

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

*The Remembrance of Allah: Life
for the Heart*

DELIVERED AT

Masjid Adam



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

The Remembrance of Allah: Life for the Heart

The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ 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 Worship That Costs Nothing and Weighs Everything

Among all the gifts that Allah has placed within our reach, there is one act of worship that asks almost nothing of us and gives almost everything in return. It does not require wealth, nor strength, nor a particular place, nor even that we rise from where we sit. It can be done by the rich and the poor, the young and the old, the healthy and the sick lying upon their beds. It can fill the moments we usually throw away, the walk to the car, the wait in a queue, the minutes before sleep. And yet, light as it is upon the tongue, it is heavier upon the scale than mountains of gold, and dearer to Allah than almost anything else His servant can offer. Brothers and sisters, this is the remembrance of Allah, the dhikr, and this morning we will sit with it together and ask why our Lord has tied so vast a reward to so small an effort, and why our hearts so often turn away from the one thing that could heal them.

Allah did not leave us to guess at the value of His remembrance. He made it a direct exchange, a promise unlike any other in His Book. He said that if we would only remember Him, He, the Lord of the heavens and the earth, would remember us.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ *

So remember Me; I will remember you. And be grateful to Me, and do not deny Me.

Sūrah al-Baqarah (2:152)

Pause at the weight of this. The servant remembers Allah with a moving tongue and a present heart, and in return Allah remembers the servant. The scholars of tafsīr stood in awe of this verse. Some of the early Muslims said that it would have been enough honour for the believer that Allah commanded him to remember Him, but that Allah added to it the promise that He would remember the one who remembers Him, and there is no station above this. When you say *subhān* Allah in your kitchen, Allah mentions you in a gathering far nobler than any on earth. When you whisper His name in the dark before sleep, the Lord of all the worlds turns toward you. What other transaction in all of existence returns so much for so little? And the Prophet ﷺ made the meaning of this verse vivid in a sacred hadith, in which Allah Himself describes the exchange.

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ
ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ.

I am as My servant thinks of Me, and I am with him when he remembers Me. If he remembers Me within himself, I remember him within Myself; and if he remembers Me in a gathering, I remember him in a gathering better than it.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 7405, Muslim 2675 **Authenticity:** Muttafaqun ‘Alayh

The Command to Remember Him Much

Allah did not command the remembrance lightly or once. He commanded it abundantly, with a word He attached to almost no other act of worship. For prayer He set fixed times, and for fasting fixed days, and for Hajj a fixed season, but for His remembrance He removed every limit and told us simply to do it much.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا * وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا *

O you who believe, remember Allah with much remembrance, and glorify Him morning and evening.

Sūrah al-Aḥzāb (33:41 to 42)

The scholars observed that Allah, in His mercy, did not place a ceiling upon this worship as He did upon others. A person may overeat, oversleep, or even tire himself with too much voluntary prayer, but no one was ever harmed by remembering Allah too much. It is the one act for which the believer is told, without restraint, to do more and more. And Allah praised the men and the women who answer this call, and promised them what He promised few others, gathering forgiveness and a great reward into a single verse.

وَالَّذِينَ كَانُوا يُسَبِّحُونَ اللَّهَ كَثِيرًا وَالَّذَاتِ كَرَاتٍ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا *

And the men who remember Allah much and the women who do so, Allah has prepared for them forgiveness and a great reward.

Sūrah al-Aḥzāb (33:35)

Aṣ-Sa‘dī, may Allah have mercy on him, notes that Allah singled out abundant remembrance, kathīran, because the one who remembers Allah much is preserved from forgetting Him, and

forgetting Allah is the root of every disobedience. The servant does not fall into sin while his heart is full of his Lord; he falls when the remembrance has drained out of him and left the heart empty and unguarded. This is why the people of knowledge said that dhikr is a fortress, and that the one who steps outside it steps into the open where the enemy can reach him.

