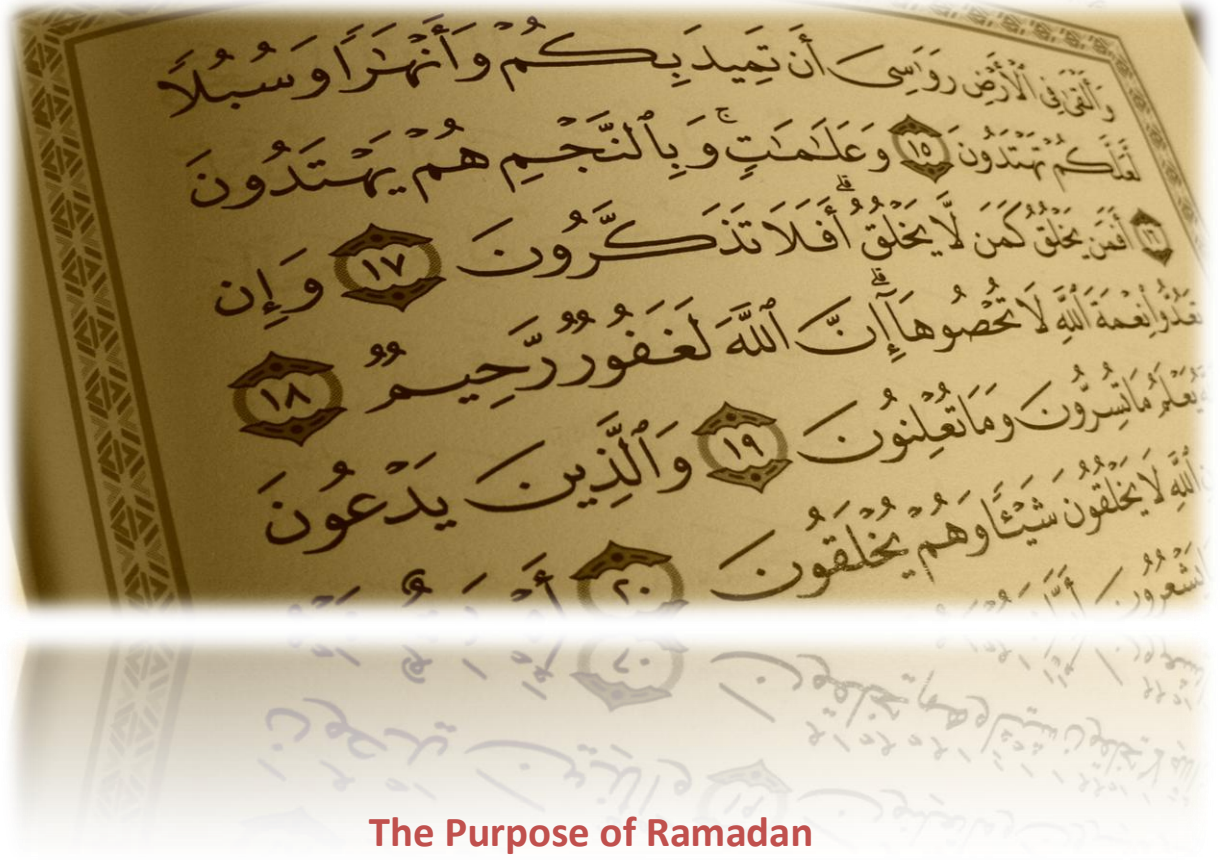


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



The Purpose of Ramadan

Upon entering the month of Rajab, we can all appreciate the value of time and how quickly the months pass us by. It hardly feels as though nearly a year has passed since last Ramadan. This transient nature of time is evident in the Quran when Allah swears by his creation. He only swears by things that require contemplation which is why He swears by Time in Soorah al Asr.

During Rajab, and Sha'baan, the two months directly before the month of Ramadan, our beloved Prophet Muhammad (pbuh) would ask Allah to allow him to live until Ramadan because of the great potential for reward during this blessed month. Prophet Muhammad (pbuh) never requested to live longer except in these two months. He (pbuh) used to say:

اللهم بارك لنا في رجب وشعبان وبلغنا رمضان

رواه أحمد والطبراني

“Oh Allah, bless us in the months of Rajab and Sha'baan and let us live till Ramadan.”

