neither white skin over black skin, nor black skin over white skin, except by righteousness. Have I not delivered the message?” [Musnad Ahmed]

Therefore, we should attain distinction near Allāh by excelling in piety and good deeds. *Taqwa* (piety) in the heart and its demonstration in actions.

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ
مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا

*“O Allāh! Grant my nafs (soul) piety and purify it, for
You are the Best One to purify it (as) You are its
Guardian and Master.” (Sahīh Muslim)*



Juz' 27 | Al-Hadīd

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
 أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن
 يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

(21) Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.

Juz' 27 | Al-Hadīd

At the beginning of this *Juz'*, we are encouraged to run towards Allāh:

فَفِرُّوا إِلَى اللَّهِ ۚ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ

So flee to Allāh. Indeed, I am to you from Him a clear warner. [al-Dhariyāt:50]

Then in *Sūrah al-Wāqī'ah*, the *sābiqūn* (forerunners) are praised:

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَٰئِكَ الْمُقَرَّبُونَ

*And the forerunners, the forerunners - Those are the ones brought near [to Allāh]
[al-Wāqī'ah:10-11]*

And then towards the end of the *Juz'*, we are commanded to be of the forerunners...

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ

Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth...[al-Hadīd: 21]

We should hasten to those actions that will become a means of our forgiveness and entrance into Paradise. One such action among many others is treading the path of knowledge!

The Prophet ﷺ said,

وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

“And whoever follows a path to seek knowledge therein, Allāh will make easy for him a path to Paradise.” *[Muslim]*

May Allāh grant us beneficial knowledge.





Juz' 28 | Al-Tahrīm

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا
يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

(8) O you who have believed, repent to Allāh with sincere repentance.

Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allāh will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, “Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.”

Juz' 28 | Al-Tahrīm

We are invited to repent to Allāh with a sincere repentance. A sincere repentance is a means of removal of sins, admittance into Paradise and light on the Day of Judgment. This light will lead the believers to Paradise.

On the Day of Judgment, just before the *Sirāt* (bridge), people will fall in darkness. Then each person will be given light according to his deeds. The brightness of the light will be directly proportionate to the level of deeds.

The Prophet ﷺ said, “[On the Day of Judgment] Allāh will give light to each one according to his actions: some of them will be given light like a mountain, proceeding before them; some of them will be given less light than that. Some will be given their light like a date plant, which they will be holding in their hands, and some will be given less than that. The last one to be given light will be given on his big toe, which will shine on and off. When it will shine, he will move forward, and when it will be extinguished he will stand still...” [*Sahīh al-Targhīb wal-Tarhīb*]

The Prophet ﷺ said, “Every person, whether hypocrite or believer, will then be given a light that he will use to see his way (on the *Sirāt*). There will be hooks and thorns on the Bridge of Hell that will snatch whomever Allāh wills. The light of the hypocrites will then be extinguished and the believers shall be saved.” [*Muslim*]

When the believers witness the light of the hypocrites being extinguished, they will be concerned for their own light. This is when they will invoke Allāh,

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.” [*Al-Tahrīm: 8*]

Let's memorize this *du'ā* and wholeheartedly ask Allāh so that our light is perfected on that Day.



Juz' 29 | Al-Muzzammil

يَا أَيُّهَا الْمُزَّمِّلُ ﴿١﴾ قُمْ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ انْقُصْ مِنْهُ
 قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ
 قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ﴿٦﴾

(1) O you who wraps himself [in clothing], (2) Arise [to pray] the night, except for a little - (3) Half of it - or subtract from it a little (4) Or add to it, and recite the Qur'an with measured recitation. (5) Indeed, We will cast upon you a heavy word. (6) Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words.

Juz' 29 | Al-Muzzammil

Allāh has singled out the night for extra worship compared to the day. The fact that the revelation of the Qur'ān began at night makes one realize the virtue of night worship. The night time is more specific to build a strong connection with our Lord and draw closer to Him. The silence and peace of the night also allows you to focus better, providing you with a greater opportunity to reflect and grow in wisdom.

NIGHT WORSHIP - THE WAY OF THE RIGHTEOUS BEFORE

The Prophet ﷺ said, “Be keen on night prayer as it is the practice of the righteous before you, it’s a means of nearness to your Lord, expiation of sins and a barrier against sinning.” *[al-Tirmidhī]*

THE BEST VOLUNTARY WORSHIP

The Prophet ﷺ said, “The best prayer after the prescribed prayers is prayer during the night.” *[Muslim]*

ALLĀH SMILES AT THE ONE WHO PRAYS AT NIGHT

Ibn Mas’ūd رضي الله عنه said, “Our Lord smiles at two men: (one of them is) a man who leaves his mattress and cover, and slips away from his wife and desire, to go and pray. Allāh says, ‘O My angels, look at My slave. He has left his mattress and cover and slipped away from his desire and wife to pray, out of hope for what is with Me and out of fear of what is with Me.’” *[Sahīh al-Targhīb]*

Juz' 29 | Al-Muzzammil

ACCEPTANCE OF SUPPLICATIONS

The Prophet ﷺ said, “Our Lord, the Blessed and Exalted, descends to the lowest heaven every night when a third of the night remains. He says, ‘Who is calling on Me so that I may answer him? Who is asking Me for something so that I may give to him? Who is asking Me for forgiveness so that I may forgive him?’” *[al-Bukhārī]*

REWARD FOR INTENTION!

The Prophet ﷺ said, “Whoever comes to his bed with the intention that he will get up to pray during the night, but is overcome by sleep and wakes up when it is morning (*fajr* time), then what he intended will be recorded for him and his sleep is a charity given to him by his Lord.” *[Ibn Mājah]*

So let's make the intention! *InshaAllāh.*

O Allāh, help us to remember You, be grateful to You, and worship You in the most excellent manner.



Juz' 30 | Al-Infitār

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾
يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

(10) And indeed, [appointed] over you are keepers, (11) Noble and recording; (12) They know whatever you do.

Juz' 30 | Al-Infitār

The Angels write our words and actions exactly as they are.

The Prophet ﷺ said, “A man said, ‘الحمد لله كثيرا’ Abundant praise is for Allāh!’ Writing these words became heavy on the angel, so he returned to his Lord concerning this. Allāh said, ‘Write it down as My servant said it: ‘كتيرا’.” [Sahīh]

Hadīth Qudsi: Allāh, the Exalted, said, “When I test a servant among My believing servants, and he praises Me and is patient over what I test him with, then he will rise from his bed sinless like the day his mother gave him birth.” And the Lord says to the guardian-angels, “Indeed, I have restricted this servant of mine and tested him, so record for him what you used to record for him of reward before this (test).” [al-Silsilah al-Sahīhah]

So when a person consistently does good, but sometimes is unable to do it due to a reason out of his control, he is still rewarded for the good that he used to do. This is why the best deeds are those that are done regularly even if they are little.

The Prophet ﷺ said, “The most beloved deeds to Allāh are those which are done continuously, even if they are small.” [Muslim]



رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

*“Our Lord, accept [this] from us. Indeed You are the
Hearing, the Knowing.” (al-Baqarah:127)*

