

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

*My Prayer, My Sacrifice, My
Life and My Death for Allah*

DELIVERED AT

Masjid Adam



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

My Prayer, My Sacrifice, My Life and My Death for 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 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.**

A Verse That Lays Claim to Your Whole Existence

Most of us imagine our religion as a set of duties we perform and then set aside, an hour of prayer here, a fast there, a charity given, after which we return to a life that is our own to spend as we please. But Allah revealed a verse that shatters this division entirely, a verse so total in its claim that the one who truly understands it can never again think of any part of his life as belonging to anyone but Allah. He commanded His Prophet ﷺ, and through him every believer, to declare an oath of complete surrender, handing over not merely his worship but his living and his dying, his every breath, to the Lord of the worlds.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ * لَا شَرِيكَ لَهُ وَبِذَلِكَ
أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ *

Say: Indeed my prayer, my sacrifice, my living, and my dying are for Allah, Lord of the worlds. He has no partner. With this I have been commanded, and I am the first of those who submit.

Sūrah al-An‘ām (6:162 to 163)

Reflect upon the four things Allah gathered in this verse, brothers and sisters, for in them He has gathered the whole of a human life. My prayer, which is the highest act of worship; my sacrifice, which stands for every act of devotion and every offering; my living, which is everything I do in the years I am given; and my dying, which is the end I cannot escape. The believer declares that all four belong to Allah alone, who has no partner. This is the meaning of islām, of submission: not that we give Allah an hour of our day and keep the rest for ourselves, but that we hand Him the entire account, the prayer and the work, the waking and the sleeping, the first breath and the last. This morning we will sit with this verse and let it lay its claim upon the four corners of our lives, the prayer, the sacrifice, the living, and the dying.

Aṣ-Sa‘dī, may Allah have mercy on him, observed that in this verse Allah gathered the two great categories of worship, the bodily worship represented by the prayer and the worship of wealth and devotion represented by the sacrifice, and then extended the surrender to the whole of life and death, so that nothing of the servant is left outside it. And Ibn Kathīr, may Allah have mercy on him, noted that this is the very creed of Ibrāhīm, the pure ḥanīf, who turned his face and his whole self to Allah alone, which is why the verse ends with the declaration, I am the first of those who submit. To say these words with understanding is to enroll oneself in the way of Ibrāhīm and of every prophet after him, the way of handing the entire self to the One who has no partner.

My Prayer: The Pillar That Holds Up the Whole Building

Allah began the verse with the prayer, and this was no accident, for the prayer is the first thing He named and the first thing about which we will be questioned. It is the pillar upon which the entire structure of the religion rests, and the scholars said that just as a tent collapses when its central pole is removed, so the religion of a person collapses when his prayer falls. The Prophet ﷺ told us exactly where the reckoning will begin on the Day of Judgement.

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ،
وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ.

Indeed, the first thing for which the servant will be brought to account on the Day of Resurrection from his deeds is his prayer. If it is sound, he has succeeded and prospered; and if it is corrupt, he has failed and lost.

Source: Sunan at-Tirmidhī **Hadith No:** 413 **Authenticity:** Ṣaḥīḥ per al-Albānī

The first question, before wealth, before family, before every other deed, is the prayer. And if that account is in order, the rest of the reckoning is made easy; but if the prayer is ruined, the rest is in danger of collapse. This is why the Prophet ﷺ drew so sharp a line between the believer and the one who abandons the prayer, placing the neglect of it at the very edge of leaving the religion altogether.

بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ.

Between a man and shirk and disbelief stands the abandonment of the prayer.

Source: Ṣaḥīḥ Muslim **Hadith No:** 82 **Authenticity:** Ṣaḥīḥ

Yet Allah did not legislate the prayer merely as a duty to be ticked off five times a day. He made it a force that reshapes the one who establishes it, a fire that is meant to burn away his sins and restrain him from wrongdoing in the hours between. He said that the true prayer holds its owner back from indecency and evil.

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ *

Indeed, the prayer restrains from immorality and wrongdoing, and the remembrance of Allah is greater still.