Allah also taught us the manner of this remembrance, that it be of the heart and not the tongue alone, lowly and full of awe, and kept up quietly at both ends of the day. He said:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ *

And remember your Lord within yourself, humbly and in awe, without raising the voice, in the morning and the evening, and do not be among the heedless.

Sūrah al-A‘rāf (7:205)

See how Allah ended the verse, do not be among the heedless, al-ghāfilīn, for heedlessness is the opposite of remembrance and the soil in which every sin takes root. The verse asks for a remembrance that is inward and humble, not a performance for the ears of people, and it ties that remembrance to the two ends of the day, the morning and the evening, the very hours the Sunnah filled with its adhkār. The Prophet ﷺ taught this very meaning when a man asked him for a single thing to hold onto, feeling the duties of Islam to be many.

لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ.

Let your tongue remain ever moist with the remembrance of Allah.

Source: Sunan at-Tirmidhī **Hadith No:** 3375 **Authenticity:** Ḥasan

What a gift this answer was. The man felt overwhelmed by the breadth of the religion, and the Prophet ﷺ handed him a single rope he could hold at every moment of his day: keep your tongue wet with the name of your Lord. It is a worship available while you walk, while you work, while you wait, while you lie awake. It does not interrupt your life; it fills the empty spaces within it. And the one whose tongue is always moist with dhikr carries his worship with him into every corner of his day, so that no hour passes entirely without Allah.

The Difference Between the Living and the Dead

We tend to think of life and death as matters of the body, but the Prophet ﷺ revealed a deeper reality. There is a life of the heart and a death of the heart, and the line that separates them is the remembrance of Allah. A heart that remembers its Lord is alive, lit from within, sensitive and soft. A

heart that has forgotten Him is a dead thing still beating in the chest, going through the motions of a life it no longer truly feels.

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ.

The likeness of the one who remembers his Lord and the one who does not remember his Lord is the likeness of the living and the dead.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 6407 **Authenticity:** Ṣaḥīḥ

Brothers and sisters, this hadith explains a misery that many people feel and cannot name. There are those who have everything the world can give, wealth, success, comfort, and yet they describe a deadness inside, an emptiness that no purchase and no entertainment can fill. They have fed the body and starved the heart, and the heart has begun to die for want of the only thing that gives it life. Ibn al-Qayyim, may Allah have mercy on him, wrote a whole treatise on the benefits of remembrance, and he said that dhikr is to the heart what water is to the fish, and he asked what becomes of a fish when it is taken out of the water. The heart removed from the remembrance of Allah is exactly that fish, gasping on the shore, surrounded by a world that cannot save it. And Allah told us plainly that the rest the human heart chases everywhere is found in one place alone.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ *

Those who believe and whose hearts find rest in the remembrance of Allah. Unquestionably, by the remembrance of Allah do hearts find rest.

Sūrah ar-Ra'd (13:28)

Read the final words slowly, for they are the answer to the great restlessness of our age: unquestionably, by the remembrance of Allah do hearts find rest. Not by wealth, for the wealthy are often the most anxious. Not by fame, for the famous are often the most hollow. Not by distraction, for distraction only postpones the ache. The heart was made by Allah, and a thing finds its rest only in the one who made it. Ibn al-Qayyim said that in the heart there is a hardness that nothing can soften except the remembrance of Allah, and an emptiness that nothing can fill except turning to Him, and a fear that nothing can settle except being near Him. Every soul in this masjid carries that hardness, that emptiness, and that fear, and Allah has shown us the single cure for all three.

The Worship Greater Than Gold and Battle

So that we would not underestimate this light and easy act, the Prophet ﷺ compared it to the deeds we hold in the highest esteem, the giving of wealth and the striving in battle, and he placed the remembrance of Allah above them all. He gathered his Companions and offered them a worship loftier than the things for which men are most praised.

