

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

# Friday Sermon

*Give Your Best Time to Allah*

DELIVERED AT

Masjid Adam



ŞİFAH

SCHOOL OF ISLAMIC  
FOUNDATIONS &  
ADVOCACY FOR HUMANITY

## Give Your Best Time to Allah

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 أصدقَ  
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 Mistake We Make Without Noticing

Dear brothers and sisters, there is a mistake that many of us make in our relationship with Allah, and it is so quiet, so ordinary, so woven into the fabric of our daily lives that we almost never notice it. It does not announce itself. It does not feel like a sin. It hides behind good intentions and reasonable excuses. And yet, over the course of a lifetime, it slowly reshapes the entire direction of the heart.

We say to ourselves, I will pray when I finish my work. I will read the Qur'an when I have some free time. I will make dhikr when things slow down. I will attend the masjid when my schedule becomes easier. I will seek knowledge when life becomes less busy. Notice what all of these statements share. In every one of them, Allah receives whatever time is left over, after everything and everyone else has taken their share.

Look honestly at how we structure our days. Our career gets the best hours, the hours when our mind is sharpest and our energy is highest. Our business gets the best hours. Our family, when we are careful, gets scheduled time. Our appointments get scheduled time. Our meetings are protected on the calendar so that nothing may intrude upon them. Even our entertainment gets protected time, an hour reserved and defended against interruption. But when it comes to Allah, our language changes. Suddenly it becomes, if I have time.

Brothers and sisters, the believer has to reverse this thinking entirely. There is a beautiful statement of advice whose meaning deserves to be written upon our hearts: do not give Allah your free time. Give Allah your most important time, and Allah will make the rest of your time precious. This is not a ḥadīth of the Prophet ﷺ, and we must never attribute it to him. But its meaning reflects, faithfully and powerfully, a principle taught throughout the Qur'an and the Sunnah, because Allah Himself has told us what happens when His servant makes himself available for Him.

## O Son of Adam, Devote Yourself to My Worship

Consider a ḥadīth qudsī of tremendous weight, narrated by Abū Hurayrah, may Allah be pleased with him, in which the Messenger of Allah ﷺ relates that Allah, the Most High, says:

يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمَلًا صَدْرَكَ غِنًى وَأَسَدَّ فَقْرَكَ، وَإِلَّا تَفَعَّلَ مَلَأْتُ يَدَيْكَ شُغْلًا  
وَلَمْ أَسُدَّ فَقْرَكَ

*O son of Adam, devote yourself to My worship, and I will fill your chest with richness and relieve your poverty. But if you do not do so, I will fill your hands with occupation and I will not relieve your poverty.*

**Source:** Jāmi' al-Tirmidhī **Hadith No:** 2466 **Authenticity:** Ḥasan Gharīb per al-Tirmidhī

Pause upon the word Allah chose: tafarragh. This word carries the idea of emptying oneself, of freeing oneself from competing preoccupations in order to attend fully to something. It is the word you would use for a person who clears his schedule for a matter of the highest importance. But we must understand it correctly, for the enemy will try to twist it. Allah is not telling us to abandon our jobs. Islam does not command us to neglect our families. It does not tell us to sit in the masjid for twenty-four hours a day, cut off from the world.

Rather, the lesson is this: do not allow the dunyā to occupy your heart so completely that Allah receives only what remains. There is an enormous difference between the person who says, I worship Allah when I have time, and the person who says, I organize my time around my worship of Allah. The first fits Allah into his life, squeezing Him into whatever gap remains. The second fits his life around Allah, making Him the fixed point around which everything else moves. Brothers and sisters, which one describes us?

## Look Carefully at the Promise

Allah does not simply command, worship Me. He attaches to the command a promise of astonishing generosity. He says, I will fill your chest with richness. Notice with great care what Allah did not say. He did not say, I will fill your bank account. He did not say, I will fill your hands. He said, I will fill your chest, your breast, your inner being. Because, brothers and sisters, there is a poverty far worse than the poverty of the pocket. It is the poverty of the heart.

A person may possess millions and still feel, deep inside, I need more. I do not have enough. What if I lose this? What if someone gets ahead of me? What if my business slows? What if my position disappears? He possesses wealth, and yet the wealth possesses him. He has become its servant, terrified of losing what he has and endlessly craving what he does not. This is a poverty that no amount of money can cure, because the emptiness is not in his account. It is in his chest.