Sūrah al-‘Ankabūt (29:45)

Here is a question every one of us must put to himself honestly. If my prayer is not restraining me from sin, if I rise from the prayer mat and return to the same backbiting, the same dishonesty, the same lowered standards, then what kind of prayer am I performing? The scholars explained that the

prayer Allah describes here is the prayer of the heart and not only of the limbs, the prayer in which a person is truly present before his Lord, conscious that he stands before the King of kings. A prayer rushed through while the mind wanders across the markets and the screens may discharge the outward duty, but it does not do the work Allah designed it to do. So the first claim of the verse upon us is this: to fix the prayer, to pray it on its time, and to pray it as though we can see Him, knowing that if we cannot see Him, He surely sees us.

My Sacrifice: The Worship That Reaches Allah is the Worship of the Heart

The second word in the verse is nusuk, which the scholars explained to mean sacrifice and every act of devotion offered to Allah. And here Allah teaches us a truth that overturns how we naturally think about worship. When He spoke of the animals sacrificed in His way, He made it unmistakably clear that it is not the outward act that reaches Him, not the flesh and not the blood, but something hidden within the one who offers it.

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ *

Their meat will not reach Allah, nor their blood, but what reaches Him is the God-consciousness from you.

Sūrah al-Ḥajj (22:37)

Their meat and their blood do not reach Allah; only the taqwā in the heart of the one who offers them reaches Him. Brothers and sisters, ponder what this means for every act of worship we perform. Allah is not impressed by the size of the deed, by how it looks to the people, by the gold spent or the crowd gathered. He looks past all of that to the heart behind it. The Prophet ﷺ stated this principle as plainly as it can be stated.

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

Indeed, Allah does not look at your bodies or your wealth, but He looks at your hearts and your deeds.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2564 **Authenticity:** Ṣaḥīḥ

And because the heart is what He weighs, the intention behind a deed becomes everything. The same outward action, the same prayer, the same charity, the same fast, can be a treasure that lifts a person to the highest gardens or an empty husk worth nothing, and the only difference between them is the intention in the chest. This is why the Prophet ﷺ opened the most foundational of all teachings with the rule that governs every deed a believer ever does.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ.

Actions are but by intentions, and every person will have only what he intended.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 1, Muslim 1907 **Authenticity:** Muttafaqun ‘Alayh

Here lies the great danger that the verse warns us against, the danger of *riyā’*, of performing our worship for the eyes of people rather than for the Face of Allah. The Prophet ﷺ called showing off the hidden shirk, and he said it was the thing he feared most for this Ummah, more than the open idols, precisely because it creeps into the worship of the sincere without their noticing. A man may sacrifice, may pray, may give, and may stand all night, and yet if a corner of his heart is performing for an audience, that worship leaks away before it ever rises to Allah. So the second claim of the verse upon us is to purify the offering, to make our *nusuk*, all of it, for Allah alone who has no partner, scrubbing from it the desire to be seen and praised by anyone besides Him.

The greatest example of true sacrifice in all of history shows us that *nusuk* is, at its heart, the surrender of the will. When Ibrāhīm, upon him be peace, was commanded in a dream to sacrifice his own beloved son, he did not weigh his love for the boy against the command of his Lord; he submitted, and the son submitted with him, saying, O my father, do as you are commanded, you will find me, if Allah wills, among the patient. At the very moment of the knife, Allah ransomed the boy with a great sacrifice, for the aim was never the flesh and the blood, but the heart that had already given everything to Allah. This is the meaning of my sacrifice is for Allah. It is not chiefly about the animal we slaughter at ‘Īd; it is about the willingness to place whatever we love most, our wealth, our comfort, our plans, our very desires, beneath the command of Allah, trusting that what we surrender to Him is never truly lost.

My Life: Living Every Ordinary Hour for Allah

The third word is *maḥyāya*, my living, and with it the verse leaps beyond the prayer mat and the sacrifice into the whole sprawling expanse of an ordinary life. For Allah did not create us merely to perform rituals and then live the rest of our hours however we wish. He told us the entire purpose of our existence in a single line.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ *

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

Sūrah adh-Dhāriyāt (51:56)

To declare that my living is for Allah is to understand that worship is not confined to the masjid. The honest day of work becomes worship when its intention is to earn the lawful and provide for those

Allah placed in our care. The smile to a stranger, the patience with a difficult colleague, the kind word to a spouse, the gentle handling of a child, all of these become acts of devotion when the heart turns them toward Allah. This is why the Prophet ﷺ made good character a central measure of faith, not a soft extra alongside the real religion, but a core of it.

إِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ أَخْلَاقًا.

Indeed, the best among you are those who are best in character.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 3559, Muslim 2321 **Authenticity:** Muttafaqun ‘Alayh

And living for Allah means living the same life in private that we live in public, for the One we worship sees what no human eye can reach. This is the heart of the matter, brothers and sisters. Many a person is upright before the eyes of people and another person entirely when the door is locked. But Allah sees even the glance that no one else catches, even the secret movement of the heart.

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ *

He knows the treachery of the eyes and what the hearts conceal.

Sūrah Ghāfir (40:19)

He knows the treachery of the eyes, the stolen glance toward the forbidden when the person believes no one is watching, and He knows what the chests hide. The believer whose living is truly for Allah carries his consciousness of Allah into the locked room and the lit screen as fully as he carries it into the front row of the prayer. The Prophet ﷺ gathered the whole of this living into a single piece of advice, joining the fear of Allah in private to good dealings with people in public.

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ.

Be conscious of Allah wherever you are, follow a bad deed with a good deed and it will wipe it out, and treat people with good character.

Source: Sunan at-Tirmidhī **Hadith No:** 1987 **Authenticity:** Ḥasan

My Death: The End That Crowns or Condemns the Life

The fourth word is mamātī, my death, and with it the verse reaches the one appointment none of us will miss. To declare that my death is for Allah is to live in such a way that, when the moment comes,

the soul departs upon faith and submission. Allah reminded us that this end is certain and universal, awaiting every soul without exception.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ *

Every soul will taste death; then to Us you will be returned.

Sūrah al-‘Ankabūt (29:57)

Every soul will taste it, the strong and the weak, the young and the old, the rich and the poor, and then all are returned to Allah. And the Prophet ﷺ revealed a frightening and hopeful truth about that final moment, that a person is not raised upon a single deed or a fleeting state, but upon the condition in which death finds him, the state he had built his life toward.

يَعْتُ كُلُّ عَبْدٍ عَلَىٰ مَا مَاتَ عَلَيْهِ.

Every servant will be raised upon that which he died upon.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2878 **Authenticity:** Ṣaḥīḥ

A person dies upon what he lived upon, and is raised upon what he died upon. The one who spent his years in the remembrance of Allah and the guarding of his prayer is far likelier to have his soul taken while it is turned toward Allah, and the one who spent his years in heedlessness is in danger of being seized in a moment of heedlessness. This is why the Prophet ﷺ urged us to keep the thought of death alive, not to make us morbid, but to keep us awake, for nothing cuts through the illusions of this world like the remembrance of the grave.

أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ: الْمَوْتِ.

Remember often the destroyer of pleasures: death.

Source: Sunan at-Tirmidhī **Hadith No:** 2307 **Authenticity:** Ḥasan

The destroyer of pleasures, death, is the great clarifier. When a person remembers that he will lie alone in the earth with nothing but his deeds, the things that consumed him, the wealth he chased, the image he polished, the grudges he nursed, suddenly shrink to their true size, and the prayer he neglected and the sins he excused suddenly loom large. The believer who keeps death before his eyes lives differently, prays differently, and treats people differently, because he is forever measuring his choices against the moment they will be weighed.

How the Prophet ﷺ and His Companions Lived This Verse

The Messenger of Allah ﷺ did not only recite this verse; he was its living embodiment, a man whose prayer, sacrifice, life, and death belonged wholly to Allah. The prayer was not a duty he endured but the joy of his heart, the place where he found his rest and delight.

وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ.

And the coolness of my eyes has been placed in the prayer.

Source: Sunan an-Nasā'ī **Hadith No:** 3940 **Authenticity:** Ḥasan

The coolness of his eyes was in the prayer. And so devoted was he to the standing of the night that 'Ā'ishah, may Allah be pleased with her, reported that he would stand in prayer until his feet cracked and swelled, though Allah had already forgiven him every fault. When she asked him gently why he burdened himself so when his forgiveness was secure, he gave an answer that defines what it means for a life to belong to Allah.

أَفَلَا أَكُونُ عَبْدًا شَكُورًا.

