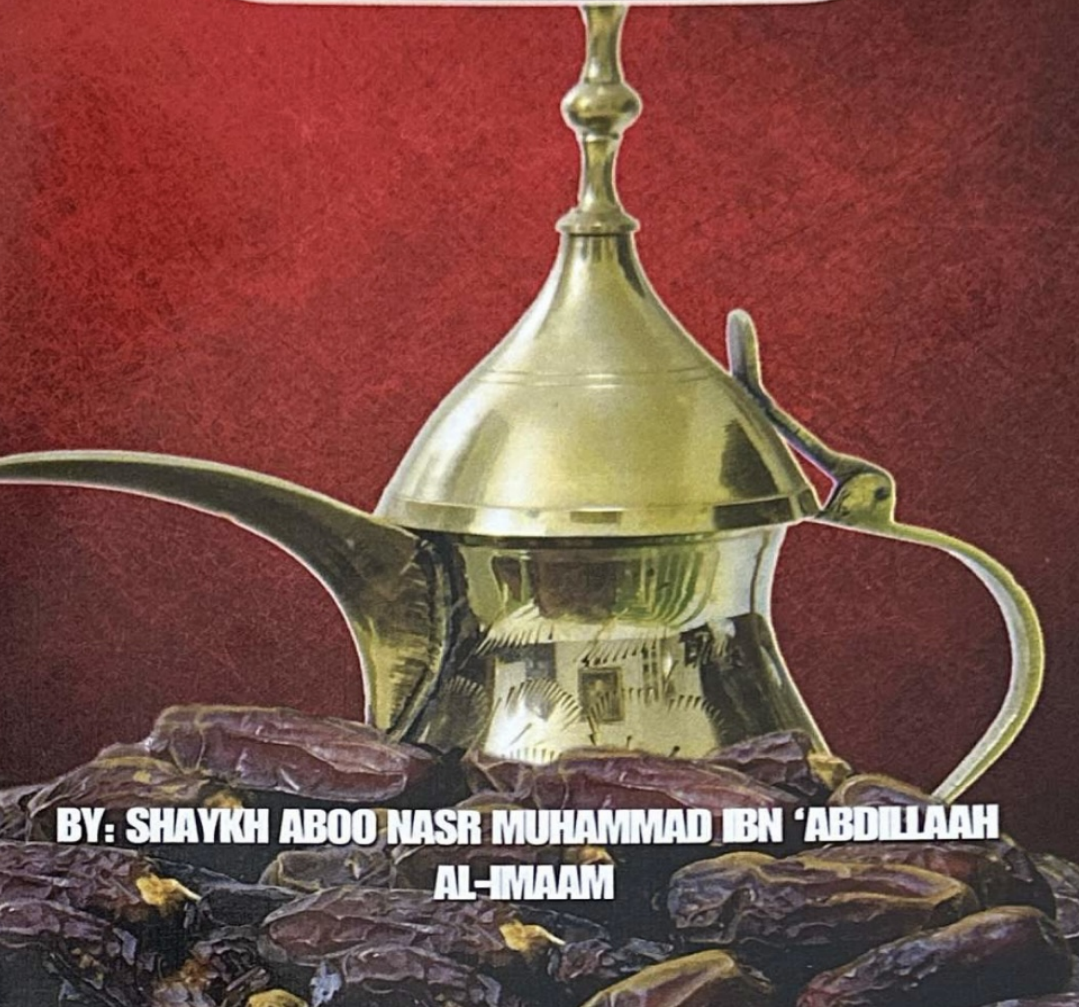
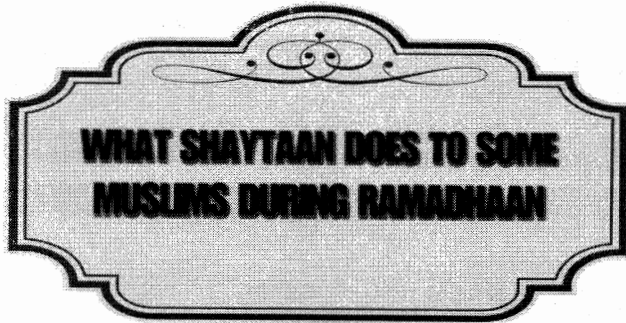




**WHAT SHAYTAAN DOES TO SOME
MUSLIMS DURING RAMADHAAN**



**BY: SHAYKH ABOO NASR MUHAMMAD IBN 'ABDILLAAH
AL-IMAAM**



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**BY: SHAYKH ABOO NASR MUHAMMAD IBN 'ABDILAAH
AL-BRAN**

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Translated by: Aboo Ruqayyah Raha ibn Donald
Batts

Revision of Translation and Appendix by Rasheed
Ibn Estes Barbee

**Typesetting, Cover Design, Translation of
Appendix:** Aboo Sulaymaan Muhammad 'Abdul-
Azim bin Joshua Baker

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Website: www.maktabatulirshad.webs.com

E-mail: Maktabatulirshad@gmail.com



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TRANSLATOR'S FORWARD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All the praise is for Allaah, the Lord of all that exists. May prayers and peace be upon the most noble of the Prophets and Messengers; our Prophet and Imaam, Muhammad ibn 'Abdullaah, the Trustworthy; upon his family member and companions, and all those who cling to his Sunnah up until the Day of Recompense. As to proceed:

Fasting in the blessed month of Ramadhāan is an act of worship the benefits of which cannot be enumerated. From the benefits is that which Messenger of Allaah ﷺ has stated, reporting from his Lord:

كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ ، فَإِنَّهُ لِي وَ أَنَا أَجْزِي
بِهِ ، وَ الصِّيَامُ جُنَّةٌ فَإِذَا كَانَ يَوْمٌ صَوْمِ أَحَدِكُمْ فَلَا
يَرْفُثُ وَ يَصْخَبُ ، فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ

إِنِّي أَمْرٌ صَائِمٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ
فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ،
لِلصَّائِمِ فَرِحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ وَ
إِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ

All of the actions of the son of Adam are for him, with the exception of the fast; for it is for Me so I will issue the reward for it. Fasting is a shield. So if it is the day of fasting for one of you then let him not be obscene or tumultuous. If someone seeks to fight with him then let him say: 'I am fasting.' By He in whose Hand is Muhammad's soul, the odor coming from the mouth of the fasting person is better with Allaah than the smell of musk. The fasting person has two times of rejoicing. When he breaks his fast he rejoices and when he meets his Lord he rejoices from his fasting.¹

Since this great act of worship has this status and these benefits, our avowed enemy, Shaytaan, no doubt will seek to deprive us of these benefits and make us lose out on the

¹ Al-Bukhaaree within the Book of Fasting 4/103 Chapter: The Virtue of Fasting; and Muslim in the Book of Fasting 8/32 Chapter: The Virtue of Fasting, from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

reward of fasting. He employs various means in attempts to do so. So we must be aware of his plots in order that we may avoid those things, which he calls us to, and subdue this enemy, by permission of Allaah.

Within the hands of the noble reader is the English translation of a Khutbah delivered by the Shaykh Aboo Nasr Muhammad ibn 'Abdillaah Al-Imaam, entitled:

مَاذَا يَفْعَلُ الشَّيْطَانُ بِبَعْضِ الْمُسْلِمِينَ فِي رَمَضَانَ

**“What Shaytaan does to some of the Muslims
in Ramadhāan”**

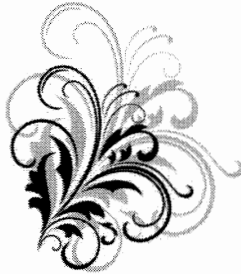
It is a very powerful sermon delivered by one of the great scholars of our time, which is packed with benefit; highlighting the ploys of Iblees in seeking to make the Muslims miss out on the benefit which is to be derived from this great month.

Thanks are due to Maktabatul-Irshaad for their efforts in disseminating beneficial knowledge. Thanks are also due to Aboo Qaylah Rasheed Barbee for checking the translation and sister Umm Yaasir for her typing of the manuscript.

I ask Allaah to make this work a benefit for the Muslims and to make it heavy upon the scales of good deeds for the Shaykh Muhammad Al-Imaam, the translator, the publisher, and all else who had a hand in bringing this work about. Indeed he is Ever-Near and Responsive, and Able to do all things.

Aboo Ruqayyah Raha ibn Donald Batts-Durham,
NC

1 Sha'baan 1434/June 10, 2013



THE FIRST KHUTBAH



All the praise is for Allaah; we praise him; we seek His aid, and we seek His forgiveness. We seek refuge with Allaah from the evils of our souls and the consequences of our evil actions. He whom Allaah guides there is none to misguide and he whom Allaah misguides there is none to guide. I bear witness that none has the right to be worshipped except Allaah Alone who has no partners and I bear witness that Muhammad is His slave and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾﴾

O you who believe! Fear Allaah as He should be feared and die not except in a state of Islaam (as Muslims).²

² Aali Imran [3:102]

﴿يَأْتِيهَا النَّاسُ أُنْقُورًا رِيكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

﴿ رَقِيبًا ۗ ﴿١﴾

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship. Surely, Allaah is Ever an All-Watcher over you.³

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins, and whosoever obeys Allaah and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e.

³ An-Nisaa [4:1]

He will be saved from the Hell-fire and made to enter Paradise).⁴

The best speech is the speech of Allaah, and the best guidance is the guidance of Muhammad ﷺ, and the worst of matters are those which are newly invented. For indeed every newly invented matter is an innovation and every innovation is misguidance, and every misguidance is in the Hellfire.

As to proceed:

The title of this Khutbah is: **“What Shaytaan does to some of the Muslims during Ramadhaan.”**

You all know that Allaah, the Mighty and Majestic, has obligated fasting the blessed month of Ramadhaan upon the Muslims. This obligation is due to a great wisdom, abundant benefit, and tremendous favors within the Dunyaa and the Hereafter. Allaah has clarified that within His Book and His Messenger ﷺ has clarified that within his Sunnah. The Lord of all that exists said within His Noble Book:

⁴ Al-Ahzab [33:70-71]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن

﴿ قَبْلِكُمْ لِمَلَّكُمْ تَنَفُّونَ ﴿۱۸۳﴾

O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you that you may become Al-Muttaqûn.⁵

This is from the wisdom of fasting; that Allaah wishes for His slaves to reach the level of at-Taqwaa. The level of at-Taqwaa is the level of completion in servitude to the Lord of all that exists, Glorified be He. This is because at-Taqwaa is predicated upon performance of the acts of obedience of Allaah, upon patience in staying away from the prohibited matters, and upon patience with the decree of Allaah, the Lord of all that exists. So when the Muslim becomes one who performs the acts of obedience and avoids the acts of disobedience and evil deeds, and he is patient regarding the decree of Allaah, then he is closer to the One who deserves that Taqwaa should be had of Him (i.e., Allaah); and how in need the Muslims are for arriving to the level of at-Taqwaa.

⁵ Al-Baqarah [2:183]

Allaah has said, clarifying that which is also a wisdom behind the obligation of fasting:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ

الهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا

أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ

بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْنَكُم

وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

The month of Ramadhaan in which was revealed the Qur'aan, as guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadhaan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allaah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days) and that you must magnify Allaah [i.e. To say Takbeer (Allaahu-Akbar; Allaah is the Most

Great) on seeing the crescent of the months of Ramadhan and Shawwal] for having guided you so that you may be grateful to Him.⁶

He clarified that the wisdom behind the obligation of the fast is that you may magnify Him (i.e., Honor Him) and give thanks to Him by the Takbeer (i.e., Saying Allaahu-Akbar-Allaah is the Greatest), the Tahleel (i.e., Saying Laa Ilaha Illa-Allaah-none has the right to be worshipped except Allaah), and the Tasbeeh (i.e., Subhana-Allaah-Glory be to Allaah). Likewise, we are to give thanks to Him, Glorified be He. Gratitude is more general than the Takbeer.

