

SIFAH LECTURE SERIES

Coming Home: Keeping Your Heart in the Masjid After Ramadan

A practical lecture — knowledge you can act on

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SIFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

Coming Home: Keeping Your Heart in the Masjid After Ramadan

Ramadan gave taqwa a season; the masjid gives it a home. Here is how to keep coming back long after the month has gone.

WHY THIS MATTERS

When the Rows Begin to Empty

My dear brother, my dear sister, let me begin the way the righteous always began, by advising my own soul before I advise you. What I am about to say, I need to hear more than you do. So walk with me for a while, and let us think together about something that quietly breaks the heart of every masjid every single year.

Have you ever noticed what happens to this building in the space of a few weeks? During Ramadan, the rows are so full that latecomers pray in the courtyard. The night prayer fills the hall shoulder to shoulder. Children run between the lines, the shoe racks overflow, and there is a hum of life in these walls that feels like it could never fade. And then the moon of Shawwal is sighted. Eid comes and goes. And slowly, prayer by prayer, week by week, the same masjid that could barely hold us begins to feel spacious again. The front row that had a waiting list now has empty spaces. The brother who stood beside you every night is nowhere to be seen. And if we are honest, sometimes that missing brother is us.

I want to ask you something honestly, not to shame you, but because it is a question worth sitting with. *When did the masjid stop being your home?* Because here is a truth that should stop us in our tracks: the reward Allah has placed in the obligatory prayers you pray in this very hall, outside of Ramadan, on an ordinary Tuesday in the middle of the year, is **greater** than the reward of the voluntary Tarawih that packed these rows a few weeks ago. The fard is more beloved to Allah than the nafl. So why do we crowd in for the lesser reward and disappear for the greater one? Something is not adding up. And in these days after Ramadan, when the world outside presses hard against our faith and parents lie awake wondering whether their children will stay Muslim in such a climate, that question becomes heavier than ever.

Taqwa Had a Season, and It Has a Place

Let me share with you a way of looking at Ramadan that I hope will stay with you. Taqwa, the consciousness of Allah, that soft alertness in the heart that makes you pause before a sin and rush toward a good deed, is meant to fill every moment of your life. It is not a costume you wear for one month. And yet, out of His mercy, Allah gave taqwa a *season*. He set aside one month of the year where the doors of mercy fly open, the devils are chained, and the heart softens in a way it simply does not soften at other times. That season was Ramadan. It was the season of fasting, the season of standing at night, the season of the Qur'an poured into our chests.

And I pray that season carried us well. I pray it lifted us and that it keeps lifting us until the day we meet our Lord as people of taqwa. But here is what I want you to grasp, and it changes everything: taqwa does not only have a season. **It also has a place.** A place where it is generated and renewed. A power station for the heart. And that place, my dear brother and sister, is the very building you are reading about, the very floor you may be sitting on. It is the masjid. Ramadan was the time; the masjid is the place. And while the time comes only once a year, the place is open every single day, waiting for you.

So when Ramadan leaves, the fear is not simply that we lose a month. The fear is that we lose the place too, that we walk away from the one location on earth designed to keep the flame of Ramadan burning in us all year long. Allah told us exactly who keeps that flame alive:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ
أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

*The mosques of Allah are only maintained by the one who believes in Allah and the Last Day, establishes the prayer, gives the zakah, and fears none but Allah. **It is those who are expected to be among the rightly guided.***

Surah At-Tawbah (9:18)

Look closely at the word Allah chose: *ya'muru*. It carries two meanings at once. It means to build a masjid with your hands, brick by brick, and it means to fill it with life through your presence and your worship. The scholars of tafsir explain that the true upkeep of a masjid is not its marble and its chandeliers and its carpet. The true upkeep is the hearts that keep returning to it. A masjid can have the most beautiful dome in the city and still be dead if no hearts come home to it. And a plain room with a bare floor can be alive with light if the believers fill it morning and evening.

