

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خُطْبَةُ الْجُمُعَةِ

Friday Sermon

How Do You Know That Allah Loves You?

DELIVERED AT

Masjid Adam



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

How Do You Know That Allah Loves You?

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 THAT MATTERS MOST

There is a question far more important than any other.

More important than: do people love me?

More important than: am I successful?

Am I respected?

Am I wealthy?

Am I comfortable?

The question is this.

Does Allah love me?

Brothers and sisters, pause on this question.

Imagine knowing that the Creator of the heavens and the earth loves you.

Imagine that your name is mentioned to Jibrīl عليه السلام because Allah loves you.

Imagine Jibrīl loving you because Allah loves you.

Imagine the inhabitants of the heavens loving you because Allah loves you.

This is not imagination.

The Prophet ﷺ told us that this actually happens.

إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: إِنِّي أُحِبُّ فُلَانًا فَأَحِبُّهُ، فَيَحِبُّهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ، فَيَحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوَضَّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ.

When Allah loves a servant, He calls Jibrīl and says: I love so and so, so love him. So Jibrīl loves him. Then Jibrīl announces to the inhabitants of heaven: Allah loves so and so, so love him. So the inhabitants of heaven love him. Then acceptance is placed for him upon the earth.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 3209 **Authenticity:** Ṣaḥīḥ, Muttafaqun ‘Alayh

Look at what this hadith describes.

A conversation in the heavens about a single servant.

An announcement made to the angels about one human being.
 So the greatest achievement of your life is not becoming loved by the people of the earth.
 It is becoming loved by the Lord of the heavens and the earth.
 But this creates an important question.
 How do I know whether Allah loves me?
 This is not a question we answer with feelings alone.
 Feelings rise and fall.
 A person may feel loved on a good day and abandoned on a hard day.
 So we do not turn to our moods.
 We turn to the Qur'an and the Sunnah.
 And they give us signs.
 Clear signs that a servant can examine in himself.
 Let us walk through them together.

SIGN ONE: ALLAH MAKES YOU WANT TO FOLLOW THE PROPHET ﷺ

Allah gives us one of the clearest tests of love in the Qur'an.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ *

Say: If you love Allah, then follow me; Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.

Sūrah Āl 'Imrān (3:31)

Notice something beautiful in this verse.

People may say: I love Allah.

Many people say it.

It is easy to say.

So Allah gives us a test.

فَاتَّبِعُونِي.

Then follow me.

Meaning: follow Muḥammad ﷺ.

And what is the result?

يُحِبُّكُمُ اللَّهُ.

Allah will love you.

Ibn Kathīr comments on this verse with a powerful principle.

He says that whoever claims to love Allah but does not follow the way of the Prophet ﷺ is a liar in his claim.

Until he follows the Sharī'ah and the religion of Muḥammad ﷺ in all his statements and states.

هَذِهِ الْآيَةُ الْكَرِيمَةُ حَاكِمَةٌ عَلَى كُلِّ مَنْ ادَّعَى مَحَبَّةَ اللَّهِ وَلَيْسَ هُوَ عَلَى الطَّرِيقَةِ الْمَحْمَدِيَّةِ، فَإِنَّهُ
كَاذِبٌ فِي دَعْوَاهُ حَتَّى يَتَّبِعَ الشَّرْعَ الْمَحْمَدِيَّ.

This noble verse judges everyone who claims to love Allah yet is not upon the way of Muḥammad ﷺ. Such a person is false in his claim until he follows the Sacred Law and the religion of Muḥammad in all his words and deeds.

Ibn Kathīr, Tafsīr al-Qur'ān al-'Aẓīm, on Āl 'Imrān 3:31

Al-Ḥasan al-Baṣrī said that the Companions once claimed love for Allah.

So Allah revealed this verse as a test for that claim.

Love is not a word on the tongue.

Love is proven by following.

Therefore, brothers and sisters, ask yourself.

Has following the Sunnah become important to me?

Do I care about how Rasūlullāh ﷺ prayed?

How he spoke?

How he treated his family?

How he forgave those who wronged him?

How he dealt with the young and the old?

What he considered ḥalāl and what he considered ḥarām?

When a person begins to love the details of the Sunnah, that is a sign.

When the way of the Prophet ﷺ becomes dearer to him than his own opinion, that is a sign.

The more a person sincerely follows Rasūlullāh ﷺ, the stronger the evidence.