And then there is another person whose means are modest, whose income is limited, whose home is small, and yet his heart says, al-ḥamdulillāh, Allah is enough for me. Allah has provided for me until this day, and Allah will provide for me tomorrow. That, brothers and sisters, is ghinā, the richness of the heart. Imām as-Sa'dī, in his commentary on the meanings of contentment, noted that the truly wealthy servant is the one whose heart is at rest with the decree of his Lord, and such a person tastes a sweetness in life that the anxious wealthy man never knows.

## The Prophet ﷺ Defined True Wealth

This is not merely a saying of the pious later scholars. It is rooted directly in the words of the Messenger of Allah ﷺ, who defined wealth in a way that overturns everything the world believes about it. He ﷺ said:

لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ

*Richness is not having many possessions. Rather, true richness is the richness of the soul.*

**Source:** Ṣaḥīḥ al-Bukhārī / Ṣaḥīḥ Muslim **Hadith No:** 6446 **Authenticity:** Muttafaqun ‘Alayh

So the ḥadīth qudsī and this ḥadīth together teach one unified truth. Give Allah your heart, and Allah will make your heart rich. And when the heart becomes rich, something remarkable unfolds in the life of a person. He can enjoy little and be satisfied. He can sleep peacefully at night while others toss in worry. He can lose something without losing himself, because his sense of who he is was never anchored in that thing. He can watch another person receive a blessing without being poisoned by envy. He can pass through hardship without concluding that Allah has abandoned him. Why? Because his treasure is no longer outside of him, exposed to theft, decay, and loss. Allah has placed the treasure inside his chest, where nothing of this world can reach it.

## The Other Side of the Ḥadīth Is Frightening

Now we must turn to the second half of the ḥadīth qudsī, for it is deeply sobering. Allah says, but if you do not do so, I will fill your hands with occupation. Reflect upon this, brothers and sisters. Allah does not necessarily threaten the negligent servant with becoming poor in wealth. He threatens him with something we rarely recognize as a punishment at all. He says, I will make you busy. I will fill your hands with shughl, with endless occupation.

And this, perhaps, describes one of the greatest spiritual diseases of our own age. We are always busy. Ask a person, how are you? Busy. How is work? Busy. How is life? Crazy busy. It has become the default answer, almost a badge we wear. But busy doing what? Consider the strangeness of our situation. We have devices that save time. Cars that save time. Machines that save time. Computers that save time. Now we have artificial intelligence that saves time, and instant communication that collapses distances. Every year brings new tools designed to give us more hours. And yet, somehow, we have less time than any generation before us.

Perhaps the problem was never the amount of time. Perhaps the problem is barakah in time. This is a concept the dunyā cannot measure and its instruments cannot detect. Two people are each given twenty-four hours. One is in constant motion and accomplishes little of real weight. The other worships his Lord, cares for his family, works, serves people, and still finds tranquility in his day. Both received the same hours. They did not receive the same blessing within those hours.

## Busy, but Never Finished

Look again at the closing words: and I will not relieve your poverty. This means the person keeps running, striving, chasing, and yet the feeling of need never departs from him. One task finishes and another appears. One problem is solved and another arrives to take its place. One financial target is

reached, and immediately a higher target replaces it. A promotion comes, and at once a further promotion becomes necessary. A house is purchased, and soon a larger house is desired.

The hands are full. The calendar is full. The inbox is full. The bank account itself may be full. But the heart remains empty. This, brothers and sisters, is among the punishments of excessive attachment to the dunyā: much activity, little satisfaction. The person is constantly moving yet never arriving. He is like someone walking swiftly on a treadmill, expending enormous energy while remaining exactly where he began. Al-Ḥasan al-Baṣrī observed that whoever competes with the people of the dunyā for the dunyā will always feel poor, for their appetite has no ceiling and their race has no finish line.

## Allah Does Not Need Your Hours. He Wants Your Priority.

This returns us to our central principle: do not give Allah your free time, give Allah your most important time. Let us be honest with ourselves through a few simple comparisons. Imagine telling your employer, I will come to work whenever I happen to find some spare time. Would you keep that job for a single week? Imagine telling your spouse, I will spend time with you whenever nothing else is happening. Would that relationship remain healthy? Imagine telling an important client, if I happen to be free, I will attend our meeting. You would lose that client immediately.

