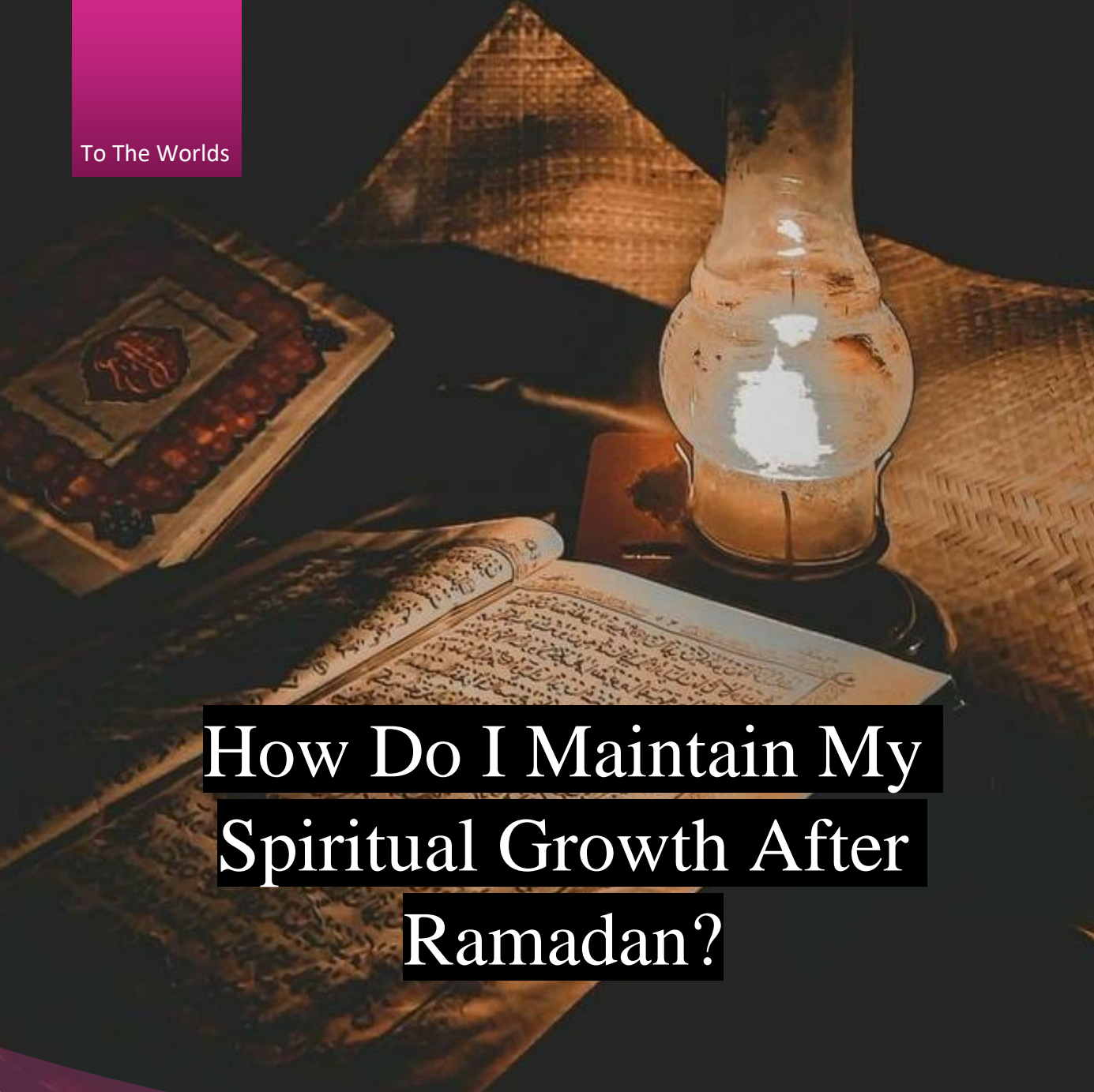


To The Worlds



How Do I Maintain My Spiritual Growth After Ramadan?

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Question:

How do I exit Ramadan in a state other than the one I exit with every year? How do I maintain the level of worship after Ramadan? How do I prevent my heart from returning to the state it was in before? I fear that I will be like the one who unraveled her yarn after putting a lot of effort into it.