The evidence that he is walking on the road toward Allah's love.

SIGN TWO: ALLAH MAKES THE OBLIGATIONS PRECIOUS TO YOU

There is an extraordinary Ḥadīth Qudsī.

It practically gives us the roadmap to becoming beloved to Allah.

The scholars call it Ḥadīth al-Walī, the hadith of the friend of Allah.

Allah says:

وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ
بِالنَّوَافِلِ حَتَّى أُحِبَّهُ.

My servant does not draw near to Me with anything more beloved to Me than what I have made obligatory upon him. And My servant continues drawing near to Me with voluntary deeds until I love him.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 6502 **Authenticity:** Ṣaḥīḥ

Look carefully at the sequence.

First: the farḍ.

Then: the nawāfil.

Then: Allah's love.

Sometimes we search for complicated spiritual formulas.

We imagine that the road to Allah's love is hidden and mysterious.

But Allah has already given us the formula.

Ibn Rajab al-Ḥanbalī explains this hadith beautifully.

He says the obligations are the foundation, and the voluntary deeds build upon them.

He warns that no one reaches nearness through nawāfil while neglecting the farā'id.

The obligatory acts are the greatest of the means by which the servant draws near to Allah. Then the voluntary deeds raise the servant in rank and degree, but they are only accepted upon the foundation of the obligations.

Ibn Rajab al-Ḥanbalī, Jāmi' al-'Ulūm wa al-Ḥikam, commentary on the thirty eighth hadith

So the first task is not extra worship.

The first task is to protect what Allah made obligatory.

The five daily prayers.

Fasting Ramaḍān.

Zakāh when it applies to you.

The rights of parents.

The rights of a spouse.

The rights of children.

Staying away from the ḥarām.

These are not small matters.

These are the things most beloved to Allah.

Then, upon this foundation, add the voluntary deeds.

The Sunnah prayers.

The night prayer.

Extra fasting.

Dhikr.

Recitation of the Qur'an.

Ṣadaqah.

Helping people.

And what happens at the end of this path?

حَتَّىٰ أُحِبَّهُ.

Until I love him.

Brothers and sisters, what words could be greater than these?

SIGN THREE: ALLAH OPENS THE DOOR OF EXTRA WORSHIP FOR YOU

Notice again the words of the same hadith.

The servant continues drawing closer through voluntary deeds.

This tells us something.

One of the beautiful signs to look for is this.

Has Allah opened the door of worship for me beyond the minimum?

You prayed Fajr, but you want to sit and make dhikr.

You prayed 'Ishā', but your heart wants two more rak'ahs.

You finished your obligation, but you want to read Qur'an.

Nobody is watching you, but you want to make du'a'.

Nobody asked you to give charity, but you quietly give.

These are precious gifts.

Do not treat them as ordinary.

Never look at an opportunity for worship as merely something you decided to do.

Recognize that Allah gave you that opportunity.

The very desire to worship is a gift from the One you are worshipping.

Ibn al-Qayyim said that when Allah wants good for a servant, He opens for him the doors of obedience and closes for him the doors of heedlessness.

And when Allah repeatedly opens doors of obedience for a servant, that servant should protect those doors.

Because the same door that opens can also close if it is neglected.

SIGN FOUR: WHEN YOU SIN, ALLAH BRINGS YOU BACK TO TAWBAH

Now let us clear away a misunderstanding.

Being loved by Allah does not mean you never make mistakes.

Allah says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ *

Indeed, Allah loves those who constantly repent, and He loves those who purify themselves.

Sūrah al-Baqarah (2:222)

Read the verse again slowly.

Allah did not say He only loves people who never sin.

He said He loves at-tawwābīn.

The word is in an intensive form.

It means those who return again and again.

Those who keep coming back to their Lord.

Imām al-Qurṭubī notes that the form tawwāb describes one whose repentance is repeated.

Not a single act, but a habit of returning.

So one sign you should look for is this.

What happens to my heart after I sin?

Do I become comfortable with the sin?

Do I justify it?

Do I stop caring?

Or does something inside me say: I need to go back to Allah?

You make istighfār.

You feel regret.

You make tawbah.

You try again.

Perhaps you fall again.

But again you return.

Do not underestimate this pattern.

The desire to return to Allah is itself an enormous blessing.

Shayṭān wants you to think: I sinned again, so Allah must hate me.

He wants you to despair.

Because a despairing servant stops trying.

