

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

*From Idols to Tawhīd: The
Greatest Blessing of Islam*

DELIVERED AT

Masjid Adam



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

From Idols to Tawhīd: The Greatest Blessing of Islam

The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ: فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

All praise belongs to Allah. We praise Him, we seek His help, and we seek His forgiveness. We seek refuge in Allah from the evil within ourselves and from our sinful deeds. Whomever Allah guides, none can lead astray, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muḥammad is His servant and His Messenger. To proceed: the truest speech is the Book of Allah, the best guidance is the guidance of Muḥammad ﷺ, the worst of affairs are the newly invented matters, every innovation is misguidance, and every misguidance is in the Fire.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

رَبِّ اشْرَحْ لِي صَدْرِي * وَيَسِّرْ لِي أَمْرِي * وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي * يَفْقَهُوا قَوْلِي *

We praise Him, and we send blessings upon His noble Messenger. To proceed: I seek refuge with Allah from Satan, the accursed; in the name of Allah, the Most Gracious, the Most Merciful. My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue, that they may understand my speech.

Sūrah Ṭā Hā (20:25 to 28)

Dear brothers and sisters, **assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh.**

The Question We Walk Past in the Ruins

When a person travels through the lands of the old empires and stands among their ruins, he sees the work of human genius that has lasted for thousands of years. He sees towers and temples, columns and arches, statues carved with a skill we can scarcely match today, roads and monuments built by hands long since turned to dust. It is natural to feel awe at what they achieved. But the believer who pauses there is moved to ask a deeper question than the tourist beside him. Not only how did they build all this, but what did they believe, and whom did they worship? And the answer, for nation after nation among them, is the same. These people of immense power and learning bowed down to idols of stone and wood that they had carved with their own hands. They worshipped what their own fingers had shaped. Brothers and sisters, this morning we will reflect upon the greatest blessing Allah has ever given us, a blessing so close to us that we forget to be grateful for it: that He pulled us out of the worship of created things and guided us to the worship of Him alone, to tawḥīd.

Allah described the helplessness of these false gods and the foolishness of those who turned to them, in a verse that exposes the whole affair.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يَنْصُرُونَ * لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ *

And they have taken besides Allah other gods, hoping that they might be helped. They are not able to help them, while they are for them an army brought forth.

Sūrah Yā Sīn (36:74 to 75)

Consider the bitter irony Allah lays bare. People take these idols hoping to be helped by them, yet the idols cannot help them at all; and in the end, it is the worshippers who will be dragged forth as an army in defence of their false gods on the Day of Judgement, helpless before Allah. The relationship is upside down. The servant imagines he is served, when in truth he is enslaved to a lifeless thing. This was the condition of humanity before the light of revelation reached it, and it is the condition Allah saved us from when He made us people of His Oneness.

This Is Why You Were Created

To understand the weight of this blessing, we must remember why we are here at all. Allah did not create us for amusement, nor merely to eat and earn and reproduce and die as the animals do. He told us our purpose in words of perfect clarity.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ *

And I did not create the jinn and mankind except to worship Me.

Sūrah adh-Dhāriyāt (51:56)

The whole purpose of our existence is gathered into this single verse: to worship Allah alone. And so it was no small matter that He sent, to every people who ever lived, a messenger with one central call that never changed across the ages. Whatever the language, whatever the era, the first words of every prophet were the same.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ *

And We certainly sent into every nation a messenger, saying: Worship Allah and shun the false gods.

Sūrah an-Naḥl (16:36)

Worship Allah, and shun the ṭāghūt, every false object of worship beside Him. This was the message of Nūḥ and Ibrāhīm, of Mūsā and ‘Isā, of every prophet down to the last of them, Muḥammad ﷺ. The scholars of tafsīr observed that the prophets differed in their laws and their details, but they were one in this foundation, that none is to be worshipped but Allah. Tawḥīd is not one teaching of Islam among many; it is the trunk from which every branch of the religion grows, and the reason every messenger was ever sent.