We understand instinctively, in every worldly matter, that importance is demonstrated by priority. We do not schedule what matters least; we schedule what matters most, and everything else fills the gaps around it. Yet somehow, when it comes to the One who created us, our relationship quietly becomes: if I wake up early, I will pray Fajr. If I am not too tired, I will read Qur'an. If work is not too busy, I will attend Jumu'ah early. If nothing else is happening tonight, I will attend the halaqah.

Brothers and sisters, what message are we sending to our own hearts when we do this? We are training ourselves to believe that everything else is fixed and Allah is flexible. Every other appointment is protected, and the appointment with our Lord is negotiable. It should be exactly the opposite. Ṣalāh is fixed. The Qur'an is fixed. Dhikr is fixed. Our relationship with Allah is the fixed centre, and everything else in the day arranges itself around it.

## Allah Himself Taught Us This Priority

Lest we think this is merely a matter of personal opinion or clever advice, Allah Himself has drawn our attention to the very danger we are describing. He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَلْهَوْا أَمْوَالَكُمْ وَلَا أَوْلَادَكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ  
فَأُولَئِكَ هُمُ الْخَاسِرُونَ \*

*O you who believe, do not let your wealth or your children distract you from the remembrance of Allah. And whoever does that, it is they who are the losers.*

**Sūrah al-Munāfiqūn (63:9)**

Notice with care the two things Allah singles out: wealth and children. Neither of these is evil. Both are, in themselves, blessings from Allah, mentioned elsewhere in the Qur'an as adornments of worldly life. Ibn Kathīr, commenting on this verse, explains that Allah warns His believing servants against becoming so preoccupied with the enjoyment and management of these blessings that they forget the One who gave them, and he notes that the one who allows this to happen has entered the ranks of the losers, a severe designation indeed.

Your job is a blessing, but not if it consistently steals your prayer from you. Your business is a blessing, but not if it slowly buries your Qur'an. Your children are a blessing, the coolness of your eyes, but not if the labour of raising them causes the entire household to forget the One who granted them. Al-Qurṭubī notes that the danger here is subtle precisely because the objects are lawful and beloved; a person is rarely tempted away from Allah by something ugly. He is tempted away by something beautiful.

## When You Are Free, Then Strive

Now compare that warning with the vision Allah gives of how the believer's time should actually flow. In Sūrah ash-Sharḥ, addressed first to the Prophet ﷺ and through him to us, Allah says:

فَإِذَا فَرَغْتَ فَانصَبْ \* وَإِلَىٰ رَبِّكَ فَارْغَبْ \*

*So when you have finished, then stand up for worship, and to your Lord direct your longing.*

**Sūrah ash-Sharḥ (94:7 to 8)**

The mufasssīrūn explained faragh here as the completion of one task or obligation. And what does Allah command when a task is finished? He does not say, then rest and be idle. He says, then exert yourself again, and turn your longing to your Lord. The believer, therefore, does not understand free time as spiritually empty time. When one responsibility ends, a new opportunity for closeness to Allah begins. A moment of dhikr. A page of Qur'an. A raised hand in du'ā. Two quiet rak'ah. A step toward beneficial knowledge. A service rendered to another of Allah's creatures. A quiet reflection upon His countless blessings. The believer's whole life, brothers and sisters, revolves around Allah, so that even his pauses are filled with Him.

## Worship Gives the Heart Energy for Life

There is a misunderstanding we must correct. Sometimes we imagine worship as something that drains energy away from life, as if every minute given to Allah is a minute taken from our productivity. The scholars teach almost the exact opposite. Worship does not consume the heart's energy; it generates it. Ṣalāh does not merely consume twenty minutes of your day. It changes the quality of the many hours that follow it. Reading the Qur'an does not merely spend thirty minutes. It alters the very heart with which you then face the rest of your day. Dhikr does not steal from your

productivity; it brings a stillness to the mind that is trying to be productive. This is the hidden secret of barakah, the reason two people with identical hours live utterly different lives.

*There is a paradise in this world; whoever does not enter it will not enter the Paradise of the Hereafter. He was speaking of the sweetness of knowing Allah, loving Him, and worshipping Him.*

**Attributed to Shaykh al-Islām Ibn Taymiyyah, and cited among the spiritual counsels collected in the tradition of the scholars of the heart**

And it was said of him and those like him that they lived a life so filled with this inner sweetness that, in a famous expression of their state, if the kings knew what they possessed, they would fight them for it with their swords. What had they discovered, brothers and sisters? They had found the very thing we spend our lives searching for in money, in vacations, in larger homes, in entertainment, and in achievement. They found peace. But they found it in Allah, in the place where it actually resides, rather than in the places where it can never be found.