Answer:

ALLAH bless you!

There is a very fair equation when we talk about commitment and steadfastness. The more honesty you present to yourself, the more you will receive God's support and success in your steadfastness. Therefore, your mere eagerness to maintain your steadfastness after Ramadan is evidence of alertness and awareness, which is one of the reasons for honesty, as I think.

We have emerged from a great month, with solemn nights, A month of worship in which the soul is purified and regains its strength, but after Ramadan the atmosphere is completely different, and people soon return to a busy daily life, There becomes less interest in worship, and procrastination and hesitation become the masters of the scene, On the one hand, because of leaving Ramadan with a feeling of performance; There is no longer any reason to compete Because of the greatness of the month's reward. And on the one hand for the authority of the dominant culture, as the environment becomes an encouragement to economize on the amount of worship and focus on worldly concerns.

Below I summarize practical tips for achieving a level of immunity for the soul after Ramadan and the most important factors for steadfastness until God blesses us with reaching the next Ramadan, God Almighty willing. We ask ALLAH Almighty to help us remember Him and worship well during it and at all times.

1. Pray sincerely and politely: There is no power or strength for us except with ALLAH Almighty, and the beginning of every journey and mission is by seeking the help of ALLAH Almighty

and asking Him for facilitation and steadfastness sincerely and sincerely, This is done by introducing the etiquette of supplication, such as glorifying ALLAH Almighty, praying upon the Prophet, may ALLAH bless him and grant him peace, and investigating the times of response. A person broadcasts his weakness, sadness, and complaint in it, and asks his Lord for ease, support, and payment. While being careful to pray, "O ALLAH, help me in remembering You, thanking You, and worshiping You well," and praying, "O ALLAH, I seek refuge in You from associating partners with You while I know, and I seek Your forgiveness for what I do not know," as they are among the reasons for success in worship, preserving deeds, and striving for those who Insight.

2. Memorizing a minimum of dhikr that does not come down:
This is one of the most important factors of stability: maintaining the Wird of Dhikr (portion of remembrance of Allah), which includes the morning and evening remembrances, and making sure to perform them with the presence of the heart and without distraction, in addition to the remembrances for sleeping and waking up and the daily remembrances that are the inheritance of the Sunnah. I stress that the recitation of the supplications should include glorification, praise, seeking forgiveness, al-Hawqala, and prayers upon the Prophet - may ALLAH bless him and grant him peace - on a daily basis, with setting specific times for them, and for them to be rectified during busyness or emergency circumstances, and the Muslim man and woman undertake them with loyalty and love. This includes being careful about the advice of the Prophet, may ALLAH bless him and grant him peace, to Fatima and Ali, may ALLAH be pleased with them, before going to sleep, as Ali bin Abi Talib, may ALLAH be pleased with him, narrated that Fatima, peace be upon her, came to the Prophet, may ALLAH bless him and grant him peace, to ask a servant about him, and he said: "Shall I not tell you what is better for you than him?"

You glorify ALLAH thirty-three times in your sleep, and you praise ALLAH thirty-three times, and you glorify ALLAH thirty-four times. Then Sufyan said: "One of them is thirty-four times", so I didn't leave it out Then, it was said: Not even on the night of Siffin? He said: "Not even on the night of Siffin". (Narrated by Al-Bukhari). When we talk about practicing dhikr, we are talking about a factor of stability, success, and ALLAH's help that can't be rivaled, and whoever neglects it will be defeated! Ibn al-Qayyim, may ALLAH have mercy on him, said: "The remembrance gives the remembrancer strength, so much so that he can do with the remembrance what his body could not bear to do. I witnessed the strength of Sheikh al-Islam Ibn Taymiyyah in his walking, speech, action, and writing, which was a strange thing. He used to write every day in the compilation what the copyist would write in his collection or more, and the army witnessed a great thing in its strength in war, and the Prophet (may ALLAH's prayers and peace be upon him) taught his daughter Fatima and Ali (may ALLAH Almighty be pleased with them) to say the Sublime every night when they went to bed thirty-three times, and to give thanks thirty-three times, and to say "Allahu Akbar" thirty-four times. When the servant asked him She complained to him about the hardship she was experiencing in terms of grinding, striving, and serving, so he taught her that and said, "He is better for you than a servant." (Sahih) - Narrated by Al-Bukhari and Muslim."

