

My brothers and sisters we are in The blessed month of Ramadan, the best month throughout the year, and are observing the best nights throughout this blessed month. The month which the Quran was revealed the month which the prophet Muhammad was the most generous in, the month which the muslim should strive to do good deeds, the month of fasting and praying taraweeh and giving charity and I'tikaaf, the month which if one prays it, fasts it and prays 'lalylatu qadr' with faith and seeking only Allah's reward will be forgiven for his previous sins. The month which the doors of paradise have been opened and the doors of hell have been locked, A month of unity, the month in which all the muslims are observing fasting, ~~one of the only types of worship which only Allah knows who is observing it~~, the month which muslim brothers and sisters are eating together and visiting one another and the month which the ties of Islamic brotherhood are established and re-established. ~~If one brother is wealthy he helps his brother who is poor, if one brother is sick then the healthy ones visit the sick one~~, This is a month of brotherhood and unity, Allah says: happiness

Allah advises us in (واعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا)  
The Quran →

And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves,. (Aali Imran 3:103) And Allah's Statement:

(وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ)

Help you one another in AlBirr and AtTaqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. (al-ma'idah 2)

So hold on to the book of Allah and work together and be as one body. in this blessed month of Ramadan The prophet Muhammad said in an authentic hadeeth:

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

(A believer to another believer is like a building whose different parts enforce each other.) The Prophet then clasped his hands with the fingers interlaced and read Allah's statement,

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ)

The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy. (al-hujurat-10) ~~(The believers are but a brotherhood.)~~ means, all of them are brothers in Islam. The Messenger of Allah said, and

«الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ»

(The Muslim is the brother of the Muslim, he is not unjust with him nor does he forsake him.) In the Sahih,

«وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

(Allah helps the servant as long as the servant helps his brother.) Also in the Sahih:

﴿إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ يَظْهَرُ الْغَيْبِ قَالَ الْمَلَكُ: آمِينَ وَكَ بِمِثْلِهِ﴾

(If the Muslim invokes Allah for the benefit of his absent brother, the angel says afterwards, "Amin, and for you the same.") There are many Hadiths with this meaning, such as, in the Sahih,

﴿مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحِمِهِمْ وَتَوَاصُلِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ﴾

(The parable of the believers in relation to the kindness, mercy and compassion they have for each other, is that of the body: when an organ of it falls ill, the rest of the body responds with fever and sleeplessness.) And Allah's messenger said: "there are no two Muslims who meet and shake each other's hand except that they are forgiven before they separate from each other." And Allah's messenger said: "help your brother (whether he be) the oppressor or the oppressed." And Allah's messenger was asked, How can we help him when he is the oppressor? He answered: "keep him from his oppression. That is how one helps him."

And The Prophet (Sallallahu Alaihi wa Sallam) said: None of you will have faith till he wishes for his brother what he likes for himself . [Reported by Imams al-Bukhari and Muslim ]

50 A Muslim's right upon other Muslim is to refrain from causing harm to him with word or deed. The Prophet (Sallallahu Alaihi wa Sallam) said: A Muslim is he from whose hand and tongue the Muslims are safe . [Reported by Imams al-Bukhari and Muslim ] . One should behave humbly and modestly with other Muslim brothers. The Prophet (Sallallahu Alaihi wa Sallam) said: Allah revealed to me that you should be humble amongst yourselves and should not act proud toward others and one should not do wrong to others . [Reported by Imam Muslim ]..

And he (peace and blessings of Allaah be upon him) said, in a lengthy hadeeth in which he enjoined a number of virtues, "... If you cannot do that, then leave people alone (and do not offend them), for that is an act of charity that you do for yourself." (Narrated by al-Bukhaari, 2382; Muslim, 84).

So Allah The most high has legislated rights for himself and rights for his servants, because Islam is comprehensive and has made clear all things, the relationship of the servant to his lord, and the relationships of the servants amongst themselves. A Muslim brother/sister has some rights upon his/her muslim brother/sister. One should take them into consideration. *From amongst them*

1. Responding to his greetings.
2. Visiting him if he is sick.
3. Accepting his invitation.
4. Saying (May Allah bestow his Mercy on you) when he sneezes and says: Praise be to Allah.
5. Following his funeral processions.
6. Giving him good advice.