The scholars who studied the Book of Allah observed that this Oneness has more than one face. There is the Oneness of His Lordship, that He alone created, sustains, gives life, and gives death; and the idolaters of old, like many people today, affirmed this much, agreeing that Allah is the Maker of all. But this was never enough to save them, for there is also the Oneness of His worship, that He alone is to be prayed to, hoped in, feared, relied upon, and obeyed, and it was here that the nations fell. They acknowledged the Creator with their tongues and then handed their worship to others. And there is the Oneness of His names and attributes, that we describe Him only as He and His Messenger ﷺ described Him, without distorting His perfection or likening Him to His creation. To say lā ilāha illā Allāh in truth is to single Him out in all three.

The Intellectual Collapse of Idol Worship

Allah did not merely forbid idol worship; He dismantled it before the mind, exposing how absurd it is to bow before what cannot help itself. He issued a challenge so devastating that no idolater in history has ever been able to answer it, a challenge built around the smallest and most despised of creatures.

يَا أَيُّهَا النَّاسُ ضَرْبٌ مِّثْلُ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا
وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ
وَالْمَطْلُوبُ *

O mankind, an example is presented, so listen to it. Indeed, those you call upon besides Allah could never create a fly, even if they all gathered together for it. And if the fly should snatch something away from them, they could not retrieve it from it. Weak are the seeker and the sought.

Sūrah al-Hajj (22:73)

Reflect upon the force of this argument, brothers and sisters. The fly is among the most insignificant of creatures, and the most irritating. Yet Allah challenges all the false gods of history, and all those who worship them, to gather every ounce of their power and produce a single fly. They cannot. And He goes further. If that tiny fly were to land upon their idol of gold and carry off a speck of it, they could not even take it back. How then can a thing that cannot create a fly, nor recover what a fly has stolen from it, be a god deserving of worship? This is why Ibrāhīm, upon him be peace, put the question so plainly to his own father, a question that strips idolatry of every excuse.

يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا *

O my father, why do you worship that which does not hear, does not see, and will not benefit you in any way?

Sūrah Maryam (19:42)

That which does not hear your call, does not see your need, and cannot bring you the smallest benefit, how can it be a lord over you? The early scholars said that the human intellect, left to its own honesty, recoils from idol worship, and that people fall into it only when desire and blind imitation of their forefathers overpower their reason. Idolatry is not merely a sin; it is an insult to the mind Allah gave us.

The Subtle Shirk That Hid Near the Kaaba

We might imagine that shirk only afflicts those who deny Allah entirely. But the Qur'an reveals something far more sobering. The idolaters of Makkah, in the very shadow of the Kaaba that Ibrāhīm had built, did believe in Allah. They affirmed that He created the heavens and the earth. Their error was not in denying Allah, but in worshipping others alongside Him, and they justified it with an argument that echoes down to our own day.

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ *

And those who take protectors besides Him say: We only worship them that they may bring us nearer to Allah in position.

Sūrah az-Zumar (39:3)

We only worship them so that they may bring us closer to Allah. This was their defence, and Allah rejected it utterly. They did not claim the idols created or sustained them; they claimed the idols were intermediaries, helpers who would carry their worship up to a God they felt was too high to approach directly. Brothers and sisters, this is the most dangerous form of shirk, because it wears the clothing of devotion and humility. It is the shirk that says I am too lowly to call upon Allah directly, so let me direct my worship through this saint, this grave, this holy man, this object, so that he may intercede for me. Allah taught us through this verse that He is nearer to us than our own jugular vein, that the door to Him is open without any intermediary, and that to direct any act of worship, any supplication, any sacrifice, any hope of deliverance, to other than Allah is to fall into the very shirk He sent every prophet to destroy. Tawhīd is not merely to believe Allah exists. It is to single Him out, alone, in everything that is worship.

The Meaning of the Word of Tawhīd

The whole of this religion is built upon a single sentence, *lā ilāha illā Allāh*, and the scholars taught that no one truly carries it until he understands the two halves of which it is made. The first half is a negation, *lā ilāha*, there is no god, in which the servant denies and casts out every false object of worship, every idol of stone and every idol of the heart. The second half is an affirmation, *illā Allāh*, except Allah, in which he establishes worship for Allah alone. Ibn al-Qayyim, may Allah have mercy on him, explained that this word is at once the easiest thing upon the tongue and the heaviest thing upon the scale, and that it demands of its people that they empty the heart of all false gods before they fill it with the One. A house cannot be built upon a foundation still cluttered with rubble; the rubble of false worship must first be cleared, and then the structure of devotion to Allah is raised upon clean ground.