3. Ensuring to perform prayers on time: Allah the Exalted says: "So woe to those who pray * [But] who are heedless of their prayer" (Quran Translated Meaning.) Saad ibn Abi Waqqas (may Allah be pleased with him) said: The Prophet (peace be upon him) said regarding the verse "So woe to those who pray [But] who are heedless of their prayer": "They are those who delay the prayer from its appointed time." Ibn Abbas also said: "They are the hypocrites who leave the prayer secretly, and

they pray it openly, and when they stand for prayer, they stand lazily." In ensuring the performance of prayers on time, there is a type of blessing, support, and steadfastness that cannot be dispensed with. Whoever maintains their prayers, Allah blesses them in their efforts and times. It is the first test of discipline that must be passed, for whoever disciplines themselves to perform the obligatory prayers, Allah makes everything else easier for them in terms of discipline. Leading oneself to the journey of discipline is the path of believers.

4. The Noble Quran's Wird (certain portion of the Holy Qur'an.): After Ramadan, extreme caution must be taken to ensure that the Quran does not return to the shelf, gathering dust. Rather, it should become the most important appointment in the life of every Muslim. It should be allocated a specific time, just as other important tasks are scheduled. I always see that any beneficial and blessed schedule is one where tasks are distributed according to a framework of fixed times for prayers, remembrance of Allah, and recitation of the Quran. These are the main milestones in the schedule of a believer, determining and distributing his daily tasks accordingly. This is a practical translation of the meaning of dedicating our entire lives to the worship of Allah, with every movement and stillness calculated for the sake of pleasing and gaining the acceptance of Allah. Whoever consistently recites the Noble Quran finds it a companion and healing, a guide and a source of life, a support and certainty that only increases! So, only the deprived would neglect it.
5. Caution Against Breaking the Thread: "Like unraveling a carefully spun thread, just as in the metaphor from the Quran where alliances are broken for temporary gain." The first thing that weakens the thread is injustice. Thus, a Muslim should not wade into the swamp of injustice nor aid the oppressor, especially in our time where oppressors abound, and arguing

on their behalf shows great disregard. So let a person distance themselves from that. And delve into the causes of unraveling the thread, such as indulging in gossip and spending more time on matters irrelevant to a Muslim's faith or hereafter, like prying into people's private lives or depriving them of their rights. Moreover, among the factors that break the thread is underestimating the impact of lying, immorality, and hypocritical traits within oneself. Therefore, one should strive for honesty in speech and action, avoid anger for anything other than Allah, and preserve their good deeds by safeguarding their sight, hearing, and limbs from wrongdoing and the forbidden. This must be accompanied by calculation (Seeking reward from Allah) for every test of sincerity, deprivation and loss. Keeping oneself from entering the haram and following the steps of the devil, even when temptations intensify, is one of the most likely reasons for ascending the ranks of Paradise.

6. The Hidden Deed: The Prophet, peace be upon him, said: "Whoever among you can have a hidden deed of righteousness, then let him do so." (Sahih al-Jami') Meaning any righteous deed that is concealed from everyone except Allah, the Majestic and Exalted. It is extremely important for a person to seek out deeds to preserve for themselves, between them and their Lord, a righteous act to store for the day they meet Allah, the Exalted, drawing closer to Him through it. This is a wide realm of choices, depending on what suits the individual, their circumstances, and what is available to them. It could be charity given in secret, or hidden acts of worship such as prayers and remembrance, among other things that one does not overlook, hoping for the mercy of their Lord. It's also a matter of spiritual openings! The important thing is to strive for a hidden deed in one's life. Ibn al-Qayyim, may Allah have mercy on him, said: "Hidden sins are the causes of setbacks, and worship in secrecy is the foundation of steadfastness."

Thus, this hidden deed is among the most important factors for stability and bringing forth the presence of the Most Merciful. Gather from this world, for you're merely passing through, Hasten towards good deeds, in those who do so too. For wealth and loved ones are but loans to hold, And one day, these loans back to their origins unfold.