So, Allaah, the Mighty and Majestic, desires, by the obligation of this act of worship, that the Muslims engage in His remembrance, gratitude to Him, and excellence in worshipping Him. However, from the Muslims there is he who is extremely far removed from this desired turning to Allaah and from this turning to Him which Allaah, the Mighty and Majestic, loves that the Muslim establishes and that the Muslim is patient upon.

⁶ Al-Baqarah [2:185]

O Muslims, indeed the month of Ramadhaan is a month in which we are called to send forth good and to compete in acts of obedience and to be free and far removed from evil deeds, sins, and detestable actions. This is a legislative requirement. Because of this, there has come within al-Bukhaaree and Muslim, from the Hadeeth of 'Abdullaah ibn 'Abbaas, may Allaah be pleased with him, that he said:

كَانَ الرَّسُولُ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ ، وَ
 أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ
 فَيَقْرَأُ عَلَيْهِ الْقُرْآنَ فِي كُلِّ لَيْلَةٍ

The Messenger ﷺ was more generous in doing good than a blowing wind, and the most generous that he would be was during Ramadhaan when Jibreel would meet with him and recite the Qur'aan to him each night.

The Messenger ﷺ was described with generosity, nobility, giving, and exerting efforts (to do good) in every time. And when Ramadhaan entered, then he ﷺ would increase in good and blessings.

This is how the people of Eemaan, Taqwaa, and obedience are. During Ramadhaan, they multiply in their turning to Allaah, the Lord of all that exists, Glorified be He. Ramadhaan is the month of the Qur'aan; it is the month of fasting; the month of standing in prayer; the month of Tawbah; the month of turning to Allaah in repentance; the month of Al-Ihsaan; the month of worship; the month of patience, and the month of the performance of all good; each in accordance with his capability and ability.

Within this magnificent month, acts of goodness and righteousness increase. However, there are from amongst the Muslims he who is as if he has been killed and he who is as if he has been prevented; and he who as if he has been cut off from the performance of acts of obedience to Allaah and from turning to Allaah and from increasing in that which will benefit him in his Dunyaa, as well as his hereafter.

You will find some of the Muslims, within Ramadhaan, to be less in terms of goodness and more in terms of evil within Ramadhaan; more so than he is outside of Ramadhaan. Why is this, O slaves of Allaah? There is a great evil

which many of the Muslims are heedless of. What is this evil? It is Shaytaan gaining mastery over many of the Muslims within Ramadhaan.

How does he gain mastery over the Muslims and come between them and their Lord; and between them and forgiveness and mercy and acceptance of their actions and being blessed with favors from the Lord of all that Exists? Pay attention; our Lord says within His noble Book, informing about the accursed Shaytaan that he has said:

﴿لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ﴾

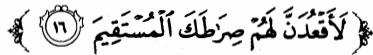
“Surely I will sit in wait against them (human beings) on Your Straight Path.”⁷

So whenever you want to do an act of obedience; and to make it pure for Allaah, and to be truthful with Allaah in the performance of it; and you turn to Allaah, Shaytaan hastens to prevent you and block you and to deprive you of performing this act of obedience.

So how about if you want to perform an abundance of good? Then even more so Shaytaan will rally his troops and gather his army in order to prevent you and to stop you so

⁷ Al-A'raf [7:16]

that you shall not perfect the worship of Allaah, the Lord of all that exists. Our Lord has stated informing about Shaytaan:



“Surely I will sit in wait against them (human beings) on Your Straight Path.”⁸

And Shaytaan, sitting upon every path from the paths of obedience, is in order that he may arrive at a number of affairs. The first of them is that he may make you forget the obedience of Allaah in order that you shall not embark upon it and not even think about performing it and that you should not desire it nor should you love to be from its people. This is the first level with Iblees.

If he is incapable of this and is not able to cause you to forget about performing acts of obedience, then he hastens to make you miss out on its performance. So if you perform it then he hastens to make you perform it without sincerity, truthfulness, resolve, fervent desire, and activity; such that you perform it merely out of obedience without there being therein the

⁸ Al-A'raf [7:16]

description of the worshipers of Allaah, the Lord of all that exists; Glorified and Exalted be He, and if he is incapable of this, then he hastens to make you minimize it. Although you may perform them, you will do so, however, without perfecting them and without consistency and perseverance therein.

O slaves of Allaah, we are in need of knowing our greatest enemy who is none other than Shaytaan; (he) who has been deprived of the obedience of Allaah. Our Lord has said within His noble book:

﴿ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ ﴾

Shaytaan (Satan) has overtaken them. So he has made them forget the remembrance of Allaah.⁹

Look at what Shaytaan does to the Muslims. He causes them to forget the remembrance of Allaah, the Lord of all that exists so that they do not remain within a state of remembrance. Rather, they desire to abandon that and firmly resolve upon abandonment of acts of obedience. Who is the one who make him intentionally abandon obedience while he is a Muslim

⁹ Al-Mujadilah [58:19]

believing in Allaah as his Lord, Islaam as his religion, and Muhammad as his Messenger and Prophet ﷺ? Indeed it is Shaytaan who has caused him to forget the obedience of Allaah. Our Lord has also said within His noble book:

﴿فَأَنسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ﴾

But Shaytaan (Satan) made him forget the remembrance of his Lord.¹⁰

And our Lord has said:

﴿وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٨﴾﴾

And if Shaytaan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrongdoers, etc.).¹¹

O servants of Allaah, you see that from amongst the Muslims there is a number of them-which is not a small number-whose main concern is only to fast, due to this. Is his concern sincerity? Is his concern truthfulness? Is his concern to safeguard his fast and distance the fast from

¹⁰ Yusuf [12:42]

¹¹ Al-An'am [6:68]

impurity, filth and that which will corrupt and nullify it? No, it is not. His concern is merely the fast; such that he says: ***'I am going to fast, or I have fasted'***; although he is drowning in that which nullifies the fast and that which corrupts the fast. This is from Shaytaan gaining mastery over him.