And notice how Imam as-Sa'di, may Allah have mercy on him, reads this verse. Allah tied the maintenance of the masjid to five things: faith in Him, faith in the Last Day, establishing the prayer, giving the zakah, and a heart that fears Allah alone. Why? Because the person who fills the masjid with a heart like that is the very person Allah places on the road of guidance. And then look at how the verse ends. Allah does not say, 'those, for certain, are the guided.' He says *fa'asa*, 'it is those who are **expected** to be' among the guided. He ends with hope, not a guarantee. Why? So that the one who attaches himself to the masjid never grows arrogant, never says 'I am from the saved,' but keeps coming back humbly, as one who merely hopes to be counted among the guided. Even your attachment to the masjid must be carried with humility.

The Words of Ibn Mas'ud That Should Never Leave You

There is a narration from 'Abdullah ibn Mas'ud, may Allah be pleased with him, that I want you to play over in your mind again and again in these weeks. It is the kind of narration that, if it truly lands in the heart, will change your relationship with these five daily prayers forever. He said:

مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا فَلْيَحَافِظْ عَلَى هَؤُلَاءِ
الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَ فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى
وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي
بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ

Whoever would be pleased to meet Allah tomorrow as a Muslim, let him preserve these prayers wherever the call to them is made, for they are among the ways of guidance. And if you were to pray in your homes, as this one who stays behind prays in his home, you would abandon the Sunnah of your Prophet, and if you abandoned the Sunnah of your Prophet, you would go astray.

Source: Sahih Muslim: 654 · **Authenticity:** Sahih

Sit with the very first words. *Whoever would be pleased to meet Allah tomorrow as a Muslim.* Is there any of us who does not want that? Is there a single believer who does not lie awake sometimes wondering, 'How will I die? Will my last breath be a good one? Will I meet Allah with faith intact?' Every one of us wants to die a Muslim. And Ibn Mas'ud, this deep companion whom the Prophet ﷺ loved, is drawing a straight line for us. He is saying: if you want to *meet* Allah as a Muslim on that final day, then keep *meeting* Allah here, in His house, through these prayers answered at their call. There is a connection, he

is telling us, between how a person's attachment to the masjid looks in life and how his soul looks at death.

And notice the phrase he uses for the congregational prayers: *min sunan al-huda*, 'among the very pathways of guidance.' They are not a small side matter. They are roads. Roads that lead somewhere. And the one who quietly withdraws, who says 'I'll just pray at home, it's the same prayer,' Ibn Mas'ud compares him to *al-mutakballif*, the one who stays behind. And he warns, with the weight of a companion who saw the Prophet ﷺ with his own eyes, that to leave this way is to begin drifting toward misguidance. Not in one dramatic step, but slowly, the way a boat with no anchor drifts from the shore while you are looking the other way.

But he did not leave us only with a warning. In the same narration he described the sheer *generosity* of the journey itself. He taught that no man purifies himself well, makes his wudu with care, and then sets out to one of the houses of Allah, except that Allah writes for him with every single step a good deed, raises him by a rank, and wipes away from him a sin. Think about that for a moment. Before you even reach the masjid, before you have prayed a single rak'ah, the reward has already begun. The blessing is not only inside the hall. It is in the whole journey: the moment you decide to go, the wudu at the sink, the shoes at the door, the walk down the street. Every step is a coin of light dropping into your account. You are being paid to come home.

And then 'Abdullah ibn Mas'ud said something that lands on us across fourteen centuries. He said that he had lived to see a time when the only man who stayed away from the congregation was a hypocrite whose hypocrisy was known to everyone. And he described how a man in that generation would be so weak, so sick, that he had to be carried, held up between two other men, until he was set down in the row, because he could not bear the thought of missing the prayer in the masjid. Picture that scene: a frail believer, unable to walk on his own, propped up between two brothers, refusing to pray at home, insisting on being in the row. And now let the question land where it belongs, on you and me, healthy, mobile, with cars in our driveways: *so what, exactly, is our excuse?*

THE MEN ALLAH PRAISED

The Houses Allah Ordered to Be Raised

Let me show you now how Allah describes these houses, and more importantly, the kind of people who fill them. He said:

فِي بُيُوتٍ أُمِرَ اللَّهُ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ
 فِيهَا بِالْغُدُوِّ وَالْآصَالِ * رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا
 بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ
 يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