7. The Environment and Companionship: Allah, the Exalted, says: "And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His face [i.e., acceptance]. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect." (Quran Translated Meaning) No matter how intelligent and righteous a person may be, they will be influenced by bad company, a corrupt environment, or discouraging aspirations! Therefore, a Muslim must be mindful of their companionship, relationships, and surroundings as much as possible, purifying them from anything that tarnishes their purity, and positioning themselves where their spirit and aspirations thrive, strengthening their impact. Every companionship for the sake of Allah endures, while every companionship for worldly gains is severed. Thus, one should not excessively seek companionship for worldly gains, as it is temporary. Instead, they should safeguard the sincere companions and extend to them the good covenant befitting the honor of faith and brotherhood in Allah. This is so that hearts may unite in the path of believers and cooperate in righteousness and piety. A Muslim does not venture recklessly into the midst of trials and dangers, defying them with arrogance. Rather, they distance themselves from every quagmire of temptation, especially in our time, as they come one after another like fierce waves, and they claim in every wave whatever hearts Allah wills. The surrounding environment represents factors of collapse and decline, while righteous

companionship stands as factors of stability and elevation. We ask Allah for forgiveness and well-being, and seek refuge in God from trials both open and secret.

8. The support of Allah, His Messenger, and the believers: One of the most hopeful reasons for steadfastness and support is to uphold the truth, supporting Allah, His Messenger, peace be upon him, and the believers. Beware of abandoning the truth in a place where you see humiliation and distortion. Denounce every wrongdoing within your capacity, invite people to Allah and the way of His Prophet, peace be upon him, and combat every innovation and deviation. Join the ranks of the righteous and the followers of the Sunnah, and do not let nationalism, tribalism, or partisanship deter you from the noble matters or undermine your sincerity to your Lord and your religion. Let the sense of unity of the Ummah fill your thoughts, efforts, and supplications. Indeed, worshipping to repel falsehood in all fields of confrontation is among the most honourable acts and from the jihad that grants its companion an abundance of success and support that cannot be counted or measured depending on the sincerity and dedication. The door of supporting Islam and Muslims is wide and extensive, with various fields and integrated domains. Whoever finds a foothold for themselves and endures trials with patience, their efforts become building blocks in thwarting the plots of disbelievers, supporting the law of Allah and the oppressed, and establishing the foundations of Islam on earth. And according to your intentions, Allah will grant you success! Ibn al-Qayyim, may Allah have mercy on him, said: "I heard Shaykh al-Islam, may Allah have mercy on him, say: In some divine narrations, Allah Almighty says: 'I do not consider the words of the wise; rather, I look at their determination.'"
9. Peace of mind for the believers: Nothing is worth delaying you from the rank of the righteous and martyrs for the sake of a

mortal world and charming souls! Rather, calculate everything with Allah Almighty and transcend everything, and Allah will comfort you and compensate you well for what has befallen you, and you will even find reparation from Allah as much as you rely on Him and hope for what He alone has without a partner. And peace of mind upon the believers includes: loving goodness for them, warding off enmity and envy from them, and reckoning whatever harm you've suffered from them in the way of Allah, hoping for His mercy and compensation. Ibn Majah narrated in his Sunan from Abdullah ibn Amr, who said: "It was said to the Messenger of Allah (ﷺ): 'Which of the people is best?' He said: 'Everyone who is pure of heart and sincere in speech.' They said: 'Sincere in speech, we know what this is, but what is pure of heart?' He said: 'It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.'" Almighty Allah said: "It is He who supported you with His help and with the believers.* And brought together their hearts." (Quran Translated Meaning). And these meanings are reflected in the saying of the Prophet, peace be upon him: "No one of you shall become a true believer until he desires for his brother what he desires for himself". [Al-Bukhari and Muslim]. Indeed, the peace of mind upon the believers is a quality that attracts divine victory and support. Through it, your ship traverses the tumultuous seas with ease and assistance that many lack. It also ensures the warding off of harm from the believer and their support by the righteous. Judge Ibn al-Akfani said: "The shortest way to paradise is a sound chest." (History of Damascus (123/49)) This is not inconsistent with repaying grievances and denying evil for the sake of Allah Almighty.