But Allah says: إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ.

Allah loves those who repeatedly repent.

So never stop returning.

The one who keeps returning is the one being loved.

SIGN FIVE: ALLAH GIVES YOU TAQWĀ WHEN NOBODY IS WATCHING

The Prophet ﷺ described a type of servant Allah loves.

إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ.

Indeed, Allah loves the servant who is God conscious, self sufficient in heart, and hidden from the eyes of people.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2965 **Authenticity:** Ṣaḥīḥ

Look at each quality.

At-taqiyy: the one filled with taqwā.

Al-ghaniyy: the one whose heart is content and free of greed.

And then the last word.

Al-khafiyy.

The servant who does not need recognition.

The one who is hidden.

There are deeds between him and Allah that nobody knows.

Brothers and sisters, this quality is extremely important today.

We live in an age where everything is displayed.

Our food is displayed.

Our vacations are displayed.

Our charity is displayed.

Our achievements are displayed.

Sometimes even our worship is displayed.

A person prays, and the phone is recording.

A person gives, and the receipt is posted.

But some of Allah's most beloved servants are people nobody knows.

Perhaps someone wakes before Fajr and cries before Allah.

Nobody knows.

Perhaps someone quietly supports a poor family every month.

Nobody knows.

Perhaps someone has memorized portions of the Qur'an in the dark of the night.

Nobody knows.

Perhaps someone constantly makes du‘ā’ for this Ummah.

Nobody knows.

But Allah knows.

And His knowing is enough.

So ask yourself one question tonight.

What act of worship do I have that is only between Allah and me?

SIGN SIX: ALLAH MAKES YOU A PERSON OF IḤSĀN

Allah repeatedly tells us who He loves.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ *

Those who spend in ease and in hardship, who restrain their anger, and who pardon people. And Allah loves those who do good.

Sūrah Āl ‘Imrān (3:134)

Look at who the muḥsinīn are in this verse.

They are not described first by long prayers.

They are described by their character.

They spend during ease.

They spend during hardship.

They swallow their anger.

They forgive people.

Think about that carefully.

One sign of Allah's love is not merely how long you stand in prayer.

It is also how you behave when somebody makes you angry.

Can you control yourself?

Can you forgive?

Can you still do good to the one who wronged you?

Somebody hurt you.

Somebody insulted you.

Somebody disappointed you.

Your nafs says: get revenge.

But your heart says: I want Allah's love more than I want revenge.

That is a different level of faith.

Look at the Prophet ﷺ on the day of Ṭā'if.

He had been rejected and stoned until his blessed feet bled.

The angel of the mountains was sent to him.

He was given the choice to destroy the people of Ṭā'if between the two mountains.

And what did the most beloved servant of Allah say?

He said: perhaps Allah will bring from their offspring those who worship Him alone.

That is iḥsān at the moment of deepest pain.

That is the character of the one Allah loves.

And look at Faḥ Makkah.

The very people who tortured the believers stood before him defeated.

He had every worldly right to take revenge.

Instead he said: go, for you are free.

This is the way of the beloved of Allah.

SIGN SEVEN: ALLAH TEACHES YOU PATIENCE

Allah tells us of another beloved group.

وَكَايْنِ مَنْ نَبِيٍّ قَاتَلَ مَعَهُ رِيُونٌ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ *

How many a prophet fought, and with him fought many devoted men. They never lost heart for what befell them in the way of Allah, nor did they weaken, nor did they submit to the enemy. And Allah loves those who are patient.

Sūrah Āl 'Imrān (3:146)

Patience is not merely waiting.

Ṣabr means remaining obedient to Allah while life is hurting.

You lose something you loved.

You are disappointed.

Your plans fail.

Someone betrays you.

You become sick.

Financial difficulty comes to your door.

Family problems weigh on your chest.

And despite all of it, you say one thing.

My relationship with Allah will not break because my dunyā became difficult.

That is ṣabr.

ʿUmar ibn al-Khaṭṭāb said that they found the best of their life in patience.

وَجَدْنَا خَيْرَ عَيْشِنَا بِالصَّبْرِ.

We found the best of our living in patience.

ʿUmar ibn al-Khaṭṭāb, cited by al-Bukhārī in the chapters on patience

When patience becomes part of your response to trials, look at that sign.

It is a mark of a heart being trained by Allah.

SIGN EIGHT: ALLAH MAY TEST YOU

This point must be understood carefully.