So if you want to be aided against this enemy, then let your concern be that you fast for the sake of Allaah as Allaah has legislated and as His Messenger ﷺ performed it. As the Messenger of Allaah ﷺ has stated. As for merely fasting, then perhaps that will be rejected and not accepted from the one who does so. Due to this, there has come from the Hadeeth of Ibn 'Umar and the Hadeeth of Aboo Hurayrah that the Messenger ﷺ has stated:

كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ وَالْعَطَشُ ، وَكَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ وَالتَّعَبُ .

“Numerous are those who fast but do not receive from their fast except hunger and thirst, and many are those who stand (meaning they stand in prayer at night) but

do not receive from their standing except tiredness and fatigue.”

Why is this? If the act of worship is devoid of sincerity and if the worshiper is devoid of sincerity, then the worship shall be rejected. Because of this, the Messenger ﷺ has said:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ
مِنْ ذَنْبِهِ

“He who stands during the month of Ramadhan out of Eemaan seeking the reward from Allaah, then he shall have all of his previous sins forgiven.”

Therefore, forgiveness is predicated upon sincerity for Allaah, the Lord of all that exists, Glorified be He. The fast is not merely fasting, and this is not specific to the Muslims, due to this. There are those who fast for worldly reasons and personal issues and for polytheistic rituals and matters which are innovative. However, the Muslim is distinguished in his fasting from those who fast in a deviant manner; in that he fasts as Allaah desires for him to fast

and not how other than Him desires for him to fast.

The status of fasting is something which is ancient with Allaah, the Lord of all that exist; however, there are those who exert efforts in corrupting his fast to the point that perhaps he begins his fast with a type of truthfulness, and it does not end until he is put to trial and tried with that which corrupts the fast. O servants of Allaah, it is a requirement that we prevent this enemy, who wants that we should forget about the performance of acts of worship, due to this.

Pay attention, may Allaah preserve you, to the state of the some of the Muslims during Ramadhaan. What is their primary concern? What is their desire? What is that which drives them? You will find that they stay up at night and engage in an abundance of eating, drinking, sleep and staying up. This is in connection with your time, and it is in connection as well to the openness of your heart. So when the servant engages in an abundance of eating and drinking, then there will be the avoidance of an abundance of worship.

He will not call himself to account by increasing his worship so that he should be, in the month of Ramadhaan, better than he was in Sha'baan

and better than he was in other than Ramadhan in terms of worship; in terms of seeking forgiveness; in terms of At-Tahleel (saying Laa Ilaha Illa-Allaah) and terms of At-Tasbeeh (saying Subhanallah) and terms of At-Tahmeed (saying Alhamdulillah) and terms of At-Takbeer (saying Allaahu Akbar) and in terms of reciting the Qur'aan and prayer. Likewise, Al-Ihsaan and righteous actions; pardoning and forgiving the people and hastening to reconcile that which is between you and the people.

The point is: Some of the Muslims are such that when Ramadhan enters, they transform into worshipers of their stomachs. How can the blessed month of Ramadhan become Ramadhan of the stomach? How much do they eat and they drink and they stay up at night, in the path of what? Is this to seek the pleasure of their Lord? No, it is not.

You find that, from the Muslims, there is he who does not acknowledge Ramadhan; they only acknowledge eating, drinking or he desires to increase in eating and drinking; and how many people are within Ramadhan only desiring an abundance of eating and drinking due to the mastery of Shaytaan over them; and you find the

fasting person (to be such) that there is presented to him large meals for him only to take a small amount and leave the majority of the food and he stands while the majority of the food has been abandoned, and he throws half of it in the trash. Ramadhaan, with this category of people, is a Ramadhaan of extravagance; a Ramadhaan of wastefulness; while he knows that, within Ramadhaan, one is desired to engage in acts of worship and be sufficed with that which is easy, from eating and drinking without there being an abundance of food and drink because this will lead to laziness in worship and to lethargy and (it will lead) to the love of the bed and sleeping and wastefulness etc.

So the Muslim is in need of looking at how he is able to perform the worship of Allaah and close the doors of Shaytaan which he uses to corrupt him by way of them.

Likewise, at night we stay up during Ramadhaan. Many from amongst the Muslims stay up at night during Ramadhaan; however, in the path of whom? It is in the path of desires; in the path of desires and not for the sake of performing worship. You find some of these not praying the 'Ishaa prayer with the congregation.

Perhaps they may abandon the obligatory prayer with the congregation. Look at this loss, not to mention the prayer of Salaah At-Taraweeh.

O servants of Allaah, At-Taraweeh, within Ramadhaan, is connected to the fast although it is not obligatory. However, it is from the acts of worship which are legislated and which the Muslims are persistent upon. They fast and they stand in prayer; they fast throughout the day and they stand as much as is easy for them at night. However, unfortunately you, will find some of those who enter Ramadhaan and do not desire to perform the prayer in its prescribed manner. You will find him inside of the Masjid as if it is a prison. What he wants is that he should depart and exit from the Masjid and that he should see the Imaam hastening the Iqamah, and making the prayer short and making the Rukoo' and the Sujood minimal. He wants to worship in a manner that Shaytaan desires and not to worship in a manner in which Ar-Rahmaan has obligated and in a manner which Ar-Rahmaan is pleased with for us.