## The Heart Has a Need Only Allah Can Fill

A recurring principle throughout the writings of Ibn al-Qayyim is that the heart possesses a need that no created thing can ever satisfy. You can feed the body until it is full. You can entertain the mind until it is amused. You can gratify your desires until they are momentarily quiet. But there remains in the human being a need placed there by the Creator Himself, a need that only knowledge of the Creator, love of Him, and turning to Him can fill. This is why a person may possess everything the world offers and still lie awake asking, why do I feel so empty? The answer, quite simply, may be that he has fed everything within himself except his soul.

Consider the strangeness of our priorities in this light. Imagine a man saying, I do not have time to eat, day after day. Eventually his body would weaken and collapse. We would rush him to a hospital. Now consider a person saying, I do not have time for the Qur'an, I do not have time for dhikr, I do not have time to sit quietly with my Lord, I do not have time for tahajjud, month after month, year after year. Why, then, are we surprised when the heart begins to collapse, when the chest tightens with anxiety it cannot name, when nothing satisfies and nothing settles? We starved the soul and expected it to thrive.

## The Busiest Man Who Ever Lived

If anyone had an excuse to say, I am too busy for extra worship, it was the Messenger of Allah ﷺ. Yet 'Ā'ishah, may Allah be pleased with her, described how he would stand at night in prayer until his feet became swollen. She asked him why he exerted himself so greatly when Allah had already forgiven him his past and future sins. And he ﷺ replied:

أَفَلَا أَكُونُ عَبْدًا شَكُورًا

*Should I not be a grateful servant?*

**Source:** Ṣaḥīḥ al-Bukhārī / Ṣaḥīḥ Muslim **Hadith No:** 1130 **Authenticity:** Muttafaqun 'Alayh

Reflect upon the life of this man, brothers and sisters. He was a Prophet, a teacher, a leader of a growing nation, a judge who settled disputes, a husband, a father, a commander in war, and a counselor to the grieving. He received delegations, resolved conflicts, instructed his companions, visited the sick, aided the poor, led the daily prayers, and answered a ceaseless stream of questions. By any measure the world knows, he was the busiest person who ever walked the earth. And yet he had time to stand before Allah in the depth of the night until his blessed feet swelled. How? The answer is the entire lesson of this khutbah. For him, worship was not something squeezed in after life was handled. Worship was the very spring from which he drew the strength to handle life.

## The Secret of Fajr

There is something especially profound about the prayer of Fajr, and here it comes into full view. Before your employer takes hold of you, before customers reach you, before your phone claims you, before the messages and the emails and the endless scroll of the world flood into your mind, before the dunyā gets a single moment of you, Allah gets you. You are lifted from your sleep because Allah called you. You rise in the dark, you perform your wuḍū', you stand before Him, and you place your forehead on the ground. And in that act, before you have spoken a word to anyone, you are declaring through your very body: Yā Allah, before I belong to anyone today, I belong to You.

Imagine, brothers and sisters, beginning every single day in that state. Then, when Fajr is complete, instead of reaching immediately for the phone to let the whole clamouring world rush into your mind, give Allah ten or fifteen more minutes. One page of the Qur'an. Two pages. A few āyāt read slowly with reflection. Then the morning adhkar, the fortress the Prophet ﷺ taught us to build around our day. It may amount to only twenty minutes. But those twenty minutes may transform the quality of the next ten hours. That, precisely, is the difference between time and blessed time.

## Your Calendar Reveals Your Priorities

Here is a question that should give every one of us pause. If a stranger looked only at your calendar for the last thirty days, without ever speaking to you, without hearing a single word from your mouth, would he be able to tell that Allah is the most important One in your life? Where in those thirty days is the Qur'an? Where is the congregational prayer? Where is Islamic knowledge? Where is dhikr? Where is service to Allah's creation? Where is the private du'ā, the moment when nobody in the world needs anything from you and you simply sit with your Lord?

We say, with our tongues, Allah comes first. But our calendars often say something else. They say, Allah comes when everything else is finished. And brothers and sisters, our lives are lived on our calendars, not on our declarations. The tongue may claim priority, but the schedule reveals the truth. If we are serious, we have to change what the schedule says, not merely what the tongue says.