*In houses which Allah has ordered to be raised and that His name be remembered therein; exalting Him within them in the mornings and the evenings are men **whom neither trade nor sale distracts from the remembrance of Allah**, the establishing of prayer, and the giving of zakah. They fear a Day in which the hearts and eyes will turn about.*

Surah An-Nur (24:36-37)

Now here is what I want you to catch, because it is easy to miss and it is everything. Look at whom Allah praised. He did not praise monks who had no jobs. He did not praise men with no responsibilities, no businesses, no families, men who had nothing to do all day except sit in the masjid. No. He praised men *whom trade and sale did not distract*. Which means these were men with trade. They were businessmen. They had shops and caravans and deals and deadlines. They lived in the marketplace. And still, when the call came, the masjid kept its place at the centre of their hearts.

Do you understand what this means for you and me? Allah is not asking you to abandon your career. He is not asking you to quit your job, sell your business, or ignore your family. He is asking for *balance*. Work hard, earn your living, provide for those you love, chase your goals. But do not let the commute, the inbox, the meeting, the sale, ever pull the masjid out of the centre of your heart. That is the balance of this religion. And what anchors these men to it? Allah names it at the end: *they fear a Day in which the hearts and eyes will turn about*. They come to the house of Allah, morning and evening, because they are keeping alive in their chests the memory of a Day when everything they built in the market will be left

behind, and only what they built here, in these houses, will remain. The masjid is where they kept that fear alive and turned it into light.

HOW HE LOVED THIS PLACE

The Prophet ﷺ and His First Destination

Let me paint you a scene from the life of the Prophet ﷺ, because it will tell you more about the masjid than a thousand reminders. When the Messenger of Allah ﷺ returned from a journey, tired from travel, his body worn from the road, longing surely to see his family and to rest, what was the first place he went? Not his home. Not his bed. He went to the masjid, and he prayed two rak'ahs in it before anything else. Before he sat with his family, before he ate, before he lay down, he began with the house of Allah.

Let that sink in, my brother, my sister. Imagine coming home from a long, exhausting trip. What is the first thing most of us want? Our own bed, our own kitchen, the faces of the people we love. And the greatest human being to ever walk the earth, exhausted from a journey, made his first stop the masjid. Why? Because his heart was *tied* to this place. It was where he felt most at rest. The masjid was not an obligation he endured; it was the home his soul missed. And he did not keep that love to himself. He raised an entire generation to feel the same way, so that even the sick man had to be carried into the row. That was not one strange story. That was the culture of a people whose taqwa was born in these houses and then carried out into every corner of their lives.

And the Prophet ﷺ promised that this attachment of the heart, this love that lives in you even when your body is somewhere else, would be honoured on the one Day when honour is the only currency left:

سَبْعَةٌ يَظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ ...
وَرَجُلٌ قَلْبُهُ مَعْلُوقٌ بِالْمَسَاجِدِ

There are seven whom Allah will shade in His shade on the Day when there is no shade but His... and among them, a man whose heart is attached to the mosques.

Source: Sahih al-Bukhari: 660 and Sahih Muslim: 1031 · **Authenticity:** Muttafaqun Alayh (agreed upon)

Read the wording carefully, because the Prophet ﷺ was precise. He did not say 'a man who is sitting in the masjid.' He said 'a man whose *heart* is attached to the mosques.' His body might be at work, in the car, at home with the children, but his heart is hanging there, in the house of Allah. So let me ask you: what does a heart like that actually look like in a person living an ordinary modern life? It is the heart that finds itself thinking, in the middle of the workday, 'I can't wait to get to 'Isha tonight.' It is the heart that plans its evening around the prayer, that looks forward to the halaqah, that wants to volunteer, that would happily stay behind to stack the chairs or wipe the floor. It is the heart that feels a genuine ache when illness or travel keeps it away, the way you ache when you are far from home.