Related by Ahmed and Tabarani

Fasting (sawm) is one of the 5 Pillars of Islam, but what is the reason for fasting? What is the purpose of Ramadan? Why do we go without food and water all day? Why do we read the Quran more than any other time of the year? Why do we pray at night during this blessed month?

In attempt to answer these questions we often try to explain the many benefits in different ways. Benefits such as learning to appreciate food and drink, learning self discipline, strengthening our family ties, gaining knowledge of Allah's words through the Quran, understanding what it is like for those who are suffering from hunger and encouraging us to give charity are among the many benefits that we can derive from the month of Ramadan.

The above mentioned are only some of the many benefits of Ramadan, however Allah explicitly states why He has prescribed the month of Ramadan to us in the second chapter of the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O Believers! Fasting has been prescribed for you, as it was prescribed for those before you, that you may attain “Taqwa”

Chapter 2 Baqara, Verse 183

It is ultimately from Allah's words that we understand Ramadan has been prescribed in order for us to achieve Taqwa.

What is Taqwa? And what will having Taqwa lead us to?

Taqwa is a common word that is used amongst Muslims. We often tell people to: “Have Taqwa of Allah.” We also ask Allah to help us achieve Taqwa. The first verse in Soorah al Baqara after the opening of the Quran states: *“this is the book in which there is no doubt, guidance to those who have Taqwa.”*(Chapter 2 Verse 2). Thus the first command in the Quran is to Worship Allah in order to attain Taqwa (Chapter 2 Verse 21).

Upon looking up the translation of “Taqwa” we find the definition includes words such ‘Piety’ or ‘God Consciousness’. We may also read the translation as “to ward off evil”, to be “mindful of Allah” or “fear of Allah”. However fear is different to Taqwa; in Classical Arabic, fear is “KHAWF” which is known as a very primitive reason to encourage obedience. For example, to fear someone or something often suggests that one will obey in order to prevent some form of affliction. This concept of fear goes against the religion of Islam which is based upon peace and mercy. Our worship of Allah should not be out of fear, rather it should be out of love. Similar to that of a child in a loving family where the child does not fear punishment from their parents, but want to make their parents happy and do not want to upset them by being disobedient.

In Arabic, every word is based on a root word which consists of two, three or sometimes four letters. Looking in to the root of the word opens up many meanings to rhetoric of the Quran and there have been many great scholars who have contributed immensely to Arabic grammar and rhetoric of the Quran. People such as Imam Ibn Manzur who wrote the famous “lisaan al-arab” (“The Arab Tongue”), Imam Al-Zamakhshari who wrote “asaas albalagha” (“foundations of rhetoric”), Imam Abd

al-Qahir al-Jurjani who wrote “Asrar alBalaghah” (“The Secrets of rhetoric”) and many others. One thing to note about each of these scholars is that none of them were Arabs and most of the scholars of the Arabic language were non-Arabs. This goes to show that we do not have to be of Arab origin in order to understand the in depth meanings of the Quran.

The root word for “Taqwa” is وقى which means Protect, shelter or guard. The letter ت (T) Which is the first letter in the word Taqwa is described by Imam Ibn Manzur as “an increasing letter” which means that when a verb starts with a ت T, this means that it is telling us to exert effort and strive to fulfil.

So what does striving to attain protection have to do with Ramadan and being obedient to Allah? It would be difficult for anyone to explain in a few words as Allah’s words have no limit to what can be understood from them; scholars have written much on this one word.

Taqwa in the Islamic Tradition means to protect ourselves from displeasing Allah by doing good actions. Prophet Muhammad (pbuh) advised, “Protect yourselves from Allah (Taqwa) even with a piece of a date”. Meaning give even a piece of a date in charity in order to seek Allah’s pleasure and avoid his anger.