أَلَا أُنبِئُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَزْكَاهَا عِنْدَ مَلِكِكُمْ، وَأَرْفَعُهَا فِي دَرَجَاتِكُمْ، وَخَيْرٌ لَّكُمْ مِنْ
إِنْفَاقِ الذَّهَبِ وَالْوَرَقِ، وَخَيْرٌ لَّكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا
أَعْنَاقَكُمْ؟ قَالُوا: بَلَى. قَالَ: ذِكْرُ اللَّهِ تَعَالَى.

Shall I not inform you of the best of your deeds, the purest of them in the sight of your Sovereign, the highest of them in your ranks, better for you than spending gold and silver, and better for you than meeting your enemy and striking their necks and their striking yours? They said: Of course. He said: The remembrance of Allah, the Most High.

Source: Sunan at-Tirmidhī and Sunan Ibn Mājah **Hadith No:** Tirmidhī 3377, Ibn Mājah 3790

Authenticity: Ṣaḥīḥ per al-Albānī

Consider what the Prophet ﷺ has done here. He has taken the two deeds that human beings most admire, sacrificing wealth and risking life, and he has told us that there is something greater than both, something most of us walk past a hundred times a day without picking it up. The remembrance of Allah outweighs charity and outweighs the battlefield, and it is available to the poorest believer who has no gold to spend and to the weakest who could never lift a sword. Allah has hidden the highest reward inside the easiest act, and He has done so as a mercy, so that no one would be shut out of the greatest good by poverty or weakness. The door to His pleasure stands open to anyone with a tongue to move and a heart to turn.

And the lightest words upon the tongue are among the heaviest upon the scale. The Prophet ﷺ took two short phrases and weighed them against the whole of creation.

كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ
وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ.

Two words light upon the tongue, heavy upon the scale, beloved to the Most Merciful: Subḥān Allāhi wa bi-ḥamdih, Subḥān Allāh al-‘Aẓīm. Glory be to Allah and praise be to Him; glory be to Allah, the Magnificent.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6406, Muslim 2694 **Authenticity:** Muttafaqun ‘Alayh

Light upon the tongue, heavy upon the scale, beloved to the Most Merciful. How many of us, on the Day when our deeds are weighed and we are desperate for a single extra grain of good, will wish we had filled our idle hours with these words that cost nothing and weigh so much. And the Prophet ﷺ

promised that one short phrase, repeated a hundred times, can erase a lifetime of sin, even if those sins were as countless as the foam upon the sea.

مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

Whoever says, Subhān Allāhi wa bi-ḥamdih, one hundred times in a day, his sins are wiped away even if they were like the foam of the sea.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6405, Muslim 2691 **Authenticity:** Muttafaquun ‘Alayh

And He attached to a single sentence of pure monotheism, repeated a hundred times, a reward that the wealthy could scarcely buy with their fortunes: the freeing of slaves, a hundred good deeds written, a hundred sins erased, and a shield from Shayṭān for the whole of that day.

مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ مِائَةَ مَرَّةٍ، كَانَتْ لَهُ عَدَلُ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيتَ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يَمْسِيَ.

Whoever says one hundred times in a day: There is no god but Allah, alone, with no partner; to Him belongs the dominion and to Him belongs all praise, and He is over all things competent; it is for him equal to freeing ten slaves, a hundred good deeds are written for him, a hundred sins are erased from him, and it is a protection for him from Satan for that day until evening.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 3293, Muslim 2691 **Authenticity:** Muttafaquun ‘Alayh

Look at the mercy hidden in this. A few seconds of the tongue, repeated through the gaps of an ordinary day, and Allah writes a reward the richest merchant could not purchase and the strongest warrior could not earn by his sword. This is the generosity of the One who tied His greatest gifts to His easiest commands.

The Angels Who Search for the People of Remembrance

There is a hadith that lifts the veil on the unseen and shows us what surrounds a gathering like this one, where the name of Allah is mentioned. The Prophet ﷺ told us that Allah has angels who roam the earth, not to record the affairs of nations, but to seek out the circles where His servants remember Him.

إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا: هَلُمُّوا إِلَيْنَا حَاجَتُكُمْ، فَيَحْفُوهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا.

Indeed, Allah has angels who roam the roads seeking out the people of remembrance. When they find a people remembering Allah, they call to one another: Come to what you were seeking. And they envelop them with their wings up to the lowest heaven.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6408, Muslim 2689 **Authenticity:** Muttafaqun ‘Alayh

The Prophet ﷺ continued, describing how Allah, who knows all things, asks the angels about His servants as a way of honouring them, what My servants are saying, and the angels reply that they are glorifying Him and praising Him and declaring His greatness. He asks whether they have seen Him, and they say no, and He asks how they would be if they had seen Him, and they answer that they would worship Him still more. Then Allah forgives the gathering, and the angels mention one who had only come for some need and was not truly of them, and Allah says that they are a people whose companion is not made wretched. Brothers and sisters, this is the unseen reality of remembrance. The believer who sits to mention his Lord is enveloped by the wings of angels, mentioned by name before Allah, forgiven, and his very neighbour in the gathering is forgiven along with him. We chase invitations to gatherings that bring us nothing, while the gathering the angels themselves seek out is the one in which Allah is remembered.

The Most Forgiven of Creation Remembered His Lord the Most

If anyone could have been excused from the constant remembrance of Allah, it would have been the Messenger of Allah ﷺ, whose past and future were forgiven and whose station with his Lord was the highest of creation. Yet he was the most devoted of all people to remembrance, his tongue never still of the name of his Lord, in every state and at every hour. ‘Ā’ishah, may Allah be pleased with her, described his constant habit in a single sentence.

كَانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ.

The Prophet ﷺ used to remember Allah in all of his states.

Source: Ṣaḥīḥ Muslim **Hadith No:** 373 **Authenticity:** Ṣaḥīḥ

In all his states, standing and sitting, walking and resting, in ease and in hardship, the remembrance of Allah was upon his tongue. And though Allah had forgiven him what came before and what would come after, he sought forgiveness more than any of us who are drowning in sin. He said of himself words that should shame our heedlessness.

وَاللّٰهُ اِنِّى لَاسْتَغْفِرُ اللّٰهَ وَاَتُوْبُ اِلَيْهِ فِى الْيَوْمِ اَكْثَرَ مِنْ سَبْعِيْنَ مَرَّةً.

By Allah, I seek the forgiveness of Allah and turn to Him in repentance more than seventy times in a day.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 6307 **Authenticity:** Ṣaḥīḥ

Brothers and sisters, let this land upon us with its full weight. The one whom Allah had already forgiven turned to Him in remembrance and repentance more than seventy times every single day. What then of us, who carry the burden of real and repeated sins, and yet let day after day pass with our tongues dry and our hearts forgetful? If the most forgiven of creation needed the constant remembrance of his Lord, our need for it is greater beyond measure.

The Remembrance of Allah in the Life We Actually Live

It would be a failure of this gathering to speak of dhikr as if it belonged only to retreats and rosaries, far from the lives we actually lead. The truth is the opposite. There has never been an age that needed the remembrance of Allah more than ours, nor an age more engineered to pull us away from it.

Filling the Dead Time with the Living Word

Consider how much of our day is now spent in a restless emptiness, the eyes pulled to a screen the instant there is a gap, in the queue, at the traffic light, in the bed before sleep, in the bathroom, at the table between mouthfuls. Our grandparents filled these spaces with the names of Allah; we fill them with an endless scroll that leaves the heart more anxious than before. Every one of these moments is a field lying fallow that could be sown with dhikr. Imagine if the believer met each pause not by reaching for the phone but by reaching for his Lord, *subḥān Allāhi wa bi-ḥamdih* upon the tongue in the very moments he now throws away. He would gather, by the end of a single day, a weight of good heavier than gold, while losing nothing of his work or his life. The remembrance of Allah does not ask you to find new time. It asks you to redeem the time you are already wasting.