And beware of the oldest trick of Shayṭān, a single word with which he has ruined countless lives: later. Read Qur'an later. Repent later. Learn your religion properly later. Begin praying with focus later. Wake for tahajjud later. Become serious about Allah later. When? When work becomes easier? There will always be another project. When the children grow older? There will always be another responsibility. When you retire? Who has guaranteed you retirement? When life becomes less complicated? Brothers and sisters, life may never become less complicated. And there comes at last a day when a person finally has no appointments, no emails, no meetings, no deadlines, no errands, when his calendar is completely and permanently empty. But on that day, people are carrying him to his grave.

Al-Ḥasan al-Baṣrī, may Allah have mercy on him, expressed this truth with words that pierce the heart:

يَا ابْنَ آدَمَ إِنَّمَا أَنْتَ أَيَّامٌ، كُلُّهَا ذَهَبَ يَوْمٌ ذَهَبَ بَعْضُكَ

*O son of Adam, you are nothing but a collection of days. Whenever a day passes, a part of you has passed away.*

Al-Ḥasan al-Baṣrī, as cited by Ibn al-Qayyim and others among the scholars of the heart

We tend to think that time is passing us by. But the deeper truth is that we are the ones passing. The clock is not dying; we are. Every hour that leaves us is not merely an hour of the day gone, it is a piece of our own life gone, never to be recovered. And so we conclude the first khutbah with the question that reframes everything. The real question was never, do I have time? Every morning Allah deposits twenty-four fresh hours into your account. You cannot save them; you cannot carry today's unused hours into tomorrow. At midnight they are gone forever. The real question is, what deserves my time?

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.*

### Do Not Only Give Allah More Time, Give Him Better Time

Brothers and sisters, in the first khutbah we established the principle that Allah deserves our most important time, not our leftover time, and that when we honour Him with priority, He fills our chest with a richness that no wealth can purchase. Now, in this second khutbah, we must draw out the practical shape of this in our daily lives, so that we do not leave this masjid moved but unchanged. For there is a distinction we must confront honestly. Perhaps someone says, but I already pray. Al-ḥamdulillāh, and may Allah accept it. But what quality of time are you giving Him? Is it your exhausted time, when your body is spent? Your distracted time, when your mind is elsewhere? Your rushed time, offered between two errands? Your leftover time, scraped from the bottom of the day?

Try something different. Give Allah your prime time, the time when your mind is fresh and your heart is awake, when the house is quiet and the phone is out of reach, when nobody else has access to you. Sit with the Qur'an. Make dhikr. Raise your hands in du'ā. Pray two unhurried rak'ah. And say in your heart, Yā Allah, this time belongs to You alone. And you may discover, to your astonishment, that the thirty minutes you thought you lost to worship return to you multiplied, through the barakah Allah pours into everything that remains of your day.

### Whoever Makes the Hereafter His Concern

There is a Prophetic teaching that confirms this great paradox with clarity. The Messenger of Allah ﷺ taught that whoever makes the Hereafter his primary concern, Allah places richness in his heart, gathers his scattered affairs for him, and the world comes to him despite itself. But whoever makes the dunyā his primary concern, Allah places poverty before his eyes, scatters his affairs, and he receives of the world only what was already decreed for him.

مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ، وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ وَفَرَّقَ عَلَيْهِ شَمْلَهُ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ

*Whoever makes the Hereafter his primary concern, Allah places his richness in his heart, gathers his affairs for him, and the world comes to him in humility. And whoever makes the world his primary concern, Allah places poverty before his eyes, scatters his affairs, and nothing of the world comes to him except what was decreed for him.*

**Source:** Jāmi‘ al-Tirmidhī **Hadith No:** 2465 **Authenticity:** Ṣaḥīḥ per al-Albānī

Look at the two matching threads running through this ḥadīth. Allah first, and the heart becomes rich; dunyā first, and the heart feels poor. Allah first, and the affairs become gathered and settled; dunyā first, and the affairs become scattered and chaotic. And notice the crucial detail: the amount of dunyā a person receives is the same in both cases, for it is only what was already decreed. The difference is entirely in the state of the heart and the ordering of the life. This does not mean the believer becomes lazy. On the contrary, he may labour harder than anyone. But the difference is this: the dunyā is in his hands, working for him, while Allah is in his heart, ruling over him. It never reverses.

## A Simple Plan, Starting Today

So let us be entirely practical, brothers and sisters, for a khutbah that produces no change is a lamp that gives no light. We do not need to quit our jobs. We do not need to abandon our responsibilities. We need only to change the order. Instead of a life that runs as work, then family, then errands, then entertainment, then leftover time, then Allah, we make it Allah first, and then everything else arranged around Him.