Shall I not then be a grateful servant?

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 1130, Muslim 2819 **Authenticity:** Muttafaqun 'Alayh

He worshipped not out of fear of punishment alone, nor in hope of a reward he had not yet been promised, but out of pure gratitude, because a servant whose life is for Allah worships Him simply because He is worthy of worship. And his Companions learned this surrender so deeply that they carried it even to the threshold of death. When Khubayb ibn 'Adī, may Allah be pleased with him, was led out by his captors to be killed, he asked to pray two units of prayer, and he prayed them calmly and well, then said that he would have prolonged them were it not that they might think he was delaying out of fear of death. As reported in the books of Sirah and in Ṣaḥīḥ al-Bukhārī, he was the first to set the practice of praying two rak'ahs before being killed. Here was a man whose prayer, life, and death were so completely for Allah that, in his final moments, his concern was not his own execution but that his prayer not be misread, and that he meet his Lord upon the very worship he had lived for. This is the verse made flesh: a man dying upon his prayer, handing his death to Allah as he had handed Him his life.

Living This Verse in the Age We Live In

It would be a failure of this gathering to recite this magnificent verse and leave it as a beautiful abstraction. Each of its four claims presses directly upon the life we will return to this very afternoon.

Fix the Prayer First

Before we reform anything else, the verse commands us to begin with the prayer, because it is the first thing to be reckoned. For many of us the prayer has slipped to the edges of the day, squeezed in late, rushed through, prayed while the mind is still on the screen we just set down. To live this verse is to return the prayer to the centre of the day, to pray it on its time before the time runs out, and to fight for even a few moments of true presence within it, so that it begins once more to do its work of restraining us from sin.

And let us not treat the prayer as a transaction we hurry to complete, but as the daily meeting in which a servant stands before his King. The Companions, when they rose to pray, would let the world fall away behind them, so that one of them could have an arrow drawn from his body while in prostration and scarcely feel it for the sweetness of where he stood. We are far from that station, but the road to it begins with a single decision: to slow down, to understand the words we recite, and to remember, as we say Allāhu akbar, that we have just declared Allah greater than everything we were about to rush back to.

Ask Before Every Act: For Whom Am I Doing This?

In an age built upon performance, where so much of life is staged for an audience that watches through a glass screen, the danger of *riyā'* has never been greater. We are tempted to turn even our worship into content, to let the good deed be diminished by the craving to be seen doing it. To live this verse is to pause before our acts and ask the question that decides their fate: am I doing this for Allah, or for the eyes of people? The believer learns to hide some of his best deeds from everyone but Allah, training the heart to be content with an audience of One.

Carry Allah Into the Private and the Hidden

My living is for Allah means there is no zone of life walled off from Him. The honesty of our work when no manager is watching, the lowering of the gaze when the screen offers what is forbidden and the door is locked, the words we type and delete, all of these are the true test of whether our living belongs to Allah or only our public performance does. And my death is for Allah means we keep the end in view, refusing to postpone repentance on the assumption of a long life that was never promised to us.

Consider how strange our priorities become when this verse is forgotten. A person will labour for decades over the part of his life that people can see, his career, his image, his standing, the impression he leaves in a room and on a screen, and give almost no thought to the part that only Allah can see, the state of his heart and the secret of his deeds. Yet it is precisely that hidden part which Allah weighs, and which will accompany him into the grave when the audience has gone home. To live this verse is to invert the world's priorities, to pour our deepest care into the worship that no one applauds, the prayer prayed alone, the charity given in secret, the sin abandoned where no one would ever have known, because these are the deeds that truly belong to Allah.

A Moment of Honest Accounting

Before we close this first khuṭbah, let each of us hold his life against the four claims of this verse. Is my prayer truly for Allah, established on its time and present in the heart, or has it become a hurried habit at the edge of my day? Is my worship purified for Him alone, or does a part of me perform for the eyes of people? Is my living for Allah in private as much as in public, in the locked room as much as in the front row, or am I one man before people and another before my Lord? And am I preparing for my death, living in such a way that I would be content for the angel to take my soul in the state he finds me right now? These questions are not meant to crush us, for the verse is an invitation as much as a standard. They are the lantern of the believer who wishes to hand his whole life to Allah, the prayer and the sacrifice, the living and the dying, to the Lord of the worlds who has no partner.