That is what the masjid was meant to be for you: a place your heart misses when you are away from it. And the reward for such a heart is staggering. On the Day when the sun is brought close and people are drowning in their own sweat, when there is not a scrap of shade anywhere on those endless plains, this person will be sitting in the shade of the Throne of the Most Merciful. Not because he built the biggest masjid, but because he loved it, and kept coming back to it. And to keep pulling us back, again and again, the Prophet ﷺ attached a fresh reward to every single trip:

مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نَزْلًا
كُلَّمَا غَدَا أَوْ رَاحَ

Whoever goes to the mosque in the morning or the evening, Allah prepares for him a place of welcome in Paradise each time he goes in the morning or the evening.

Source: Sahih al-Bukhari: 662 and Sahih Muslim: 669 · **Authenticity:** Muttafaqun Alayh (agreed upon)

Every trip. Not one reward for a lifetime of attendance, but a fresh mansion of welcome prepared for you in Paradise *each and every time* you make the journey. Imagine a builder in Jannah whose only job is to construct a new place of honour for you the moment you step out your door toward the masjid. Morning trip, a new welcome prepared. Evening trip, another. How many trips could you make in a year if you simply committed to coming? And how many mansions is that? This is how generous your Lord is with the one who keeps coming home.

We Are Not Seasonal Muslims

Now let me bring this all the way down to the drive home, to the ordinary rhythm of your life after this month. The great danger that stalks every believer after Ramadan is that we become *seasonal*. Alive in the house of Allah for one glorious month, and then absent for the other eleven. Lit up in Ramadan, and dim the rest of the year. And my dear brother, my dear sister, this is exactly what Ibn Mas'ud was warning against in his own time. He watched the masjid begin to be de-emphasised in the lives of the people, and he sounded the alarm. Fourteen centuries later, the alarm is ringing over us.

There are people who keep a place of worship for one day of the week and forget it entirely for the rest. We do not want to be like that. We do not want to be believers who reduce the house of Allah to a Friday appointment, a box to tick, a habit with no heart in it. The believer keeps a living thread to the masjid all year long, a thread that never fully snaps, even when life gets busy, even when the season of ease has passed. Because here is the quiet truth: the heart that only comes alive in Ramadan is a heart that will spend eleven months hardening. And a heart that hardens for eleven months may find, when the next Ramadan comes, that it can no longer soften the way it used to.

BEYOND FRIDAY

One Daily Thread to the House of Allah

For so many of us, if we are honest, the only time we enter this place is the Friday prayer. And Jumu'ah is a magnificent gift, a weekly Eid, a gathering the angels attend and record. But as blessed as it is, Jumu'ah alone cannot generate and sustain the spirituality we tasted in Ramadan. One meal a week does not feed a body, and one prayer a week does not feed a soul that just spent thirty days being fed five times a day.

So here is my sincere plea to you, and it is a small one, because small and constant is what lasts: resolve to keep at least *one* daily connection to this masjid. Not all five, if that is beyond your reach right now. Just one. Pick the prayer that fits your life. For some it is Fajr, and there is a special weight to Fajr in congregation, for the Prophet ﷺ told us that whoever prays Fajr is under the protection of Allah for the whole day. For others whose mornings are impossible, it is 'Isha, and the Prophet ﷺ said that whoever prays 'Isha in congregation is as if he stood half the night. Choose one. Anchor it. Guard it the way you guard an appointment you cannot miss. Because the more you attach yourself, the more reward descends, and the more your heart is protected from the slow hardening of the long months when no special season is pulling you back.

Bringing the Next Generation Home

I know the fear that keeps so many parents awake tonight. You look at the world your children are growing up in, the screens, the values, the loneliness dressed up as freedom, the constant pressure to be embarrassed of who they are, and you wonder, quietly, in the dark: *will my children stay Muslim?* It is a real fear, and it is a righteous one. So let me offer you something that is not a slogan but a strategy, tested across generations.

There is almost nothing greater you can do to protect the faith of your child than to bring them with you to the masjid and let them grow up knowing it as a second home. Think about it. A child who is raised walking through the doors of the house of Allah, who sees their father standing in the row, who sees their mother caring about the prayer, who feels the whole community gathered in worship around them, that child is being handed an anchor that no lecture, no book, and no stern reminder can give them alone. They will spend their whole life feeling that the masjid is *theirs*, that they belong here, that this is home. And a person rarely abandons a home they love.