And these rights are obligatory for every muslim, white, black, pakistani, arab, American, Bosnian the one who drinks liquor, the one who commits fornication, the one who smokes, the one who spreads rumors and backbites/slanders, the one who shaves his beard and wears his thowb/pants below his ankles, the one you know and the one you don't know. These are all muslims who You can not leave off any of these rights as long as they are muslim. Some of these rights *things* have been made ~~permissible~~ and ~~are~~ legislated to bring the muslims together and protect/respect each others honors and some other things have been made impermissible to respect and protect ones honor for example: *From the things which are impermissible:*

It is not permissible to talk or even mention your brothers/sisters in a way that they wouldn't like: As Allah the Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا قَوْمًا مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءً مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

3) يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُدْبِ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zalimân (wrong-doers, etc.). O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who accepts repentance, Most Merciful. (Al-Hujurat 49:11-12)

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~~Ibn Kathir~~ said about these verses: Allah the Exalted forbids His faithful servants from being suspicious, which includes having doubts and suspicions about the conduct of one's family, relatives and other people in general. Therefore, Muslims are to avoid suspicion without foundation. The Leader of the faithful `Umar bin Al-Khattab said, "Never think ill of the word that comes out of your believing brother's mouth, as long as you can find a good excuse for it." Malik recorded that Abu Hurayrah, may Allah be pleased with him, said that Allah's Messenger said,

«إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا، وَلَا تَنَافَسُوا وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

(Beware of suspicion, for suspicion is the worst of false tales; do not spy on one another; do not look for other's faults; do not be jealous of one another; do not envy one another; do not hate one another; and do not desert (shun) one another. And O Allah's servants! Be brothers!) The Two Sahihs and Abu Dawud recorded this Hadith. Anas said that the Messenger of Allah said,

«لَا تَقَاطَعُوا وَلَا تَدَابَرُوا وَلَا تَبَاغَضُوا وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ»

(Do not shun each other; do not ignore one another; do not hate one another, and do not envy one another, and be brothers, O servants of Allah. No Muslim is allowed to shun his brother for more than three days.) Muslim and At-Tirmidhi collected this Hadith, who considered it Sahih. Allah said

regarding what

" Ibn Abi Hatim recorded this statement. Allah the Exalted said about backbiting;

[وَلَا يَغْتَبِ بَعْضُكُمْ بَعْضًا]

(neither backbite one another), thus prohibiting it, which was explained in a Hadith collected by Abu Dawud that Abu Hurayrah said, "It was asked, `O Allah's Messenger! What is backbiting' He said,

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

(Mentioning about your brother in a manner that he dislikes.) He was asked, `What if my brother was as I mentioned' He said,

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَابْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ»

(If he was as you mentioned, you will have committed backbiting. But if he was not as you say about him, you will have falsely accused him.)" At-Tirmidhi collected this Hadith and said "Hasan Sahih." Backbiting was sternly warned against, and this is why Allah the Exalted and Most Blessed compared it to eating the flesh of a dead human being,

[أَيْحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرَهُهُمُوهُ]

(Would one of you like to eat the flesh of his dead brother You would hate it.) Just as you hate eating the flesh of a dead person, on account of your nature; so hate backbiting, on account of your religion. The latter carries a punishment that is worse than the former. This Ayah seeks to discourage people from backbiting and warns against it. The Prophet used these words to discourage taking back a gift that one gives to someone.

«كَالْكَلْبِ يَتَقَيُّءُ ثُمَّ يَرْجِعُ فِي فَيْتِنِهِ»

(He is just like the dog that eats its vomit.) after saying,

«لَيْسَ لَنَا مِثْلُ السُّوءِ»

and with  
(This is not an evil parable.) Using various chains of narration, the Sahih and Musnads record that the Prophet said during the Farewell Hajj:

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا»

(Verily, your blood, wealth and honor are as sacred among you as the sanctity of this day of yours, in this month of yours, in this town of yours.) Abu Dawud recorded that Abu Hurayrah said that the Messenger of Allah said,

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ مَالُهُ وَعِرْضُهُ وَدَمُهُ، حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ»

(All of the Muslim is sacred to the Muslim, his wealth, honor and his blood. It is evil enough for someone to belittle his Muslim brother.) At-Tirmidhi collected this Hadith and said "Hasan Gharib." Al-Hafiz Abu Ya`la recorded that a cousin of Abu Hurayrah said, "Ma`iz came to the Messenger of Allah and said, 'O Allah's Messenger! I have committed adultery,' and the Messenger turned away from him until Ma`iz repeated his statement four times. The fifth time, the Prophet asked him,

«زَنَيْتَ؟»

(Have you committed adultery?) Ma iz said, Yes. The Prophet asked,

«وَتَدْرِي مَا الزَّوْنَا؟»

(Do you know what adultery means) Ma`iz said, 'Yes. I have illegally done with her what a husband legally does with his wife.' The Prophet said,