Allah tells us in the Quran,

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“Oh Believers, Protect yourselves (Taqwa) and your families from the fire

Chapter 66 Tahreem, Verse 6

Imam Razi commented on this verse in his explanation of the Quran explaining that the act of protecting one’s self here is attained by “Leaving the unlawful and carrying out good deeds.”

So Allah tells us to save ourselves when we usually ask Allah: “Oh Allah Save Us!” One may ask “how do we save ourselves?” We save ourselves by carrying out what Allah has ordered us to do and avoiding what he has prohibited for us. Allah cannot save us if we do not take heed of the message He has sent us. Allah has given each of us the means for our salvation and it is our choice to follow the message, and fulfil our obligations, or to ignore the message and follow our own desires.

The Scholars have simplified the meaning of taqwa in a very short statement which really helps in our understanding of Taqwa as being:

“For Allah to find you where you should be, and not find you where you shouldn’t be”

Allah ordered us to pray. When the prayer times come, He should find us praying. He ordered us to pay charity, when we earn, He should find us giving in charity. He ordered us not to backbite, he

shouldn't find us backbiting. He ordered us not to part from the unity of the community, therefore he should find us united.

Allah mentions a verse in the Quran that we usually hear in the opening of Friday Prayers. And that is:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ

“Oh Believers, Observe your duty to Allah (Taqwa) with right observance”

Chapter 3 Al-Amran, Verse 102

One may say it is difficult to observe everything Allah orders us to do and stay away from everything he has ordered us not to? How do we know if we have achieved Taqwa? We can find out by weighing out our actions at the end of the day. None of us will ever be able to achieve 100% Taqwa but if we were to evaluate ourselves at the end of each day, for example question things such as did I pray today? did I hold back from any wrong that I was tempted to do? How would I weigh up my day overall?

When the companions of the Prophet (pbuh) heard this verse they became worried as they knew that it was impossible to achieve complete Taqwa, so soon after the following verse was revealed:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

“So have Taqwa of Allah as best you can”

Chapter 64 Taghaabun, Verse 16

This demonstrates the mercy and compassion that Allah has for his servants. As sons of Adam & Eve, we were not created to be perfect without making any mistakes. It is part of our nature to make mistakes, but it is also a part of our nature to acknowledge our mistakes and turn back to Allah in repentance which will help us live a happier life free of confusion and sorrow. In doing so we are fulfilling the concept of Taqwa which leads to many benefits. Allah tells us how it is within our souls to strive for Taqwa in the following verses:

وَنَفْسٍ وَمَا سَوَّاهَا

And by the Soul and He Who perfected it

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

Then He inspired it to understand Immorality and Taqwa

Chapter 91 As-Shams, Verse 7-8

Benefits Of Taqwa

The benefits of Taqwa are endless; however here are a few verses from the Quran that mention some of the benefits of achieving Taqwa:

1) Allah will be with you

وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

“and know that Allah is with those who have Taqwa”

Chapter 2 Baqara, Verse 194

The scholars have commented on this verse stating that if Prophet Muhammad (pbuh) was to have said this statement himself he would have said that “those who have Taqwa are with Allah” rather than Allah is with those who have Taqwa. The reason they say this is because when explaining that someone is with another person we usually say that the inferior is with the greater. For example, we would say “Ahmed is with the King,” and we do not say that “the King is With Ahmed” as the King is the centre and what happens around him is less important. This beautiful verse shows how much Allah has blessed the sons of Adam if they follow his guidance and strive towards Taqwa.

2) Allah promises to teach us:

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ

“Have Taqwa of Allah and Allah will teach you”

Chapter 2 Baqara, Verse 281

3) No fear or Sorrow:

فَمَنْ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Whosoever has Taqwa and does good - there shall no fear come upon them neither shall they grieve”

Chapter 7 Al-A'araaf, Verse 35

4) Removal of Sins and Increased Reward

وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا

“and whoever has Taqwa of Allah, He will remit from him his evil deeds and magnify reward for him”

Chapter 65 Talaq, Verse 5

5) Increase in Provision

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ

“And if the people of the townships had Taqwa and kept from evil, surely We should have opened for them blessings from the sky and from the earth”