Begin here. Protect the five daily prayers as immovable pillars in your day, never to be delayed for a meeting or a message. Give Fajr a special place, and let it, along with a page of Qur'an and the morning adhkār, be the first thing the world receives from you. Fix a daily appointment with the Qur'an, at a set time, and defend it as you would defend your most important meeting. Establish the morning and evening adhkār as your daily fortress. And keep some act of worship that nobody knows about except Allah, a secret between you and Him, however small, for the secret deeds are the truest proof of sincerity.

And here is the key to lasting change. Do not begin with three hours of worship only to abandon it entirely after four days. The Prophet ﷺ taught us that the deeds most beloved to Allah are those done consistently, even if they are few:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ

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

**Source:** Ṣaḥīḥ al-Bukhārī / Ṣaḥīḥ Muslim **Hadith No:** 6464 **Authenticity:** Muttafaqun ‘Alayh

So begin with twenty protected minutes a day. But make those twenty minutes utterly non-negotiable, a fixed appointment with your Lord that nothing on earth is permitted to cancel. A small deed done every day for a lifetime outweighs a great burst of worship that collapses within a week.

## When the Adhān Calls, Remember Who Is Calling

Consider, brothers and sisters, that if you were sitting in the most important meeting of your career and a person of immense power and influence called you, you would excuse yourself at once, without hesitation and without embarrassment. Why? Because you know who is calling. Five times each day the adhān rings out across the world, calling ḥayya ‘alā aṣ-ṣalāh, come to prayer, and ḥayya ‘alā al-falāḥ, come to success. We often behave as though the ṣalāh interrupts our success, an obstacle in the path of what we are trying to accomplish. But Allah, through the words of the adhān, is telling us that the ṣalāh is success itself. You think, I have work, so I must delay the prayer. And Allah answers, come to success. The very prayer you resent as an interruption may in truth be the source of barakah in everything you are straining to achieve.

## The Best of You, Every Morning

So tomorrow morning, brothers and sisters, try this. Before you check your email, before you read the news, before you scroll through your phone, before you allow the noise of the world into your mind, give Allah something beautiful. Give Him your first thoughts. Your first words. Your first quiet moments. Your first energy, before it is spent. Your first attention, before it is scattered. And say, Yā Allah, everyone else will take something from me today, but You will receive the best of me. Then watch what Allah does with all that remains. Perhaps He grants you clarity in confusion. Perhaps He grants you contentment in loss. Perhaps He shields you from a harm you never saw approaching. Perhaps He makes hard work light, and lets you accomplish in two hours what usually takes four. Or perhaps nothing external changes at all, but Allah changes you, and sometimes, that is the greatest barakah of all.

So we return, at the last, to the principle with which we began. Do not give Allah only your free time. Give Allah your most important time, and then ask Him to place barakah in everything that remains. For He has promised, O son of Adam, devote yourself to My worship, and I will fill your chest with richness and relieve your poverty. And what greater wealth could there be than a heart content with Allah? What greater success than a life ordered around Him? And what greater barakah than to reach the end of our days and discover that the time we gave to Allah was not lost time at all, but the only time we ever truly saved.

## The Closing Supplication

O Allah, help us to remember You, to thank You, and to worship You beautifully. O Allah, place barakah in our time, in our mornings and our evenings, in our work and our families, in our health, our knowledge, and our wealth. O Allah, do not make the dunyā our greatest concern, nor the extent of our knowledge, nor fill our hearts with endless worldly worries, and do not allow our occupations to distract us from You.

O Allah, make us among those who give You the best of their time, the best of their attention, the best of their strength, and the best of their lives. Fill our hearts with the richness You promised, and grant us contentment with what You have decreed. Make the Qur'an the springtime of our hearts, the light of our chests, and the companion of our days and nights. O Allah, forgive the believing men and the believing women, the living among them and the dead. Relieve the distress of our oppressed brothers and sisters across the earth, and be merciful to our parents as they were merciful to us when we were small. O Allah, accept our deeds, grant us beneficial knowledge, and grant us a good ending, and let us meet You while You are pleased with us.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ \*

*Our Lord, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.*

**Sūrah al-Baqarah (2:201)**

## The Final Reminder

Remember the command of your Lord, the same command with which we opened and with which Allah closes the affair, the command of justice and excellence.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعْظُمُ لَعَلَّكُمْ 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-Naḥl (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