And the Prophet ﷺ taught his Companion Mu‘ādh ibn Jabal, may Allah be pleased with him, the very heart of this word, the right that Allah holds over every servant and the mercy He extends to those who fulfil it.

حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ
مَنْ لَا يُشْرِكُ بِهِ شَيْئًا.

The right of Allah upon His servants is that they worship Him and associate nothing with Him; and the right of the servants upon Allah is that He will not punish anyone who associates nothing with Him.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 2856, Muslim 30 **Authenticity:** Muttafaqun ‘Alayh

Look at the balance the Prophet ﷺ drew. Allah asks of us one thing above all, that we worship Him and set up no rival to Him, and in return He extends a mercy beyond imagining, that the one who keeps his tawḥīd pure and dies upon it will not be left in the Fire forever. The whole of our striving, then, turns upon guarding this one word and keeping it free of the partners that the soul and the age are forever trying to slip beside it.

Ibrāhīm and the Triumph of Truth

The father of the prophets, Ibrāhīm, upon him be peace, did not only argue against the idols; he acted. While his people were away at their festival, he turned upon their gods and shattered them, leaving only the largest, so that when they returned and demanded who had done it, he could tell them to ask the great idol itself, knowing it could not so much as speak. Allah preserved the scene for us.

فَجَعَلَهُمْ جُذَاذَا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ *

So he broke them into pieces, except a large one among them, that they might return to it.

Sūrah al-Anbiyā' (21:58)

Ibrāhīm exposed the truth that should have been obvious all along: these idols cannot even defend themselves, let alone defend or benefit anyone else. The human being carves them, lifts them, places them, cleans them, and then bows to them, when it is the human who is the maker and the idol that is the made. And the line that runs from Ibrāhīm reaches its completion in our own Prophet ﷺ. On the day Makkah finally opened to him, after twenty three years of striving, he entered the sacred precinct where three hundred and sixty idols stood around the Kaaba, and he struck them down one by one with his staff, reciting the words of his Lord.

وَقُلْ جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا *

And say: Truth has come, and falsehood has vanished. Indeed, falsehood is ever bound to vanish.

Sūrah al-Isrā' (17:81)

In that moment the long night of Arabian idolatry ended, and the house that Ibrāhīm had built for the worship of Allah alone was returned to its purpose. Falsehood, however grand and however ancient, is by its nature a passing thing, and truth is what remains. The idols of Makkah, like the idols of every fallen empire, are now rubble and museum pieces, while the call of tawḥīd that the Prophet ﷺ raised that day is recited this very hour in every corner of the earth.

Those Who Paid for Tawḥīd with Their Bodies

We who were handed tawḥīd at birth can forget what it cost the first generation to hold this word. In the early days of Makkah, to say *lā ilāha illā Allāh* was to invite torture, exile, and death. Bilāl ibn Rabāḥ, may Allah be pleased with him, was dragged onto the burning sand at midday and crushed beneath a great rock placed upon his chest, his tormentor demanding that he renounce his Lord and worship the idols. And from beneath that rock, with the breath being pressed out of him, Bilāl answered with a single word, repeated again and again: *Aḥad, Aḥad, One, One*. He would not trade the Oneness of Allah for the relief of his body. Sumayyah, may Allah be pleased with her, the first martyr of this Ummah, and her husband Yāsir, were tortured to death rather than abandon this word, and the Prophet ﷺ would pass by them as they suffered and say, *patience, family of Yāsir, for your appointed place is Paradise*.

The Prophet ﷺ himself bore the cost of this call. At Tā'if, where he went carrying the message of tawḥīd, the people set their children and slaves upon him to pelt him with stones until the blood ran into his sandals, and still he did not curse them, but prayed that Allah might bring from their descendants those who would worship Him alone. This is the price the people of tawḥīd paid so that the word could reach us across the centuries. And they understood that the hardship of this world is a small thing beside what awaits the believer, for the Prophet ﷺ taught us how to weigh this life against the next.