Chapter 7 Al-A'araaf, Verse 96

6) Salvation on the Siraat;

In this verse Allah tells us that there is not one of us who will be able to avoid crossing over the bridge (Al-Siraat). The Siraat is a bridge that crosses over the hell fire and it is described as being thinner than a strand of hair and sharper than a sword. It will be a difficult experience for those who were not prepared; how do we prepare? By having Taqwa. In turn by His Mercy and Grace, Allah will save us from falling and we will cross the Siraat with ease; once we have crossed over we will see the gates of Paradise.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا

“And there is not one of you but shall come to it; this is an unavoidable decree of your Lord”

“Then We shall rescue those who had Taqwa”

Chapter 19 Maryam, Verse 71-72

7) Reception from the Angels

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

“And those who Had Taqwa for their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! You have done well! Enter in to here, to dwell therein."

Chapter 39 Az-Zumar, Verse 73

The verses mentioned above are just some of the many verses in relation to Taqwa in the Quran. The word Taqwa itself is repeated in the Quran 258 times. It is used in many different places in different contexts and for different reasons. One thing we will notice is that when the order for Taqwa appears, it relates to the most extreme and difficult circumstances of that particular issue. Allah tells us that the way out from these difficult circumstances is through Taqwa. Consequently if we are to have Taqwa in the most difficult of situations, having Taqwa in all other situations will certainly solve the problem.

Money and Wealth: Usury (Riba); is a form of financial transaction that literally brings individuals and nations to their knees and is a very unfair form of trade as it is an unnatural form of commerce. The famous Philosopher Aristotle wrote extensively on Usury and felt that it was the most heinous form of business. Allah relates Taqwa with Usury in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ

“Oh Believers, have Taqwa of Allah and give up what remains of your demand for usury, you are indeed believers.”

Chapter 2 Baqara, Verse 278

Social: Divorce is one of the most difficult social issues to deal with due to the effect it has on individuals involved and families, however Allah assures us in the chapter of Divorce that if we are to go through with Divorce we should maintain Taqwa. Taqwa is mentioned 4 times in this chapter alone which is one of the smaller ones.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

“And whosoever keeps his duty to Allah (Taqwa), Allah will appoint a way out for him”

Chapter 65 Al-Talaq, Verse 2

Manners: One of the greatest sins is backbiting and spreading rumours and lies about people. In the verse below, it can be observed that Allah likens it to eating the flesh of our dead brother or sister:

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

“Neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would detest that; And keep Taqwa of Allah. Verily Allah is acceptor of Repentance, Merciful.”

Chapter 49 Al-Hujiraat, Verse 12

Rituals: the most demanding ritual out of the main Islamic rituals is fasting as it takes a great deal of effort to go without food or drink. For this reason, Allah explains that fasting has been prescribed to us in order for us to attain Taqwa. As previously mentioned, the fundamental purpose of Ramadan is to attain Taqwa.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O Believers! Fasting has been prescribed for you, as it was prescribed for those before you, that you may attain “Taqwa”

Chapter 2 Baqara, Verse 183

Prepare before Ramadan

Preparation is key to success in all aspects of life. In order to perform well in a sports event, one must prepare months in advance. There are many people who spend years in preparation for one day for they know the better they prepare, the better the results, as it is often said: “No pain, no gain”. This same concept applies to Ramadan, in order to gain the maximum benefit from such a blessed month we must prepare well in advance.

The potential rewards we can obtain from Ramadan are vast, one which resides in reading the Quran. During any other time of the year, reciting one letter of the Quran is worth 10 rewards (hassana). However in Ramadan that is multiplied by 70, so reading A-L-M is 280 rewards. An average page of the Quran has about 520 letters; at any time of the year that is worth 5200 rewards whilst in Ramadan its worth 364,000 rewards. If we pay attention to these small details and add up the numbers it becomes mind boggling.

With all the great rewards that we may be able to achieve, Satan will be working overtime in these following few weeks in order to ensure that we make as little benefit as possible. Satan and his followers know that during the month of Ramadan they are tied up and the believers’ faith increases, so they will try their best to make us fall in to mistakes and problems that will cause our minds to be far away from the purpose of Ramadan.