Difficulty by itself does not automatically prove that Allah loves someone.

But neither does difficulty mean Allah hates someone.

The prophets were the most beloved servants of Allah.

Yet they experienced tremendous trials.

The Prophet ﷺ said that the people most severely tested are the prophets, then the righteous, then the next best and the next best.

A person is tested according to the strength of his faith.

So never measure Allah's love simply by the comfort of your life.

Do not say: my business is successful, therefore Allah loves me.

And do not say: I lost my job, therefore Allah does not love me.

The dunyā is not the measuring stick.

Sometimes Allah gives dunyā to a person as a test.

Sometimes Allah withholds dunyā from a person as a mercy.

The real question is different.

What is this situation doing to my relationship with Allah?

If hardship brings you to prayer.

If hardship brings you to tahajjud.

If hardship makes you cry before Allah.

If hardship breaks your arrogance.

If hardship makes the dunyā smaller in your eyes.

Then perhaps the hardship has given you something far greater than what it took away.

SIGN NINE: ALLAH PLACES ACCEPTANCE FOR YOU

Return to the hadith we began with.

When Allah loves someone, He tells Jibrīl to love him.

Then Jibrīl loves him.

Then the inhabitants of heaven are told to love him.

Then acceptance is placed for him upon the earth.

Let us understand this correctly.

This does not mean every human being will like you.

The prophets had enemies.

The most beloved man to Allah was opposed by many.

Rather, Allah places genuine acceptance in the hearts of the believers.

Ibn Ḥajar explains that this acceptance is love and pleasing regard in the hearts of people.

Sometimes a person has no title.

No wealth.

No powerful position.

Yet righteous people naturally love being around him.

Why?

Perhaps Allah placed qabūl for him.

And sometimes another person spends his entire life chasing popularity.

Yet he never finds real acceptance.

Because acceptance ultimately comes from Allah, not from marketing.

SIGN TEN: ALLAH BEGINS PROTECTING YOUR SENSES

Return once more to Ḥadīth al-Walī.

After Allah says that the servant draws near with nawāfil until He loves him, He continues.

فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يَبْصُرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا،
وَرِجْلَهُ الَّتِي يَمْشِي بِهَا.

When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 6502 **Authenticity:** Ṣaḥīḥ

This does not mean Allah literally becomes part of the human being.

The scholars are clear on this.

Ibn Rajab explains that the meaning is that Allah guides these faculties.

He protects the servant so his hearing, sight, hand and foot are used only in obedience.

The meaning is that Allah guides the servant in his hearing, his sight, his hand and his foot, so he only hears what pleases Allah, only looks at what Allah loves, and only reaches and walks toward what Allah is pleased with.

Ibn Rajab al-Ḥanbalī, Jāmi' al-'Ulūm wa al-Ḥikam

So ask yourself these questions.

What am I listening to?

What am I looking at?

Where are my feet taking me?

What are my hands doing?

A remarkable sign of Allah's care is a subtle one.

It is when Allah begins closing doors of sin and opening doors of obedience.

Things you once enjoyed no longer feel enjoyable.

Certain environments begin making you uncomfortable.

Certain conversations bother your heart.

You become more careful about what you watch.

More careful about what you hear.

More careful about where you go.

Why is this happening?

Because your heart is changing.

And a heart that Allah is drawing near is a heart Allah is protecting.

BE CAREFUL: WORLDLY SUCCESS IS NOT PROOF

This is perhaps one of the most important lessons of this khutbah.

Do not measure Allah's love through your bank account.

Do not measure it through your house.

Do not measure it through your health.

Do not measure it through your business.

Do not measure it through your popularity.

And do not measure it through the absence of problems.

Instead ask one question.

Is Allah bringing me closer to Him?

That is the question.

A person can possess the whole dunyā while his heart moves away from Allah.

Another person may possess very little, while every day his heart moves closer to Allah.

Which one is truly successful?

The answer is obvious to a believing heart.

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.

THE MOST IMPORTANT SELF ASSESSMENT

Brothers and sisters, we have walked through ten signs.

Now let us turn them into an examination of the heart.

Tonight, ask yourself these questions honestly.

Is my ṣalāh improving?

Is my relationship with the Qur'an improving?

Am I following Rasūlullāh ﷺ more closely than last year?

When I sin, do I return to Allah?

Do I have private acts of worship that nobody sees?

Am I becoming more patient?

Am I controlling my anger?