O Muslims, from the mastery of the Shayateen from amongst the Jinn over some of the Muslims within Ramadhaan, is that some of the Muslims

play with the prayer outside of Ramadhaan then when Ramadhaan comes they preserve it; and within his intention is that when Ramadhaan ends he shall return to playing with it. This individual has not repented to Allaah, because from the conditions of repentance is that he has firm resolve that he shall not return to his sin and that he shall hold fast to the obedience to Allaah. This is from the conditions of Tawbah. Hence, this individual is not repentant. However, he is obedient to Shaytaan. This confusion is pleasing to Shaytaan. As for Ar-Rahmaan, it does not please Him. For indeed He has commanded His servants to steadfast upon worship and to cling to it until they meet Him. Allaah has said:

﴿ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴾

And worship your Lord until there comes unto you the certainty (i.e. Death).¹²

So if Shaytaan is incapable of causing you to forget acts of obedience during Ramadhaan and in other than it, then he will make you lazy to the point that you are lazy from performing them. Even if you were within the ranks (for

¹² (Al-Hijr 15:99)

prayer) even if you were within the ranks, Shaytaan seeks to make you intensely sleepy and intensely lazy, wanting to be free of the act of worship. There has come within the Hadeeth of Aboo Hurayrah within the two Saheehs, due to this that the Messenger ﷺ has said:

التَّأَوُّبُ مِنَ الشَّيْطَانِ فَإِذَا تَشَاءَبَ أَحَدُكُمْ فَلْيَكْتُمِ
مَا اسْتَطَاعَ

“Yawning is from Shaytaan, so if one of you yawns then let him restrain it as much as possible.”

Within Muslim from the Hadeeth of Aboo Sa’eed it is mentioned that the Messenger ﷺ has said:

التَّأَوُّبُ فِي الصَّلَاةِ مِنَ الشَّيْطَانِ

“Yawning within the prayer is from Shaytaan.”

There has come within the Musnad of Imaam Ahmad also with Ibn Hibban and others from the Hadeeth of Aboo Hurayrah, that the Messenger ﷺ has said:

التَّأَوُّبُ فِي الصَّلَاةِ مِنَ الشَّيْطَانِ

“Yawning within the prayer is from Shaytaan.”

Shaytaan makes you yawn and open your mouth. And you open your mouth in order that he may enter it. The Prophet ﷺ has said:

فَإِنْ تَشَاءَبَ أَحَدُكُمْ دَخَلَ الشَّيْطَانُ وَإِذَا قَالَ: (هَا)

ضَحِكَ مِنْهُ الشَّيْطَانُ

“When one of you yawns, Shaytaan enters and when he says, ‘Ha’ (meaning when he yawns) Shaytaan laughs at him.”

Why does Shaytaan laugh at us? Because he believes that he shall gain victory over us and corrupt us in terms of our embarking upon worship and our activity in worship. So O servants of Allaah, do not be with this enemy and do not open the way for him and do not facilitate for him the arrival into your hearts and your chests and your minds; rather, seek to block the doors from this enemy who seeks to corrupt that which he is able to corrupt from our religion, so block him by turning to Allaah and waging war against this enemy (i.e. Shaytaan).

And I would not neglect to mention as well, wage war against the Shayateen from amongst men, wage war against Shayateen from amongst men who from amongst them are those who break their fast in the daytime during Ramadhaan. This is great deviation. This indeed is a great deviation, and we seek refuge with Allaah.

And from them there is he who makes the fast to be merely fasting only. Perhaps he listens to music, and perhaps he remains upon disobedience and sins, so it is as if he says: ***“O my Lord, I am ready to wage war against You. And I openly oppose You, even during this noble month, the month of worship, Tawbah and turning to Allaah.”***

I seek Allaah’s forgiveness; indeed He is the All Forgiving, the Most Merciful.



THE SECOND KHUTBAH



All the praise is for Allaah alone. May prayers and peace be upon he after whom there is no Prophet upon his family members and companions. As to precede,

O Muslims, Shaykhul-Islaam Ibn Taymiyah رحمته الله, said: ***“There is no act of obedience except that Shaytaan has two paths against the obedient one. The first path is that he makes him negligent of it. The second path is that he reminds him of sins and beautifies them for him.”***

As it relates to worship, Shaytaan endeavors to withhold you from it; and it relates to acts of disobedience, he endeavors to push you towards it, to stir your desires, and to insight you to fall into disobedience. This is your enemy. He conducts himself with you in this manner. And he endeavors as well to make you doubt the truth and to make you one who has doubt regarding the truth. Due to this, it is

authentically narrated, on the authority of Ibn Mas'ood, in a Mawqoof form from him (thereby having the ruling of being a statement from the Prophet) that he said:

إِنَّ لِلشَّيْطَانِ لَمَّةً وَ لِلْمَلِكِ لَمَّةً ، فَلَمَّةُ الشَّيْطَانِ
إِعَاذٌ بِالشَّرِّ وَ تَكْذِيبٌ بِالْحَقِّ

“Indeed Shaytaan has a call and the angel has a call. The call of Shaytaan is to incite one to do evil and to deny the truth.”

So the call of Shaytaan, when Shaytaan enters upon us and whispers, what does he do? Ibn Mas'ood said that it is the incitement towards evil and the denial of the truth, so beware of being with this enemy.

O Muslim, all of you-or most of you-know the Hadeeth which it has been narrated by Al-Bukhaaree and Muslim from the Hadeeth of Aboo Hurayrah that the leader of the first and last people ﷺ has said:

إِذَا جَاءَ رَمَضَانُ فَتُّحَتْ أَبْوَابُ الْجَنَّةِ ، وَ غُلِّقَتْ
أَبْوَابُ النَّيِّرَانِ وَ صُفِدَتِ الشَّيَاطِينُ .

“When Ramadhaan comes the doors of paradise are open, and the doors of hellfire are closed, and the devils are chained.”