For some this may be in the form of stumbling upon a big mistake that takes a month to get over. For another it may be a financial issue that will affect the family. It could also be something small like a disagreement or argument that escalates to the extent of taking over our thinking so that we are unable to worship correctly. There are many things, but for us to overcome these issues we must be constantly aware that Satan is hard at work trying to make us fall.

Know your enemy

Allah tells us that Satan is our enemy in several places in the Quran.

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

“And do not follow the footsteps of Shaitan; surely he is your open enemy”

Chapter 2 Baqara, Verse 162

Since the beginning of the creation of Adam and Eve, Satan has been whispering to mankind, working hard to misguide us from Allah’s guidance due to his jealousy of us being chosen as Allah’s custodians on this earth over him. It is natural for us to make mistakes; we were created to err, acknowledge our errors and repent to Allah. However we must not Despair as this is the essence of the Satanic nature. Observing the root word of Satan’s name, it can be seen that (‘ablasa’) Iblees, in Arabic means to ‘despair’. As apparent in the Quran, Satan swore to do his best to misguide us from the path of guidance. So how do we conquer our enemy? As the famous proverb states “knowledge is power” thus the more we know about the plots of our enemy, the better we are equipped in defeating him. Comparing this concept to a grander scale, in warfare nations go to great lengths in order to find out information about those whom they are at war with.

The great 13th century scholar Ibn Qayyim Al-Jawziyya in his book “Madarej Al-Salakeen” (the stations of those returning to Allah) beautifully described how Satan works in setting obstacles to deter us from the path of guidance.

Ibn Qayyim, mentioned 7 obstacles that Satan uses in order to make us trip. Satan will whisper all of the following to each and every one of us and will work on the one that we have a weakness towards.

- 1) **Disbelief:** This includes disbelief in Allah and his messengers and his books and all aspects of the essentials of faith. If he succeeds with this obstacle he has made a huge accomplishment.
- 2) **Innovation:** If we overcome disbelief, Satan moves to the second obstacle. Innovation is changing the religion once it has been made clear in addition to associating partners with Allah and having something in life that is more important than fulfilling one’s duties to Allah such as wealth, lust, power etc. When one puts these worldly things before their duty to Allah, Satan has succeeded in his mission to prove to Allah that we are not worthy to be his chosen ones.

- 3) **Major Sins:** If we are able to avoid disbelief and Innovation, the next step is Major Sins. The famous 14th Century scholar Imam Al-Dhahabi in his famous book "Major Sins" listed 70 things that are considered as Major sins however other scholars have discussed these and stated that 70 is a little too much and have narrowed the major sins down to seven major sins. Major sins are those things where a punishment is mentioned in the Quran for those who commit them, such as killing, adultery, high way robbery, consuming the property of an orphan etc.
- 4) **Minor Sins:** Major sins are quite clear and many people stay away from them but minor sins are more ambiguous. Although minor sins are not as bad a major, when many minor sins are earned, one may find that they add up to more than some major sins. Satan will work hard to convince us to belittle the minor sins we do until they have become great in number and then forget about them.
- 5) **Permissible things:** If Satan cannot get us to fall in any of the above and we maintain Taqwa to avoid Disbelief, innovations, major and minor sins, he will tell us that we are doing good... but encourage us to waste time in those permissible things... cooking and eating, playing games, reading, sleeping, walking, talking. All of the above are permissible, but when done in excess, they become sinful as we are not created to spend our lives in pursuit of trivial things that reap no benefit. The materials and activities we engage in are meant to be a means to an end rather than being the end itself.
- 6) **Incorrect Prioritisation of Virtuous actions:** once our level of Taqwa reaches a high level so that we are able to avoid all of the above, Satan will have us believe that we are amazing. But he will encourage us to focus on those things that are of less importance. Unfortunately we see this a great deal these days, where the concern is in small particulars and larger and more important issues are neglected. So for example, we see long and heated debates about music or discussions about differences in classical theological debates that have been dealt with by the scholars, and at the same time we see disregard to other highly important issues such as the breakdown of families, the increase of crime on the streets and the increasing consumption of drugs.