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

The world is a prison for the believer and a paradise for the disbeliever.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2956 **Authenticity:** Ṣaḥīḥ

Even at its most comfortable, this world is a prison for the believer compared to the Garden that waits for him, and even at its most pleasurable it is the only paradise the disbeliever will ever know. The people who suffered for tawḥīd grasped this, and so they gave up the ease of the prison to secure the

freedom of the Hereafter. When we feel the small costs of holding to our faith today, the mockery, the inconvenience, the swimming against the current of the age, let us remember those who held the same word beneath the rock and the stones, and gave their bodies rather than let it go.

The Idols of Our Own Age

It would be a comfortable mistake to think that idol worship died with the ancient statues, that because we do not bow to stone we are safe from shirk. The idols of our age are more subtle and, in some ways, more dangerous, because they do not stand in temples where we can see them. They sit inside the chest. Allah described the most modern idol of all in words that pierce straight through our time.

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا *

Have you seen the one who has taken his own desire as his god? Would you then be a guardian over him?

Sūrah al-Furqān (25:43)

Allah named the worship of one's own desire as a form of taking a god besides Him. The idol here is not carved from wood; it is the self, the nafs, that demands to be obeyed in everything it craves. The one whose final authority is his own appetite, who asks not what does Allah command but what do I feel like, what do I want, what will please me, has set up his desire as a deity and bowed to it. And around this central idol of the self, our age has built many others. There is the idol of wealth, before which people sacrifice their prayer, their honesty, and their family, asking it for the security only Allah can give. There is the idol of fame and image, before which people trade their modesty and their peace for the gaze of strangers. There is the idol of status, of career, of the body, of the celebrities whose every word is followed more faithfully than the words of revelation. None of these stands in a temple, yet each receives the love, the fear, the hope, and the obedience that belong to Allah alone.

And our religion warns sternly against the impulse that gives birth to all idolatry, which is exaggeration, raising the created to the rank of the Creator. This is how the worship of the righteous began among earlier nations, when love for a holy person swelled into worship of him. The Prophet ﷺ, fearing this for his own Ummah, forbade it in the clearest terms.

لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُهُ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ.

Do not over-praise me as the Christians over-praised the son of Maryam. I am only His servant, so say: the servant of Allah and His Messenger.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 3445 **Authenticity:** Ṣaḥīḥ

Even ‘Īsā, upon him be peace, a mighty prophet and a word from Allah, was raised by later generations from a servant of Allah to a god worshipped beside Him, and the Qur'an records his disavowal of this, that he told the people only what Allah commanded him, to worship Allah, his Lord and theirs. If the noblest of the prophets are not to be worshipped, then surely no leader, no scholar, no saint, no celebrity, and no desire of our own may be given the worship due to Allah alone. And the Prophet ﷺ warned that those who imitate the creative act of Allah by fashioning images to be revered will face the severest reckoning.

إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ.

Indeed, among the people most severely punished by Allah on the Day of Resurrection are the image-makers.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 5950 **Authenticity:** Ṣaḥīḥ

The Greatest Blessing, and Its Gratitude

Now turn the gaze back upon yourself, brothers and sisters, and ask the question that should fill the heart with gratitude. Why am I a Muslim? Why was I given the worship of the One, when so many nations across history lived and died in the darkness of worshipping stone? You did not earn this. You did not reason your way out of idolatry by your own brilliance. It was a pure gift, a favour Allah bestowed upon you, and He reminded those who imagined they had done Him a favour by accepting Islam of who truly favoured whom.

بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ *

Rather, it is Allah who has conferred favour upon you in that He has guided you to faith, if you are truthful.

Sūrah al-Ḥujurāt (49:17)

Allah has conferred favour upon you by guiding you to faith. Think of how many were born into homes of idolatry and never heard the call of tawhīd, how many lived in lands and ages where the truth never reached them, and then consider that you were placed in the light without any merit of your own. Guidance is the greatest of all gifts, greater than health, greater than wealth, greater than family, because it is the only gift that follows you past the grave. The one who has tawhīd has everything, even if he has nothing of the world; and the one who has lost it has nothing, even if he has gained the whole world. And the only gratitude worthy of this blessing is to hold to it, to guard it, and to keep our worship purely for Allah until the day we meet Him.