Meaning: they are bound and chained. There are, from amongst the Muslims, he who says: **‘During Ramadhaan there is no Shaytaan with us, for the Shayateen are bound and chained. Hence, there is nothing upon me, and no evil will come from me.’**

It is appropriate that you understand this Hadeeth in the correct manner in which Allaah intended and in which His Messenger ﷺ intended. What is the meaning of his statement *the devils are chained*? When are the devils restrained from you? Allaah says within His noble book:

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢ إِلَهِ النَّاسِ ۝٣ ﴾ مِنْ

﴿ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤ ﴾

Say: “I seek refuge with (Allaah) the Lord of mankind, The King of mankind, The Ilâh (God) of mankind; from the evil of the whisperer (devil); who withdraws.”¹³

¹³ An-Nas [114:1-4]

Al-Waswaas: is the one who whispers, and this is Ash-Shaytaan.

As for the meaning of Al-Khannaas, it is one who is hidden. And when is Shaytaan is hidden from you? When you remember Allaah, Shaytaan becomes hidden from you. Whenever you remember Allaah, Shaytaan flees from you. When you remember Allaah, Shaytaan loses hope in his whispering and his causing corruption. Therefore as you have heard, Shaytaan departs from you in Ramadhaan when you are consistent upon obedience and embark upon the remembrance of Allaah and good deeds. As for if you are not like that, then he does not depart from you, nor can you repel him or wage war against him. Rather, you cause him to remain, and you accompany him and aid him against yourself. Shaykh Al-Islaam Ibn Taymiyah رحمته الله, said, due to this: ***“Within Ramadhaan Shaytaan is restrained and chained from the believer in proportion to how much he remembers Allaah and in proportion to how much he worships Allaah.”***

Thus, if you want to restrain the Shaytaan from you, then be from those who hasten to do that.

As for submitting yourself to your enemy while wanting to be safe from his tribulations, his threats, his enmity, his beautification of evil and being controlled by him, then you will never be able to be safe nor will you be secure.

Then the Messenger ﷺ has stated:

فُتِّحَتْ أَبْوَابُ الْجَنَّةِ

“The doors of paradise are opened.”

Why are they opened? They are open due to the abundance of acts of obedience and turning to Allaah. And why are the doors to the fire closed? Because the people abandon prohibited desires and embark upon obedience; as the fire is only for he who is disobedient, oppressive, aggressive and a transgressor. So if the Muslims embark upon the obedience of Allaah, then in this case the fire is not open for them; it is only open for the one who disobeys Allaah from amongst the Muslims and other than the Muslims as you have heard.

Also, the Shayateen are chained in respect to the fact that the Muslim at times is praying; and at other times he is reciting Qur’aan; and at other times he is glorifying Allaah; and at other times he is magnifying Allaah; and at other times he is

declaring Allaah's oneness; and at other times he is sending the Salaah upon the Prophet ﷺ; and at other times he is advising; and at other times he is supplicating to Allaah; and at other times he is reflecting upon death and that which comes after death; and reflecting on the day of judgment, and at other times he is seeking forgiveness from his Lord for his sins. He is embarking upon acts of obedience and worship, and at other times he is giving charity, and at times he is being kind to the poor and the indigent and the orphan.

So as long as you have closed off the doors upon your enemy then you have restrained him and chained him and he has no way to get to you unless you become heedless and lax and you play around, then the path will be open for him.

Therefore, O Muslims, how in need are we of gaining victory over this enemy. There has come from the Hadeeth of Aboo Sa'eed Al-Khudree, which is in the Musnad of Imam Ahmad and Aboo Ya'laa, that the Messenger ﷺ has stated:

إِنَّ الشَّيْطَانَ قَالَ : وَ عِزَّتِكَ يَا رَبِّ وَ جَلَالِكَ لَا أَزَالُ
أَغْوِي عِبَادَكَ

“Indeed Shaytaan has said: ‘By Your might, O Lord and your Majesty, I will continue to lead astray your servants...

Meaning: I will persevere by night and day even within the prayer; He does not leave you alone within your prayer he whispers to you and he withdraws, and he preoccupies you. So know your enemy and that which he does to you.

The Prophet ﷺ has said:

إِنَّ الشَّيْطَانَ قَالَ : يَا رَبِّ وَ عِزَّتِكَ ، يَا رَبِّ وَ جَلَالِكَ
- لَا أَزَالُ أَغْوِي عِبَادَكَ مَا دَامَتْ أَرْوَاحُهُمْ فِي
أَجْسَامِهِمْ ، قَالَ اللَّهُ : وَ عِزَّتِي وَ جَلَالِي لَا أَزَالُ أَغْفِرُ
لَهُمْ مَا اسْتَغْفَرُونِي

“Indeed Shaytaan has said: ‘By Your might, O Lord and Your Majesty, I will continue to lead astray Your servants, (This is as it relates to

His servants, so how about the disbelievers?)¹⁴, **as long as their souls are within their bodies.** (As long as their souls are within their bodies he will lead them astray)¹⁵ **Allaah said: “By My Might and My Majesty, I will continue to forgive them as long as they seek My forgiveness.”**

So who are you with, O Muslim? Are you with Your Lord who is the Most Merciful of those who show Mercy to you, and the Most Generous of those who are generous to you and the One Who wants all good for you and who wants to repel all harm from you? Or are you with this enemy who wants to strip you of the obedience of Allaah so that you obey him, worship him and disobey Allaah; He who is not to be disobeyed, and that you should forget Him; He Who is not to be forgotten, and that you should abandon thanking Him and His remembrance while He is the One Who is to be thanked and remembered, supplicated to and asked, Glorified and Exalted be He?

¹⁴ This part is from the words of the Shaykh (i.e., commenting on the hadeeth).

¹⁵ This part is from the words of the Shaykh (i.e., commenting on the hadeeth).

Therefore, O assembly of Muslims, you should be people who comprehend and have knowledge regarding this enemy and the mastery, which this enemy seeks to attain over us, and his efforts in corrupting us. So let us advise one another and let us aid one another upon goodness as much as we are able and not be pleased with incapability and let us not be pleased with laziness and let us not be pleased with folly. The leader of the first and last people ﷺ said:

إِسْتَعِينُ بِاللَّهِ وَتَعَجِزُ

“Seek the help of Allaah and do not be incapable.”