«مَا تُرِيدُ إِلَى هَذَا الْقَوْلِ؟»

(What do you seek to accomplish by this statement) Ma` iz said, `I intend that you purify me.' The Prophet asked,

البئر  
«أَدْخَلْتَ ذَلِكَ مِنْكَ فِي ذَلِكَ مِنْهَا كَمَا يَغِيبُ الْمَيْلُ فِي الْمُكْحَلَةِ وَالرِّشَاءُ فِي الْبَيْرِ؟»

(Have you gone into her just as the stick goes into the kohl container and the rope goes into the well) Ma` iz said, `Yes, O Allah's Messenger!' The Prophet commanded that Ma` iz be stoned to death and his order was carried out. The Prophet heard two men saying to one another, `Have you not seen the man who had Allah cover his secret, but his heart could not let him rest until he was stoned to death, just as the dog is stoned' The Prophet continued on and when he passed by the corpse of a donkey, he asked,

«أَيْنَ فُلَانٌ وَفُلَانٌ؟ انزِلَا فَكُلَا مِنْ حَيْفَةِ هَذَا الْحِمَارِ»

(Where are so-and-so Dismount and eat from this donkey.) They said, `May Allah forgive you, O Allah's Messenger! Would anyone eat this meat' The Prophet said;

«فَمَا نَلْتَمَا مِنْ أَحْيِكُمَا أَنفَا أَشَدُّ أَكْلًا مِنْهُ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ الْآنَ لَفِي أَنهَارِ الْجَنَّةِ يَنْعَمِسُ فِيهَا»

(The backbiting you committed against your brother is worse as a meal than this meal. By He in Whose Hand is my soul! He is now swimming in the rivers of Paradise.)" This Hadith has an authentic chain of narration. Imam Ahmad recorded that Jabir bin `Abdullah said, "We were with the Messenger of Allah when a rotten odor was carried by the wind. The Messenger of Allah said,

«أَتَدْرُونَ مَا هَذِهِ الرِّيحُ؟ هَذِهِ رِيحُ الَّذِينَ يَعْتَابُونَ النَّاسَ»

(Do you know what this odor is It is the odor of those who backbite people.)"

*so stop backbiting and spreading rumors. you would know  
Yes my brothers and sisters - and spreading rumors*

### Second khutbah

And we know from the guidance of the Prophet that backbiting is impermissible in Islaam and that it is from the major sins, as it came in the authentic hadeeth that when the prophet and some of the companions passed by a graveyard and the prophet said, "verily these two are being punished and they are not being punished for something big which they committed, one of them used to spread rumors amongst the people and the other didn't used to protect himself from his urine. And al Imam Ahmad and Abu Dawood narrated that Abu Barzah al-Aslami said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'O you who have spoken the words of faith but faith has not truly entered your hearts! Do not backbite about the Muslims, and do not seek out their faults. For whoever seeks out their faults, Allaah will seek out his faults, and if Allaah seeks out a person's faults He will expose him even in his own house.'" Classed as saheeh by al-Albaani in Saheeh Abi Dawood, 4083. Allah's messenger said: "The tale spreader shall not enter paradise" (An'nasai)

So if people are coming to you and spreading tales and telling you things which you don't know are true or not, what should you do? You should investigate and verify the news which comes to you as Allah The Most High says:

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(يَا أَيُّهَا الَّذِينَ آمَنُوا! إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِبُهَالَةٍ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ)

O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. (Al-Hujurat 49:6). Ibn kathir said about this verse:

So Allah the Exalted ordered investigating the news that sinners and the wicked bring, to make sure of its authenticity. Otherwise, if the sinner's word is taken for granted and a decision is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allah the Exalted and Most Honored forbade taking the path of the corrupted and sinners. This is why groups of the scholars of Hadith refuse to accept narrations from narrators whose reliability is unknown, for they might be from among the wicked people, in reality.

So it is upon the muslim to verify and investigate any news that anyone may bring and make sure of its authenticity, and It is well known from amongst the scholars of hadeeth and people of knowledge the virtue of a (isnaad al-aalii) a high/short chain of narration, for example some of the companions used to narrate and transmit hadeeth from each other which they heard from the prophet, and some companions would go directly to the prophet and ask him himself, to increase their certainty. And we have all heard of the many stories of the companions and the tabieen and the compilers of the books of hadeeth regarding their hardships and journeys for attaining or hearing even one hadeeth from the prophet or companions or the generations which preceded them, seeking in increase in preciseness and certainty. So I advise my muslim brothers and especially the people of knowledge to verify what you have been hearing and investigate the news that people have been bringing to you, by going directly to the source. \*So when there ever arises a problem between the muslims it should be investigated, verified and rectified as soon as possible, with the benefit of the community in mind and with all means necessary especially here in the west where the disbelievers thrive off of the dissension/separation of the muslims. As their evil principle 'divide and conquer' states. So be keen to their ploys and plots, because the disbelievers will do everything in their power to destroy Islam and the muslim unity, and when we fight amongst ourselves they can sit back and laugh at us, because we have adopted their principle. So for this reason and many others Allah the Most wise and knowledgeable ordered us to make reconciliation and prohibited us from division and separation as Allah the Most High says:

(وَإِن طَافَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغْتِبَا آخِرَ إِحْدَاهُمَا عَلَى الْآخَرِ فَمَا تَلُوا الَّتِي تَبْغِي حَتَّى تَفْزَأَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allâh; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are equitable(al-hujarat 9) And Allah says:

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخُوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ)

The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.(al-hujarat 10)

And Allah said that whoever forgives and makes reconciliation, his reward is from Allah the most high as He the most High says:

(فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ)

but whoever forgives and makes reconciliation, his reward is due from Allâh. Verily, He likes not the Zâlimûn (oppressors, polytheists, and wrong-doers, etc.). (Ash-Shura 42:40)

of reconciliation

So Islam has permitted telling lies in order to achieve this great purpose. So it is permissible for you to tell each party that the other has said good things about them and praised them so as to encourage reconciliation. And this is one of the occasions that it is permissible to lie. This does not come under the heading of lies that are haraam. It was narrated from Umm Kalthoom bint 'Uqbah ibn Abi Mu'et that she heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: "He is not a liar who seeks to reconcile between people and says good things." Narrated by al-Bukhaari, 2490

So seek your reward from Allah and reconcile between your muslim brothers and sisters especially while these are the days/nights which we should increase in good deeds , And the Prophet informed us that reconciling is better than observing voluntary fasts, offering voluntary prayers and giving voluntary charity.

as

It was narrated that Abu'l-Darda' (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Shall I not tell you something that is better than the status of (voluntary) fasting, prayer and charity?" They said: "Yes." He said: "Reconciling in a case of discord, for the evil of discord is the shaver." Al-Tirmidhi said: It was narrated that the Prophet (peace and blessings of Allaah be upon him) said: "It is the shaver, and I do not say that it shaves hair, but that it shaves (i.e., destroys) religious commitment." (Narrated by Abu Dawood, 4273; al-Tirmidhi, 2433. classed as hasan by al-Albaani in Saheeh al-Tirmidhi.)

shaver means to

so according to this hadeeth

O my brothers and sisters Reconciling is far better than praying taraweeh in Ramadan and even your two rakat's before fajr and four before ath-thur and two after thur and two after al-magrib and two after al-ishaa. So reconciling between people O my brothers and sisters is far better than your voluntary fasting on Mondays and Thursdays and the white days 13,14, and 15<sup>th</sup> of every month. It is far better than feeding the fasting person and giving money to the poor. So O my brothers and sisters let's open up our minds and see the big picture and have foresight, let's not let our emotions, pride and personal goals and desires distract us from our purpose of worshipping Allah and calling to Allah and the manhaj of Ahl sunnah. Let's look at what will benefit the muslims and the muslim community here in the west. Let's work together to call people to islam and call to the manhaj of 'alsalaf as saalih' and work on correcting ourselves and correcting the aqeedah our muslim brothers and sisters **And most importantly in a Hadeeth Qudsi it has been narrated**

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: The gates of Paradise will be opened on Mondays and on Thursdays, and every servant [of Allah] who associates nothing with Allah will be forgiven, except for the man who has a grudge against his brother. [About them] it will be said: Delay these two until they are reconciled; delay these two until they are reconciled. It was related by Muslim (also by Malik and Abu Dawud).

so let's not delay our being forgiven

let's come out of this month with our sins forgiven , let's reconcile and take advantage of this blessed month, and these last ten nights of Ramadan. **And Be aware of what you say, narrate and do my brothers and sisters, especially in this blessed month and fear a day when your tongues will testify against you as Allah says:**

يَوْمَ تَشْهَدُ عَلَيْهِمُ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do. (An-Nur 24:24)

**And remember Allah's messenger said: "no one is humble for the sake of Allah except that Allah raises him (in status and virtue). So humble yourselves and seek reconciliation with your brothers and sisters so your forgiveness will not be delayed. And come out of Ramadan**

with our sins forgiven,

وطلوا على صلواتكم الخير