Am I forgiving people who wrong me?

Am I becoming more generous?

Am I becoming more careful about what I see and hear?

Do I enjoy being alone with Allah?

These questions are far more meaningful than others.

Far more meaningful than: how much money did I make this year?

Far more meaningful than: how many people know my name?

Far more meaningful than: how many followers do I have?

Far more meaningful than: what position do I hold?

Because eventually all of those things will disappear.

But Allah's love remains.

THE MOST BEAUTIFUL ROADMAP

If someone asks a simple question.

What should I do if I want Allah to love me?

The answer can be summarized in three steps.

One: Follow Rasūlullāh ﷺ

فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Follow me, and Allah will love you.

Learn the Sunnah, love it, and live it.

Two: Protect your obligations

Nothing brings the servant closer to Allah than the obligations He commanded.

Guard the five prayers as if your salvation depends on them, because it does.

Give every right its due.

Three: Add voluntary deeds

Then keep building with the nawāfil.

Small and consistent, day after day.

Until something extraordinary happens.

حَتَّى أُحِبَّهُ

Until I love him.

That should become the mission of our lives.

A PRACTICAL PLAN TO CARRY HOME

Let us make this concrete, so it does not stay a beautiful feeling that fades by Monday.

Begin with the prayers you already pray, and pray them better.

Come to the ṣalāh a little early.

Pray it as though it is your last.

Attach one Sunnah prayer to it that you never miss.

Take a fixed portion of Qur'an every day, even a page.

Do not break the daily connection.

Choose one hidden deed known only to Allah.

A quiet charity.

A tahajjud nobody knows about.

A du'ā' for the Ummah in the last third of the night.

Keep a fixed daily istighfār.

So that returning to Allah becomes your habit, not your emergency.

Guard your senses this week.

Watch what your eyes consume.

Watch what your ears absorb.

And keep good company.

Because you will love what your companions love.

The Prophet ﷺ taught us that the deeds most beloved to Allah are the most consistent, even if small.

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ.

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

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 6464 **Authenticity:** Ṣaḥīḥ, Muttafaquun 'Alayh

So do not aim for a mountain you cannot climb.

Aim for a small path you can walk every day.

A POWERFUL CLOSING

My dear brothers and sisters.

One day our names will disappear from this earth.

Someone else will live in our houses.

Someone else will have our jobs.

Someone else will drive our cars.

Our possessions will be distributed.

Eventually, even many people who knew us will themselves leave this world.

So perhaps we have spent too much of our lives asking a small question.

Who loves me on earth?

Instead, begin asking the great question.

Am I loved in heaven?

Because if Allah loves you, Jibrīl is told to love you.

And if Jibrīl loves you, the inhabitants of heaven are told to love you.

And then Allah places acceptance for you upon the earth.

So do not spend your life chasing the love of creation.

While neglecting the love of the Creator.

Protect your ṣalāh.

Follow the Sunnah.

Return after every sin.

Increase your hidden deeds.

Control your anger.

Forgive people.

Be patient during trials.

Continue drawing closer to Allah.

Farḍ after farḍ.

Sunnah after Sunnah.

Dhikr after dhikr.

Ṣadaqah after ṣadaqah.

Rak'ah after rak'ah.

Until perhaps the greatest words that could ever be said about you become true.

حَتَّىٰ أَجِبَهُ.

Until I love him.

CLOSING DU'Ā

O Allah, make us among those whom You love.

O Allah, make us beloved to Jibrīl عليه السلام.

O Allah, place love for us among the inhabitants of the heavens.

O Allah, place sincere acceptance for us among the righteous of this earth.

O Allah, grant us deeds performed privately for You alone.

O Allah, make us among at-tawwābīn, those who constantly return to You.

O Allah, make us among al-muḥsinīn, those who excel in goodness.

O Allah, make us among aṣ-ṣābirīn, those who remain patient.

O Allah, relieve the suffering of the oppressed among the Muslims in every land.

O Allah, heal our sick, and have mercy on our dead.

O Allah, forgive our parents and be merciful to them as they raised us when we were small.

O Allah, accept our deeds, grant us beneficial knowledge, and seal our lives with a good ending.

O Allah, let us meet You while You are pleased with us.

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

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

Sūrah al-Baqarah (2:201)

Āmīn.

THE FINAL REMINDER

Remember the command of your Lord, the command of justice and excellence.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعِظُكُمْ 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