The scholars say that Allaah has not commanded you with any command except that you are to seek His aid in it. He made a condition for you that you seek His aid in it. So all acts of obedience which are legislated and which you are called to perform, Allaah will aid you. Therefore, do not submit to your enemy who makes burdensome upon you obedience and that which appears to you to be as mountains; as if you are carrying a mountain when you perform an act of obedience, and as if you are entering a prison and not as if you are

within the expansiveness of worship and standing in front of Allaah and with Allaah and addressing Allaah. Allaah says:

﴿أَلَا يَذَكِّرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ﴾

“Verily, in remembrance of Allaah do hearts find rest.”¹⁶

O Allaah, indeed we ask for your guidance, protection, uprightness, and enrichment. O Allaah, do not leave for us a sin except that you should forgive it, nor a worry except that you shall relieve it, nor an enemy except that you vanquish him. O Allaah keep us safe within our lands. O Allaah, preserve us with Islaam; standing, sitting, and lying down. O Allaah, make easy for us the fast of Ramadhaan and standing therein in prayer. O Allaah, make easy for us fasting Ramadhaan and standing therein in prayer in a manner that will please you. O Allaah, aid us in obeying you, worshipping you, thanking you and remembering you. Indeed You are able to do all things.

¹⁶ Ra'd [13:28]

APPENDIX

KHUTBAH: “WHAT COMES AFTER RAMADHAAN” ¹⁷



All praise belongs to Allaah, the lord of all that exists. He grants his servants times of the year for forgiveness, and He extends for them gifts of His generosity in order to elevate their levels and expiate from them their sins.

I praise Him for His virtue and beneficence, and I show gratitude to Him for granting (us) success and bestowing blessings; and I testify that none has the right to be worshipped in truth except for Allaah alone, Who has no partners; and I testify that Muhammad is His servant and messenger, who is the first to precede towards good acts. May Allaah bestow His Salah upon him, his family, and his companions who

¹⁷ The Khutbah was given by Shaykh Saleh Bin ‘Abdullaah Al-Fawzan.

possess virtues and nobility; and May He bestow His Salaam upon them abundantly.

To proceed:

O' people, have Taqwaa of Allaah, the sublime. O' muslims, surely when the businessman enters one of the seasons for trade carrying on business during it, he sells and buys seeking profit. For indeed, at the end of this time of the year and settlement of his dealings he looks at the amount of his profit and what was collected of gains. He looks; did he profit or lose. Did he obtain (profit) or did he suffer a loss. This deep concern for worldly trade and its short-lived proposal, you consider it to be of cleverness and good sense. As for us, one of the times of the year for everlasting trade of the hereafter has recently passed by us. A trade, that will save you from a painful torment. A trade, that will never perish. Indeed the blessed month of Ramadhaan has passed by us.

In it the supererogatory act (i.e., Sunnah) gains the reward of the religious obligatory act, and the religious obligatory act gains the reward of seventy religious obligatory acts. The deeds on one night (i.e., The night of decree) gains the reward of one thousand months. The people of

Istiqamah and righteousness are victorious by Allaah's mercy, and those who committed sins receive Allaah's forgiveness and those among who committed major destructive sins that are deserving to enter the fire would be freed. If they repented to their Lord, they would be freed from the fire. Whoever fasts its days and stands in prayer during its nights out of Eemaan and anticipation for reward will be forgiven of his previous sins.

This month has passed by us with its blessings, and we lived through its days and nights. So let us hold ourselves to account. What did we gain from this month, what benefit did we take from it? What is its influence upon us; and what is the extent of its impression on our behavior and conduct. Did we gain during it or did we lose; was what we did during it accepted from us or rejected?

Indeed, the Salaf-us-Saleh (i.e., Righteous predecessors), may Allaah have mercy upon them, when Ramadhāan ended worry would befall them: "Was it accepted from them or not?" So they would supplicate to Allaah for six months that their Ramadhāan would be accepted from them.

Hence, they are just as Allaah described with His statement:

﴿ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿١٦﴾ أُولَٰئِكَ

﴿ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿١٧﴾

“And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not) because they are sure to return to their Lord. It is these who hasten in the good deeds, and they are foremost in them.”¹⁸

They dreaded that their good deeds will be rejected more severe than what those who commit sins dread of being punished on account of their sins. Because Allaah, the Sublime, said,

﴿ قَالَ إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿١٧﴾

“Verily, Allaah accepts only from those who are Al-Muttaqûn (i.e., Those who have Taqwaa).”¹⁹

¹⁸ Al-Mu'minun [23:60-61]

¹⁹ Al-Māidah [5:27]

O' slaves of Allaah, verily acceptance of deeds and gaining in this month has signs; and loss & rejection of deeds has clear signs that every person can recognize from himself so contemplate over yourselves.

Whoever circumstance with regard to good and Istiqaamah after Ramadhaan is better than his circumstance before; his behavior and conduct are better, his desire for obedience becomes great, and he keeps away from acts of disobedience and flees from it after Ramadhaan then this is an indication to the acceptance of his righteous deeds in Ramadhaan and to the profit of his trade in Ramadhaan; and whoever circumstance after Ramadhaan is as it was before or worse (meaning) he is persistent upon acts of disobedience, staying away from acts of obedience; He commits what Allaah has made unlawful, and he abandons what Allaah has made obligatory; he abandons the prayer, and he is not present for congregational prayers and Jumu'ah prayers; he hears the call to prayer then he does not answer (it), and he is disobedient then does not repent; he does not join with Muslims in the houses of Allaah, and he does not recite the book of Allaah; he is not moved by Allaah's promise nor His threat; and he does not dread intimidation; he listens to

music and musical instruments; and his speech is utterances of falsehood, and he smokes, does drugs and intoxicants; and his wealth is (made) from bribes, Usury, unlawful commodities, lying in dealings, deception, trickery, and wickedness. So what will this benefit by Ramadhaan, and times of the year for forgiveness, and Allaah's pleasure? Surely, it has not benefited any save for sins and loss, chastisement and fire just as the Prophet ﷺ informed that Jibreel (alayhi salaam) said to him:

وَمَنْ أَدْرَكَهُ شَهْرُ رَمَضَانَ، فَلَمْ يَغْفِرْ لَهُ، فَمَاتَ،
فَدَخَلَ النَّارَ، فَأَبْعَدَهُ اللَّهُ قُلُوبَ آمِينَ، فَقُلْتُ: آمِينَ

“Whomever Ramadhaan reaches and is not forgiven then dies may he enter hell. Then may he be distance from Allaah.” Say, ‘Ameen’ so I said ‘Ameen’.”