Consider, brothers and sisters, the chain of mercy by which this light reached you. A prophet was sent and mocked, Companions were tortured and exiled, generations of scholars preserved and carried the

word across deserts and seas and centuries, and parents and teachers placed it in your heart before you could even understand it, until at last it arrived at you, whole and undimmed, in this masjid today. You are the heir of a treasure that countless souls bled to protect, and the rent you owe upon it is gratitude, the gratitude of a tongue that keeps declaring it, a heart that keeps it pure, and a life that hands it on to those who come after you. The one who receives such an inheritance and then neglects it has wronged not only himself but everyone who suffered to deliver it to him.

A Moment of Honest Accounting

Before we close this first khuṭbah, let each of us search his own heart for the idols that may be hiding within it. Is there any act of worship, any deep hope of deliverance, any fear, any reliance, that I have directed to other than Allah? Have I made an idol of my own desire, obeying what I crave over what my Lord commands? Have I bowed inwardly to wealth, to status, to image, to the approval of people, asking from them the peace and security that only Allah can give? And am I truly grateful for the greatest gift I have ever received, the gift of being guided to worship the One, or have I grown so used to it that I no longer see it as a gift at all? These questions are not meant to fill us with doubt about our faith, but to purify it, for the heart that examines its own tawḥīd is the heart that protects it. The most precious thing we own is this, that we say with understanding there is no god but Allah, and the wise servant guards it as he would guard his very life.

I say these words of mine, and I seek the forgiveness of Allah for me and for you, so seek His forgiveness, for indeed He is the Most Forgiving, the Most Merciful.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

I say this statement of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness, for He is the Most Forgiving, the Most Merciful.

Closing of the First Khutbah

The Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

All praise belongs to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his Companions. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.

A Reminder Carried Home

Dear brothers and sisters, in the first khutbah we saw that the worship of Allah alone is the very purpose of our creation and the single message of every prophet, that idol worship collapses before the mind because the idols cannot create even a fly, and that the most dangerous shirk is the subtle kind that takes Allah as a true God yet worships others as intermediaries or bows inwardly to desire, wealth, and image. We saw the triumph of tawhīd in the hands of Ibrāhīm and then of the Prophet ﷺ at the conquest of Makkah, and we were reminded that our guidance to faith is the greatest favour Allah has ever shown us. The danger now is that we leave this masjid grateful for an hour and then live as though tawhīd were a label rather than a life. So let us turn admiration into a plan.

A Practical Plan to Guard Your Tawhīd

Begin by renewing the testimony of faith with real understanding, not as a phrase the tongue repeats out of habit, but as a declaration of where your worship belongs. Make *lā ilāha illā Allāh* a living statement that everything worshipped beside Allah is false, and that your hope, your fear, your reliance, and your supplication are for Him alone. Then turn the lamp inward and hunt for the hidden idols: when desire pulls you toward what Allah forbade, name it for what it is, the call of an idol asking to be obeyed over your Lord, and refuse it. When wealth or status or the approval of people begins to command your prayers and your honesty, remember that these are stones of the heart, and break them as Ibrāhīm broke the stones of his people. Direct every act of worship to Allah without intermediary, for He is nearer to you than your jugular vein and the door to Him needs no doorkeeper.

Guard yourself above all from the greatest of sins, for the Prophet ﷺ was asked which sin is most grave in the sight of Allah, and his answer should keep the heart of every believer awake.

أَنْ تَجْعَلَ لِلَّهِ نِدَاً وَهُوَ خَلَقَكَ.

That you set up a rival to Allah, while it is He who created you.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 4477, Muslim 86 **Authenticity:** Muttafaqun ‘Alayh

And let your gratitude for guidance take the shape of da‘wah and teaching, gently carrying this light to your own children before the idols of the age claim them, and to those around you who have never truly heard the call. The greatest thanks for a gift is to share it. Luqmān, in his counsel to his beloved son, placed this above every other piece of advice, warning him that shirk is the one wrong that can never be called small.

يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ *

O my dear son, do not associate anything with Allah. Indeed, association with Him is a great wrong.

Sūrah Luqmān (31:13)

Between Hope and Fear

Let no one leave this place despairing over the hidden idols he has discovered in his heart, and let no one leave so certain of his faith that he stops guarding it. Brothers and sisters, the door of return is wide open: whatever has crept into the heart of love or fear or reliance for other than Allah can be cast out the moment we turn back to Him in sincerity, and a single honest renewal of tawhīd washes the soul clean. Yet none of us should feel secure, for the hearts are between two of the fingers of the Most Merciful, turned as He wills, and the most righteous of the Companions feared for their own faith. The Prophet ﷺ himself, the master of the muwaḥḥidīn, would constantly turn to Allah with a single supplication for the firmness of his heart, and if he asked it, our need to ask it is far greater.

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

O Turner of hearts, keep my heart firm upon Your religion.

Source: Sunan at-Tirmidhī **Hadith No:** 2140 **Authenticity:** Ṣaḥīḥ per al-Albānī

The Promise to the People of Tawhīd

Let us not forget where this road leads, for the one who guards his tawhīd through the trials of this life is carried by the promise that awaits him. The Prophet ﷺ gave the people of pure monotheism the greatest assurance a human heart could hope for, that the word which they lived by would be the word that saves them at the end.

مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.

Whoever dies knowing that there is no god but Allah will enter Paradise.

Source: Ṣaḥīḥ Muslim **Hadith No:** 26 **Authenticity:** Ṣaḥīḥ

And true success was never the monuments of the empires that worshipped stone and crumbled into ruins, nor the wealth and image that the idols of our age promise and never deliver. Allah Himself defined success in a single verse, and it has nothing to do with what the world counts.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ^{قَالَ} فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ^{قَالَ} وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ *

Every soul will taste death. So whoever is drawn away from the Fire and admitted to Paradise has truly succeeded. And the life of this world is nothing but the enjoyment of delusion.

Sūrah Āl ‘Imrān (3:185)

Every empire that ever stood is dust, and every soul that ever lived will taste death, and on that Day the only wealth will be the tawhīd a person carried in his heart. Every idol you refuse, every desire you subdue for the sake of Allah, every act of worship you keep purely for Him, is a step toward the success that does not crumble. Do not measure these steps as small. Measure where they are taking you.

Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the One besides whom there is no god, the Turner of hearts in whose hand is our faith. O Allah, keep us firm upon Your tawhīd, do not let our hearts deviate after You have guided us, and make us among the people of lā ilāha illā Allāh.

O Allah, purify our worship for Your Face alone, and cleanse our hearts of every hidden idol of desire, of wealth, of status, and of the approval of people. O Allah, let us live upon tawhīd and die upon tawhīd, and let the last words upon our tongues be the testimony that there is no god but You. O Allah, forgive the believing men and the believing women, the living among them and those who have passed. O Allah, set right the affairs of this Ummah, unite the hearts of the Muslims upon truth, and keep our children firm upon Your worship in an age crowded with idols. O Allah, relieve the

distressed, heal the sick, settle the debts of the indebted, and grant safety and provision to our brothers and sisters who are oppressed and afraid in every land, for You are the All Powerful and they have none besides You.

O Allah, forgive us and our parents, and have mercy upon them as they raised us when we were small. O Allah, accept from us our prayers, our fasting, and our worship of You alone, and overlook our shortcomings and our sins. O Allah, grant us beneficial knowledge, hearts that truly fear You, and sincere deeds for Your Face alone. O Allah, make us grateful for the greatest of Your gifts, the gift of faith, and seal our lives with it. Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

The Final Reminder

Remember the command of your Lord, with which Allah closes the affair, the command of justice and excellence and kindness to kin, the way of life that flows from the worship of Him alone.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ لَعَنُكُمْ تَذَكَّرُونَ *

Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.

Sūrah an-Nahl (16:90)

So remember Allah, the Most Great, and He will remember you. Thank Him for His favours and He will increase you. And establish the prayer.

وَأَقِمِ الصَّلَاةَ