Yes, they might fidget. Yes, they might make noise. Be patient with that, as the Prophet ﷺ was patient with the child who climbed on his back in sujud, as he was patient with the crying infant whose mother was in the row. That patience is an investment. Every time you bring them, you are building a memory, and one day when the world is pulling hard at their faith, that memory of the masjid, warm and familiar and safe, may be the very thing that pulls them back. The masjid is not only your refuge. It is the inheritance you hand to your children, worth more than any wealth you leave behind.

AN HONEST QUESTION

What Is Your Heart Really Attached To?

Now I want us to be honest with ourselves about something, because the Prophet ﷺ described a heart 'attached to the mosques,' and I think we all know that in this age, our hearts have been captured by something else. Ask yourself this plainly, and do not flinch from the answer: the heart that longs to return to something, that plans its day around it, that reaches for it the moment it has a spare second, that feels restless and empty when it is taken away, what does that describe in your life right now? For too many of us, the honest answer is not the masjid. It is the phone. It is the screen. It is the endless scroll.

Look at how perfectly the description fits, and how tragically it has been redirected. The heart that hangs upon the masjid has become, for so many of us, a heart that hangs upon a device, restless to return to it, thinking of it constantly, reaching for it first thing in the morning and last thing at night. We have taken the attachment that was meant for the house of Allah and handed it to a glowing rectangle. So let me ask you the question that matters most in this whole lecture: *when you are away from the masjid, does your heart pull you back to it, or has something else quietly taken that place?*

And here is the mercy in it: the cure is not complicated, and it is not out of reach. You do not need to become a scholar or an ascetic overnight. The cure is simply to *keep coming*. Come, and keep coming, until the coming becomes love. Volunteer for something small. Attend a halaqah. Clean a corner of the prayer hall. Bring a plate of food for the community. Show up, again and again, until the masjid reclaims the place in your heart that it was always meant to hold. Attachment is built by repetition. Every trip you make is a stitch pulling your heart back toward its home.

THE GIFT AFTER THE MONTH

Six Days That Complete Your Year

Before we turn to what you will actually do, let me remind you of a beautiful gift that Allah has placed right here in these weeks after Ramadan, a gift so many people let slip through their fingers. The Messenger of Allah ﷺ said:

مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ
كَصِيَامِ الدَّهْرِ

Whoever fasts Ramadan and then follows it with six days of Shawwal, it is as though he fasted the entire year.

Source: Sahih Muslim: 1164 · **Authenticity:** Sahih

The Prophet ﷺ even explained the arithmetic of divine generosity behind it. A good deed is multiplied by at least ten. So the thirty days of Ramadan count as three hundred days, ten months. And six days of

Shawwal, multiplied by ten, count as sixty days, two more months. Add them together, and you have twelve months, a full year of fasting. Do this every year of your life, and you will meet Allah as though you fasted every single day you lived. Six extra days for the reward of a lifetime. Who would walk away from a deal like that?

Now a practical question always comes up here, so let me settle it for you. What if you still owe make-up days from Ramadan? Which comes first? If you owe only a few days and you can comfortably make them up and still fast the six voluntary days within Shawwal, that is the better and safer path. But if you owe many days and you fear that making them all up first will eat the entire month and cost you the reward of Shawwal, then the majority of scholars allow you to fast the six of Shawwal first and make up your obligatory Ramadan days as soon as you are able afterward. And know this clearly: you cannot combine the two intentions into one fast, because the make-up of Ramadan is an obligation and the six of Shawwal are voluntary, and the obligatory and the voluntary cannot be joined under a single intention.

A REMINDER CARRIED HOME

Do Not Let Ramadan Be Undone

Do you remember the list of resolutions you made before Ramadan even began? That quiet promise you whispered to yourself, or maybe wrote down, about the person you wanted to become? Now is the moment to go back and look at it honestly, without excuses. Did any of it survive the end of the month? Or did it all dissolve the instant the Eid takbir rang out? Because here is a truth we must never forget: the point of Ramadan was *never* the thirty days in isolation. The point was to build a version of you that **continues**.