The Cure for the Anxious Heart

Ours is called an age of anxiety, and the markets are full of remedies that quiet the symptoms for an hour and return the patient to his unrest. Allah has told us where the heart finds its rest, and it is not in any of them. The believer who feels the tightness in his chest, the racing of his thoughts, the dread that has no name, has a cure his Lord prescribed long ago: the remembrance of Allah, by which hearts find rest. This is not to say the believer never seeks the help of medicine or the counsel of the wise, for those too are from Allah. It is to say that the deepest restlessness of the soul is a thirst for its Maker, and no amount of distraction will quench a thirst for Allah with anything other than Allah.

Guarding Against the Great Theft of Distraction

And we must name the thief openly, for Allah named it. He warned the believers that the very things we love most, our wealth and our children, can become the chains that drag us away from His remembrance, and in our time the screen in our hand has joined them as the loudest of these distractions.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ *

O you who believe, let not your wealth or your children divert you from the remembrance of Allah. And whoever does that, those are the losers.

Sūrah al-Munāfiqūn (63:9)

Allah called those who let the dunyā divert them from His remembrance the losers, al-khāsirūn, the ones who walk away from the deal having traded the eternal for the fleeting. The danger of our devices is not only the sin they sometimes carry; it is the sheer theft of attention, the way they fill every silence so completely that the heart never has a quiet moment in which to remember its Lord. The believer must take back his silence. He must keep zones in his day that belong to Allah alone, the moments after each prayer, the hour of the morning and the hour of the evening, the threshold of sleep, and guard them from the reach of the screen so that the remembrance of Allah has room to grow.

A Moment of Honest Accounting

Before we close this first khuṭbah, let each of us turn the gaze inward and weigh the state of his heart by its remembrance. When did my tongue last move with the name of Allah without being prompted, in the quiet of my own day? Is my heart among the living, soft and lit by His remembrance, or has it grown hard and dim from long forgetting? How much of my day belongs to my Lord, and how much have I surrendered to the endless noise that leaves me empty? And the question that gathers the others: on the Day my deeds are weighed, what weight of remembrance will I bring, having had a tongue that could have stayed moist with His name through every idle hour I instead threw away? These questions are not meant to crush us, for the door is open and the cure is in our own mouths. They are the lantern of the believer who wishes to carry a living heart to his Lord, and the living heart is the one that remembers Him.

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 learned that the remembrance of Allah is the worship that costs the least and weighs the most, that Allah remembers the one who remembers Him, that dhikr is to the heart what water is to the fish, and that it is the one cure for the restlessness of the soul. We heard the Prophet ﷺ place it above gold and above the battlefield, and we saw the angels themselves searching the roads for the gatherings where Allah is mentioned. The danger now is that we leave this masjid moved for an hour and then return to a day with no Allah in it. So let us turn admiration into a habit the tongue can keep.

A Practical Plan to Keep the Tongue Moist

Begin with the two fortresses of the day, the remembrance of the morning and the remembrance of the evening, for Allah Himself commanded that He be glorified at both ends of the day. Set a fixed portion after Fajr and after ‘Aṣr or Maghrib for the authentic morning and evening adhkar, even a small and steady portion, and let it become as fixed in your day as your meals. Then attach to each obligatory prayer the remembrance the Prophet ﷺ taught, the glorifying and the praising and the declaring of Allah's greatness after the salām, for these are moments already set aside for Allah that we so often rush away from. Take up the sayyid al-istighfār, the master supplication of seeking forgiveness, and the simple words that the Prophet ﷺ praised, subḥān Allāhi wa bi-ḥamdih, a hundred times, and lā ilāha illā Allāh, the most excellent remembrance of all.

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا
اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي
فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

O Allah, You are my Lord, there is no god but You. You created me and I am Your servant, and I keep Your covenant and Your promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your favour upon me, and I acknowledge my sin, so forgive me, for none forgives sins but You.

