

## **Pre Ramadan Blooming Series II:**

### **Introduction:**

- **Surah Al Imran 133:** (وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ) (And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn) Hastiness is not a good quality, but hastiness in seeking forgiveness is important.
- Now we are entering a marathon as we begin Ramadan.
- Ramadan is the month of goodness (رمضان شهر الخير): to reach to Allah is the quickest during this month, that is why we need to march forward, no time to take breaks during Ramadan.
- Ihtisab: meaning knowing the full rewards of an act of worship and hoping to receive the full reward from Allah. Routine kills ihtisab, so with ihtisab it makes the worship sincerely for Allah.

### **Problem with the lack of ihtisab:**

1. **Worries / Concerns:** the mind is so occupied with other things, what should we make for food, why did she say this, what did she mean by that?, etc.. Our mind is made for more than just these worldly matters. Also, our mind is boiling with these thoughts, it doesn't end. So the month of Ramadan is the time to gather our concerns and make our sole concerns to seek the pleasure of Allah and the akhira. Our concern is that Allah loves us, that we can be in paradise close to Allah, to see the Prophet (pbuh) – these are noble concerns. All of the worldly concerns are just illusions.
2. **Heedless / Careless:** a person is just living has life by going with the flow. A person who is heedless does not care about serious matters in life, does not think about his final eternal destination.

### **To solve these problems:**

- For each situation, we need to look at things from a 3-D perspective. Our problem we just look at things on the surface – 1D.

### **The three-dimensions are:**

1. **Worldly (دنيوي):** first dimension, for example, to see a flower as it is.
  2. **Religiously (ديني):** second dimension, how will this help me in my religion. Who created the flower? Who made it beautiful? To connect the worldly with religion.
  3. **Beyond (أخروي):** third dimension, how will that flower look in paradise, how will the beauty be in paradise? Everything in this life is just a taste for what is yet to come in the hereafter.
- **Example:** you want to drink water, and you drink it – that's worldly 1<sup>st</sup> dimension, then the 2<sup>nd</sup> dimension, you say 'bism Allah' / 'alhamd Allah', Allah is the Provider, the 3<sup>rd</sup> dimension is how will the water be like in paradise, how will the cistern of the Prophet (pbuh)– Al Kawthar – be like, how will the people of the hellfire be like without water. Subhan Allah.
  - People are heedless in life because they are only looking at life from just the 1<sup>st</sup> dimension, when you go deeper, you will enjoy every moment in life and life will surely not be boring.

- We need to awaken our heart in Ramadan, we don't want to be a loser in Ramadan. We can be a loser in other months, in the sense we can swallow it, but not in Ramadan. We want to awaken our heart before Ramadan.

Why do we want to awaken our heart before Ramadan?

- You might hear information about Ramadan and feel like it's the same hadith you've heard, that it's just repetition. The solution is not having new hadiths, because this will not happen – the problem is with the heart and the solution is to renew the heart.

Ramadan with a new heart – 'a heart transplant':

- Imagine when we say we're getting a new dress, we get excited, or a new house, or car, but what about when we say we are getting a new heart? – This doesn't get us excited, we should be more keen on getting a newer, better heart than other things, but the problem is that we don't want to go there, it's too 'painful' – there is no 'anesthesia'.
- The heart needs reforming in order to make it beneficial. Your heart has to feel that it's fasting, your heart has to feel that it's doing the acts of worship.

Two operations are needed for the heart:

1. To get rid of the impurities and dirt through repentance and seeking forgiveness: before you reach the month of Ramadan, you need to repent and ask for forgiveness. Surah Al Baqarah 222: ( إِنَّ اللَّهَ يُحِبُّ ) (الَّذِينَ تَوَابُوا وَيُحِبُّ الْمُتَطَهِّرِينَ) (Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves) It is not just about seeking forgiveness from sins, but renewing the faith, and allowing it to spread beyond the heart and to the rest of the body. It's like blood that gets renewed and is circulated throughout the body. If your heart is full of faith, it will show in every atom of your body. But the problem is there is blockage, and to make it smooth, it is through repentance and seeking forgiveness. **There are specific things that we need to repent from (Ibn Qayyim mentioned there are five things that spoil the heart):**

- a. Excessive mingling with people (كثرة الإختلاط): a person can't be alone for a second. Some people say they are social people, they can't. Imagine morning and night you are with people, chatting, you don't have time alone. The point is not to isolate yourself, but when you mingle excessively you cannot concentrate, it will make you sad because each person is sharing their concerns, and it will take your energy. If these gatherings are not for a noble reason, just for dunya, it will spoil the heart. Even if you are meeting your best friend for the sake of the dunya, you will find yourself as enemies on the Day of Judgement. Surah Al Zukhruf 67: (الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ) (Friends on that Day will be foes one to another except Al-Muttaqûn). Sometimes you will even find relations that are only for the sake of the dunya will end up turning to enmity even during this lifetime.
- b. Wishful thinking (بحر التمني): he imagines himself to be in paradise when he is not doing anything about it. Faith does not come with just wishing, faith is something that is firm in your heart, and your limbs are acting upon it. If you wish that you can read the Quran or memorize the Quran, and are not do anything about it – it will spoil the heart. Ask Allah to

make it easy for you to do it. The nafs wants to be lazy, doesn't want to get tired or bothered. The believer has hope, determination, and action.