You were reading a portion of the Qur'an every day. Maybe that whole juz a day pace is not sustainable now, and that is okay. But do not go from a juz to zero. Commit to a smaller portion you will genuinely never abandon, a single page, a single surah read slowly with your eyes and your heart, so the thread between you and the words of Allah is never cut. You guarded your five prayers with such care in Ramadan, praying them on time with real presence in your heart. Do not let that slip now. That care was not for Ramadan; it was the whole point of Ramadan.

You stood at night. Perhaps you cannot stand for an hour now, but pray two rak'ahs before you sleep, or simply do not go to bed without your witr, so that your night is never completely empty of worship. You gave in charity every day, even a coin, and you felt what that does to a heart, how it softens it and expands

it. So keep a small, steady stream of giving, even a little each week, and let generosity settle into your character all year long. My dear brother, my dear sister, these deeds look tiny. A page. Two rak'ahs. A coin. But do not be fooled by their size, because Allah does not weigh deeds the way we do. He loves the deed that lasts, and on the Scale, by His mercy, these small and constant acts will weigh far, far more than their size. Listen to how your Prophet ﷺ described the deeds Allah loves most:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ

*The most beloved of deeds to Allah are the **most constant of them, even if they are few.***

Source: Sahih al-Bukhari: 6464 and Sahih Muslim: 783 · **Authenticity:** Muttafaqun Alayh (agreed upon)

So please, do not stand up from this lecture and resolve to climb a mountain you will have abandoned by next Friday. That is the trap. A grand intention that burns bright for three days and then dies is worth less than a small habit you will keep for thirty years. One prayer in this masjid, every single day, year round, will do more for your heart and your ending than a heroic burst of worship that fades by Monday morning. Small and constant. That is the road home. And the door of this house is still open, and the call is still being made, five times a day, every day, waiting for you to come back. So come home.

☰ Your Action Plan: Make the Masjid Your Home

Don't just read — choose what you will act on this week.

1 Anchor one daily prayer in the masjid

Choose one prayer that fits your life, Fajr or 'Isha, and commit to praying it here in congregation. Not all five at once, just one you will truly guard like an appointment you cannot miss.

DAILY

Make it last: keep it daily until it becomes second nature — a habit for the rest of your life.

2 Bring your child through the doors

Take a son or daughter with you to at least one prayer or program this week so the masjid begins to feel like their second home. Be patient with the fidgeting; you are building a lifelong anchor.

THIS WEEK

Make it last: once this first week is done, don't stop — carry it on as a lifelong habit.

3 Trade a scroll for a step

The next time you reach for your phone out of restless habit, notice it, and instead make wudu and take a step toward the masjid or open the Qur'an for one page. Redirect the attachment to where it belongs.

TODAY

Make it last: once you begin today, keep it every day after — until it becomes a permanent habit for life.

4 Fast the six of Shawwal

Lock in the six voluntary days of Shawwal to complete the reward of a full year, and settle any make-up days from Ramadan as soon as you are able. Do it every year for the reward of a lifetime.

THIS MONTH

Make it last: once this first month is done, keep it for good as a permanent habit.

🚩 The 7-Day Coming Home Challenge

For the next seven days, do not let a single day pass without stepping into the house of Allah for one prayer in congregation, even if it is only one. Prepare with wudu at home, walk in with the intention of earning a step-by-step reward, and before you leave, do one small act for the masjid: pick up litter, straighten the shoes, greet someone with a smile, or stack a chair. Seven days is only the beginning. The goal is that by day seven the masjid has quietly reclaimed its place in your heart, so that showing up stops being a task and becomes the thing your soul reaches for, for the rest of your life.



Make it stick – and make it last

- ✓ **Write it down.** Put your chosen action on a sticky note on your mirror, desk, or fridge – somewhere you cannot miss it.
- ✓ **Print this plan** and tick each action off as you do it.
- ✓ **Set a daily reminder** on your phone or calendar so it never slips your mind.
- ✓ **Keep a one-line journal** each night – did I do it today? how did it go? – and watch your streak grow.

Don't aim for one good day or week – aim to keep it for life. A habit only counts once it outlives the challenge.