Hence, this is a report from Muhammad ﷺ from Jibreel (alayhi salaam) that whomever Ramadhaan reaches and is not forgiven, and dies in this state that he will be in hell; and Jibreel supplicated for him to be distant from Allaah and the messenger of Allaah said, “Ameen” (i.e., O’ Allaah accept the Du’aa) to that

supplication. O' what an enormous loss; and O' what a burdensome calamity; and O' what a terrifying punishment.

O' you who knows he has a Lord during Ramadan how can you forget Him after Ramadan?

O' you who knows that in Ramadhaan Allaah has made obligatory upon you the five daily prayers in the Masajid, how can you be ignorant of that or pretend to be ignorant of it after Ramadhaan?

O' you who knows that in Ramadhaan Allaah has made unlawful upon you acts of disobedience, how can you forget that after Ramadhaan?

O' you who knows that in Ramadhaan in front of you are paradise, hell, reward, and punishment; how can you forget that after Ramadhaan?

O' you who were filling the Masajid during Ramadhaan and reciting the book of Allaah (during Ramadhaan); how can you abandon the Masajid and the Quran after Ramadhaan? We seek refuge with Allaah from being blind after having insight and from misguidance after having guidance.

Indeed the Masajid was packed with those praying during the five times, with men that did not come down from the sky, and did not return from travel; rather they live in the vicinity of the Masajid during the year, and they fill the homes; however, they do not know of the Masajid except in Ramadhaan; and what is more astonishing than that is these individuals have fathers and brothers that observe the prayer(s) during the year; yet, they do not censure them. Rather, they live amongst them and are delighted with their company; and they trust them and keep company with them.

So when the prayer comes (in) they go to it, and they leave them, and they lock their homes on them with the women and children without fearing Allaah. Was not Allaah's curse and anger descended on the children of Israel on account of the likes of what you are doing, and you have read this in the book of Allaah, the sublime:

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى

ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا

يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

“Those among the Children of Israel who disbelieved were cursed by the tongue of Dawûd (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allaah and the Messengers) and were ever transgressing beyond bounds.

They used not to forbid one another from the *Munkar* (wrong, evildoing, sins, polytheism, disbelief, etc.) Which they committed. Vile indeed was what they used to do.” ²⁰

Surely the Prophet ﷺ explained that one of them would see the other upon disobedience to Allaah then forbid him from that. Afterwards, he would see him a second time then that would not prevent him from eating and drinking with him and being his companion. So when Allaah saw that, from them, He turned their hearts against each other and cursed them upon what was revealed to Dawud and Isa ibn Maryam. Then he ﷺ said,

²⁰ Al-Māidah [5:78-79]

كَأَنَّ اللَّهَ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَ لَتَنْهَوْنَ عَنِ الْمُنْكَرِ ،
وَ لَتَأْخُذَنَّ عَلَىٰ يَدِ الظَّالِمِ ، وَ لَتَأْطُرَّهُ عَلَىٰ الْحَقِّ
أَطْرًا أَوْ تَقْصُرَّهُ عَلَىٰ الْحَقِّ قَصْرًا

“Nay, by Allah, you either enjoin good and forbid evil, prevent the hand of the oppressor, incline him towards the truth or limit him to the truth”

And in another narration:

أَوْ لِيَضْرِبَنَّ اللَّهُ قُلُوبَ بَعْضِكُمْ عَلَىٰ بَعْضٍ أَوْ
لِيَلْعَنَكُمْ كَمَا لَعَنَكُمْ

“Or Allah will turn your hearts against each other, or you will be cursed just as they were cursed.”

Surely, I believe that one of those individuals who pass over their sons in silence and whoever is in their homes when they abandon the prayer had his son or brother diminished something of his wealth he would not pass over him with silence nor would he leave him in his home; rather, his respectability, his manhood, his

determination, and sense of honor for matters of the Dunya' would appear; and as for matters of the religion then he is not worried of its affair. So have Taqwaa of Allaah, O' Muslims, and be fearful of The punishments, which come in this life, and the hereafter.

So look at the crushing wars that encompass you from all sides in Lebanon, Iraq, Afghanistan, and Somalia. They have destroyed cities completely; thousands of people died, and millions fled from their homes while you live in safety and strutting, in wealth and fortune, and you are blessed with the most splendid of foods and pleasantries; however, you have not shown gratitude for Allaah's blessings. So beware of His punishment. Indeed, He, glorified be He, said:

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ

عَذَابِي لَشَدِيدٌ ﴿٧﴾

**“And (remember) when your Lord proclaimed:
"If you give thanks (by accepting Faith and
worshipping none but Allaah), I will give you
more (of My Blessings), but if you are**

**thankless (i.e. Disbelievers), verily! My
Punishment is indeed severe.”²¹**

And He, the sublime, said:

ذَٰلِكَ يَٰٓأَيُّهَا ٱللَّهُ لَمْ يَكُ مَغَيِّرًا نِّعْمَةً أَنعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

وَٱتَّكَرُوا ٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

**“That is so because Allaah will never change
a grace which He has bestowed on a people
until they change what is in their own selves.
And verily, Allâh is All-Hearer, All-Knower.”²²**

May Allaah bless me and you with the
tremendous Quran.



²¹ Ibrahim [14:7]

²² Al-Anfaal [8:53]