Source: Ṣaḥīḥ al-Bukhārī (the Master Supplication of Seeking Forgiveness) **Hadith No:** 6306
Authenticity: Ṣaḥīḥ

Beyond these fixed portions, wage a quiet war upon the dead time of your day. Train the tongue to reach for the name of Allah in every gap the way it now reaches for the screen, in the car, in the queue, in the bed, so that the remembrance fills the spaces of your life rather than competing with it. And do not do this alone where you can do it together, for the gatherings of remembrance are sought by the angels themselves; let your home have a portion of Allah's name in it, and seek the company of those who remind you of Him. Above all, let this be constant rather than intense, for a small remembrance kept every single day is dearer to Allah than a flood that comes once and dries up.

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 foundation of all your remembrance be the words the Prophet ﷺ named as the most beloved speech to Allah, four phrases that gather the whole of glorification and praise and witness and magnification into a handful of syllables any tongue can carry.

أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.

The most beloved speech to Allah is four phrases: Subḥān Allāh, al-ḥamdu lillāh, lā ilāha illā Allāh, and Allāhu akbar.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2137 **Authenticity:** Ṣaḥīḥ

Between Hope and Fear

Let no one leave this place crushed by the long years in which his tongue stayed dry, and let no one leave thinking that a little remembrance will carry him while his heart stays asleep. Brothers and sisters, if you look back upon a life thin in the remembrance of Allah, take heart, for the door opens at once to whoever turns to it, and a single phrase of *subḥān Allāhi wa bi-ḥamdih* can begin to wipe away the sins of years. And if Allah has given you a tongue that remembers Him, do not let it become a habit of the tongue alone while the heart is absent, for the remembrance Allah loves is the remembrance in which the heart is present with the words. Walk between the two wings of hope and fear: hope in a Lord who forgives a gathering entirely for the sake of His remembrance, and fear of a heart that dies quietly from long forgetting while its owner never notices.

The Promise to Those Who Remember

Let us not forget where this road leads, for the one who keeps his tongue moist through the long ordinary days is steadied by remembering the reward. The men and women who remember Allah much are promised forgiveness and a great reward, gathered for them by their Lord before they ever asked. The Prophet ﷺ told us that the *mufarridūn* have gone ahead, and when asked who they were, he said: the men who remember Allah much and the women who do so. They have outstripped the people not by wealth or by deeds the world can see, but by a tongue that never tired of their Lord. Every *subḥān Allāh* you say in the car, every *alḥamdulillāh* you whisper in the queue, every *lā ilāha illā Allāh* upon the threshold of sleep, is a coin laid up in a treasure no thief can reach and no inflation can devour. Do not measure these words as small. Measure where they are taking you, into the company of those whom Allah remembers in a gathering better than any on earth.

Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the One whose remembrance gives the heart its life. O Allah, make our tongues moist with Your remembrance, our hearts soft with Your nearness, and do not let us be among the heedless.

رَبِّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

My Lord, help me to remember You, to thank You, and to worship You in the best manner.

From the supplication the Prophet ﷺ taught Mu‘ādh, Sunan Abī Dāwūd 1522, Ṣaḥīḥ

O Allah, make us among those who remember You much, the men and the women, and prepare for us the forgiveness and the great reward You promised them. O Allah, revive our hearts with Your remembrance, and let the last words upon our tongues be the testimony that there is no god but You. O Allah, forgive the believing men and the believing women, the living among them and those who have passed. O Allah, set right the affairs of this Ummah, unite the hearts of the Muslims upon truth,

and protect our families and our children in an age of distraction and 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 remembrance of 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, settle our anxious hearts with Your remembrance, and seal our lives with the best of deeds. 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, and remember that the greatest remembrance of all is to keep Allah present in every dealing it describes.

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-Nahl (16:90)

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

وَأَقِمِ الصَّلَاةَ