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 khuṭbah we sat with a single verse in which Allah laid claim to the whole of our existence: my prayer, my sacrifice, my living, and my dying are for Allah, Lord of the worlds. We saw that the prayer is the pillar and the first thing reckoned, that the sacrifice He accepts is the taqwā of the heart and not the outward show, that our living must belong to Him in private as much as in public, and that our death will raise us upon whatever state we built our lives toward. The danger now is that we admire the verse for an hour and then live as though our lives were still our own. So let us turn this surrender into a plan.

A Practical Plan to Hand Your Life to Allah

Begin with the prayer, for it is where the reckoning begins. Resolve to guard the five prayers on their times as the fixed axis around which the rest of the day turns, rather than the leftover squeezed into its cracks, and fight for a measure of presence in each one. Then take up the habit of renewing your intention before your acts, pausing to ask for whom you are doing a thing, and learning to keep some of your best deeds hidden so that the heart grows used to working for Allah alone. Wage a quiet war upon showing off, for it is the hidden shirk that drains the worship of the sincere, and guard your private hours as carefully as your public ones, knowing that Allah sees the treachery of the eyes and what the chests conceal. And keep the remembrance of death alive in your heart, not to darken your days but to clarify them, so that you measure your choices against the moment they will be weighed.

Above all, let this consecration of your life be constant rather than a single burst of enthusiasm that fades by the middle of the week, for the Prophet ﷺ taught that the deeds dearest to Allah are the lasting ones, even when they are small. A steady prayer guarded for years, a steady honesty in private,

a steady remembrance of the end, will hand your life to Allah far more surely than a single dramatic season of devotion that burns out and leaves nothing behind.

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ.

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

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6464, Muslim 783 **Authenticity:** Muttafaqun ‘Alayh

And let the hope of meeting Allah be the engine of it all, for Allah told us exactly what the one who longs for that meeting must do, gathering the whole of this verse into a single command: righteous action joined to pure tawḥīd, the deed and the sincerity together.

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا *

So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate no one in the worship of his Lord.

Sūrah al-Kahf (18:110)

Between Hope and Fear

Let no one leave this place crushed by how far his life has fallen short of this verse, and let no one leave so pleased with his worship that he forgets to purify it. Brothers and sisters, if your prayer has been weak and your living divided between Allah and your desires, the door of return is wide open, and a single sincere turning can begin to gather the scattered pieces of your life back toward Him. And if Allah has granted you devotion, do not let it puff up your heart, for the moment a person admires his own worship, riyā’ has already slipped into it. Walk between the two wings of hope and fear: hope in a Lord who accepts the smallest sincere deed and forgives the one who turns to Him, and fear of a death that may seize us in a state we did not prepare for. The believer hands his life to Allah while hoping in His mercy and fearing His justice, and he lets neither wing fly alone.

The Promise to the One Whose Life is for Allah

Let us not forget where this road leads, for the one who labours to make his whole life an offering to Allah is steadied by the meeting that awaits him. The one who lived for Allah will die for Allah and be raised for Allah, and will meet his Lord with a face that is bright, hearing the words every believing soul longs to hear, to return to its Lord well pleased and well pleasing. Every prayer you guard, every deed you purify of showing off, every private hour you keep honest, every remembrance of the end that pulls you back from sin, is a thread in the garment you are weaving for the day you meet Him. Do

not measure these threads as small. Measure the garment they are making, and the meeting they are preparing you for.

Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the Lord of the worlds, to whom belong our prayer, our sacrifice, our living, and our dying. O Allah, make our whole lives an offering to You alone, and accept from us our prayer and our worship.

O Allah, make our prayer a delight to our eyes and a barrier between us and sin, and let us never be among those who neglect it. O Allah, purify our deeds of all showing off, and let our worship be for Your Face alone. O Allah, make us the same in private as we are in public, and protect us in the hours when no eye sees us but Yours. O Allah, grant us a good ending, take our souls while they are pleased with You and You are pleased with them, and raise us upon faith and submission. 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 protect our families and our children in an age of trial. 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 standing before You, 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, let the last of our words in this world be the testimony that there is no god but You. 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, for a life truly handed to Allah shows itself in exactly these dealings.

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