An example of a great Scholar with immense understanding was Ibn Taymiyyah, the great 14th Century Scholar, was alive and taught during the Mongol invasions of the Muslim lands. Many of the Mongols became Muslim, but in the early days some groups did not practice Islam very well and used to rob houses, rape women and commit a lot of crime. Once Ibn Taymiyyah walking with a group of students and saw some of these men drinking Alcohol. His students asked why he wasn't doing or saying anything about this. He responded that if these men were not to be drunk, they would go back to robbing houses and raping women. Leave them drunk until we find another way to teach them and also to deal with the bigger issues. This shows a great understanding of the Philosophy of Islamic teaching and how things are not always black and white, but must be dealt with in the hope of achieving a greater good.

- 7) **Inflict of harm from his followers:** Once Satan has failed with all of the above, he will resort to whispering to those who are weaker in faith and do not have Taqwa, to harm those who are doing well; mockery, insults and laughter...newspaper articles and TV shows. All things that can harm those who are trying to maintain Taqwa, Satan will do his best to inflict on us. The way out from this is to have trust in Allah and maintain Taqwa.

وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا

“And if you are patient and have Taqwa, their scheme will not injure you in any way”

Chapter 3 Al-Amran, Verse 120

We must not let Satan succeed in diverting our attention from the path of guidance. Satan will give a Sermon on the day of Judgement where he will tell us that everything he promised was a lie, a false promise.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but you listened to me: then accuse not me, but accuse your own souls. I cannot listen to your cries, nor can you listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty."

Chapter 14 Ibrahim, Verse 22

Last Words of Advice

Taqwa is one of the highest aspects of this religion with much mention in the Quran and in the Prophetic tradition. In attaining Taqwa we can be sure to benefit in many ways and reap endless rewards. It is important that we do not combine Taqwa with apathy, laziness and lack of concern. Taqwa is something that has to be strived for and we must work hard in order to achieve it by utilising all means within our power. Like the scholars tell us, Taqwa is “adhering to Allah’s commands and avoiding his prohibitions,” which requires physical activity and mental & spiritual awareness.

Next time you read the Quran, try taking note of the word Taqwa and how many times it is mentioned. We are in this world for a short period of time, as Hassan Al-Basri said: *“you are but days. So if your days go, some of you has gone”*. During the last days of his life, Prophet Muhammad (pbuh) was delivering a speech to the companions and it was stated that it was a heart moving speech that made their eyes fill up with tears. Someone said, *“Oh Messenger of Allah. It is as if this is a farewell speech”* He (pbuh) said, *“Yes.”* They said to him (pbuh), *“Advise us Oh Prophet Of Allah!”*

He (pbuh) said, *“I Advise you to have Taqwa of Allah, for whoever among you lives after me, will see much conflict.”*

It can be observed that we often witness much conflict, confusion and argumentation; however the solution according to the advice of our beloved Prophet (pbuh) is through Taqwa.

Some of the last words of advice given to us by our beloved Prophet (pbuh) was to have Taqwa of Allah. Similarly, the last order in the Quran is also to have Taqwa (see verse below).

Life is a challenge for us all and it is easy to slip up and fall in to err, but let us collectively strive to seek Allah’s pleasure through Taqwa; by praying on time, not speaking ill of others and not using foul language, not cheating and being honest in our dealings. If we are faced with problems, having unfaltering faith and knowing that Allah is capable of changing anything. I ask Allah to keep our hearts firm and for the desire for Taqwa to grow in our hearts. I seek refuge with Allah from all of Satans plots and I ask Allah to allow us to achieve full benefit from the month of Ramadan this year. May Allah unify the ummah and illuminate our hearts with the Quran.

This is the last verse revealed in the Quran, in which we have been advised to have Taqwa. May Allah bless our hearts with Taqwa and accept our prayers.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

“Have Taqwa (guard yourselves) against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned and they shall not be dealt with unjustly”

Chapter 2 Baqara, Verse 281

وما التوفيق إلا بالله

And success is only achieved through Allah.

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