10. Continuous effort in increasing the balance of righteous deeds. It is an elevation from two aspects: firstly, sincerity in deeds and their conformity to the Sunnah, which is a matter that does not tolerate compromise, as it is the foundation of the acceptance of deeds by Allah the Almighty. Secondly, the

abundance and continuity of deeds, even if they are few. "So, the day that passes without a righteous deed is a loss from the life of a believer, and the indication of sincerity in action. It is conducive to guidance, success, and divine victories," as Allah the Almighty said: "And those who strive for Us - We will surely guide them to Our ways. And indeed, Allāh is with the doers of good." (Quran Translated Meaning). And if you feel lazy, remember the hadith of A'isha; she said that the Messenger of Allah (ﷺ) was asked about the act most pleasing to Allah. He replied: That which is done continuously, even if it is small. [Agreed upon].

11. The Cult of Reflection. It's mostly correct and understandable, but it could be refined for clarity and fluency. Here's a revised version: I don't exaggerate when I say that this worship is the key to divine openings, and it is what brings about the desired support and success. When a believer lives it with a devoted and vibrant heart, and reflects on everything he experiences, what happens to him, and what surrounds him, including the signs of Allah Almighty, His Sunnah, and His wisdom on earth. He observes and contemplates all of that with a deep reverence and appreciation for the greatness and decree of Allah, glorified and exalted. In the story of Abraham, peace be upon him, we find the perfect example and lesson. Umm ad-Darda was asked, "What was the best worship of Abu ad-Darda?" She replied, "Contemplation and reflection." (Source: "Nadrāt al-Na'eem, Vol. 3, p. 854, as cited in "Al-Zuhd" by Luqman ibn al-Jarah, p. 474.)
12. Correction is the strategy of the wise! Life doesn't always ride high on the waves of ambition alone; it ebbs and flows, influenced by illness, circumstances, emergencies, and the lethargy witnessed by people. Thus, correction remains the strategy of the wise, to compensate for what has been. And this is achieved by consistently remembering death, reading

passages and verses that admonish and encourage, especially when effort weakens. Then, it's about associating with inspirers who incite believers, as their mere presence evokes yearning for Allah, love, fear, and hope in Him, amidst all distractions and preoccupations that occupy the mind with noble matters. Then, in times of lethargy, one recalls the principle 'Consistency, even in small measures, is better than sporadic abundance,' and the maxim 'Incomplete efforts should not deter one from making progress,' as both serve as effective means of correction. Praise be to Allah, we find in our Lord's Shariah everything that aids in correction, even at the level of multiplied remembrance of Allah. There are supplications that suffice you, compensate for missed opportunities, and do not require much time from you. So, memorize them and adhere to them, for Allah does not waste the reward of the doers of good. And repeat whenever your soul feels constricted, or you sense delay or stumbling: "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember * And be patient, for indeed, Allāh does not allow to be lost the reward of those who do good." (Quran Translated Meaning)

In conclusion, know that the deals made with Allah are not witnessed by people. Allah alone knows what's in your heart, the true sincerity of your intentions, and your deeds. For a sincere deed, no matter how small, elevates you in the sight of Allah. So, do not belittle any act of kindness, and always reflect on the blessings of Allah, thanking Him, remembering Him, and perfecting your worship. Gather the means to strengthen your heart and distance yourself from anything that weakens it. These are but few days, and we depart from this earth to the abodes of the eternal. Let your most important appointment be the appointment of death, and let your foremost priority be accumulating good deeds, raising and multiplying them. Have the best expectations of Allah, realizing that the relationship

with Him is immensely profound, based on sincerity and devotion. The way to achieve that is by clinging to the Quran and the Sunnah, never deviating from them. Hold fast to them and follow the path of the early righteous ones, and you will see the light from Allah, the Exalted. Praise be to Allah, the Lord of all worlds, and may the peace and blessings be upon the noblest of messengers, our Prophet Muhammad, and upon his family and companions.

Translated by the team of: [To The Worlds](#).