- c. Attachment besides Allah (التعلق بغير الله): when you are attached to someone besides Allah, it means you love and elevate someone, and are putting yourself down – and this is definition of worship, it is very dangerous to be attached to anything besides Allah. Nothing will ruin and spoil the heart more than this. Hadith: (If a person is attached to something besides Allah, Allah will leave him to it.) (من تعلق بشئ وكل له). In the end, they will disappoint you in the time of need. May Allah protect us from falling into this. Ameen. You want to preserve your love for your husband, children, friends so it's up to you to not attach to them and elevate them to a high level. Surah Maryam 81-82: (وَأَتَّخِذُوا مِنْ دُونِ اللَّهِ إِلَهًا لِيُكَونُوا لَهُمْ) (عزاً (٨١) كَلَّا سَيَكْفُرُونَ بِعبادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا (And they have taken (for worship) âlihah (gods) besides Allâh, that they might give them honour, power and glory (and also protect them from Allâh's Punishment). (81) Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them)
- d. Excessive eating (كثرة الطعام): when you eat more, you will drink more, you will sleep more, and then you will not do anything. We eat to worship Allah. People do not leave the table until they are stuffed, you should stop before you get full. Eating excessively will increase the craving and it will increase the vein in your bodies, and the shaitan flows in the veins of the human – thus you are less able to control yourself and the shaitan. Subhan Allah.
- e. Excessive sleeping (كثرة النوم): excessive sleeping kills the heart, makes the body heavy and tired, it's a waste of time, and it makes a person heedless. Good amount of sleep is 6 to 8 hours. The beneficial sleep is when you need to sleep. Sometimes we go to bed, but can't fall asleep. Another beneficial time to sleep is after isha'a, early night. Also in the middle of the daytime – after the dhuhr. It's not good to sleep after fajr or after asr.
- After fajr to sunrise is considered a 'golden time' to stay awake – that is time for the barakah to descend, and you cannot receive the barakah if you are asleep. You will see barakah in your health, your time, body. And it is the time of distributing the provision. Subhan Allah.
  - A time that is disliked to sleep is after maghrib.

2. Fill the heart: There are four rooms / atriums in the heart that need to be filled:

- a. Trust (الثقة): you need to trust Allah that the gates of paradise are opened, devils are chained, etc. We need to trust the Prophet (pbuh). Any relationship in life needs trust, if there is no trust, then it's not a real relationship. The most you can trust is Allah. Trust the Quran, the Sunnah, the deen. Trust comes with knowledge, and we are seeing less trust because of the trials and distractions. You need to trust that Allah is Al Razak, The Provider.
- b. Beauty (الجمال): this means that you need to see the beauty in everything you see – this goes back to the 3-D vision. When you look at things from one dimension, you will only see faults. Everything Allah has created and decreed is beautiful. The beauty in life is when you see the 3-D because you trust Allah. The renewed heart wants to do more worship, it does not get fed up or tired from it. When you receive provision from Allah, then receive it with beauty, and when you ask dua'a from Allah, then make it beautiful, don't just demand. Let the

patience be beautiful, let the pardon be beautiful, and let the forsaking (of disbelievers) be beautiful, let it be nice.

- c. Devotion (التبتل): Surah Al Muzamil 8: (وَأَذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا) (And remember the Name of your Lord and devote yourself to Him with a complete devotion.). You need to make time only for you and Allah – you need to isolate yourself from everyone else. You need to cut yourself off, even if it's just half an hour, hour. Even before the Prophet (pbuh) received the prophethood, he would go to the cave and seclude himself. We are not saying to be a monk, but Ibn Al Jawzi said if you see yourself that you cannot be alone by yourself, that you always need to be with others, then know that you are not suitable to be on the way to Allah. Subhan Allah. Because on the way to Allah you need to have private moments. Even when a person is with people, his mind is still with Allah. Your tears are precious and your eyes should only shed tears for Allah, don't you know that Allah loves the eyes that shed tears for Him, that Allah will forbid the fire to touch those eyes. Subhan Allah.
- d. Destitute (الذل): to feel low, poor, needy and humble before Allah. People make themselves destitute before others, but not before Allah – subhan Allah. When you are praying to Allah, make yourself needy, when you make dua'a, make yourself destitute, when you fast, make yourself needy. One of the salaf, wanted to come to Allah through different doors, but each door he went to he saw it was crowded – door to prayer, door to memorizing, etc so the door that he found to be the least occupied was this door, the door of neediness towards Allah. Ask yourself if you have ever walked through this door? Signs of one who is destitute before Allah:
- More silent than talkative. You don't feel that you need to talk about yourself.
  - Acceptance and pleased in life: not complaining.
  - Humble, not proud
  - Feels, thinks bad about himself but at the same time thinks good about Allah. He has hope from Allah.

***May Allah make us of the successful ones and to make us welcome Ramadan with a new heart.***

***Ameen.***

Oh Allah, increase us in guidance and keep us on the way of guidance until the last moment of our lives. We ask Allah subhana wa ta'ala for His forgiveness and His Mercy. Anything that is good from these notes is from Allah subhana wa ta'ala. Any mistakes & misrepresentations are my own. I ask Allah subhana wa ta'ala for His forgiveness and to put forgiveness in the hearts of those who read them. Ameen ya Rabb Al 'Alameen.