

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

Returning to Allah: Beyond the Edge



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

Returning to Allah: Beyond the Edge

The First Khutbah

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

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

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

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

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

Sūrah Ṭā Hā (20:25 to 28)

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

The One Who Worships on an Edge

If you have ever come out of an intense season of worship, a Ramadan, a Hajj, an ‘Umrah, and then felt yourself slipping afterward, weighed down by guilt, know that you are not alone. Most of us feel exactly that, and the more intense the worship, the more intense the guilt that follows the fall. But I want to put a question before you this morning that the Qur’an itself raises. When you slip, have you fallen back on your heels, or have you fallen flat on your face? They are not the same, and the difference between them is the difference between a believer who recovers and a person who loses everything. Allah describes the second kind of person with a striking image:

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخَسِرَانُ الْمُبِينُ *

And among the people is he who worships Allah on an edge. If good befalls him, he is content with it; but if a trial strikes him, he turns on his face. He has lost this world and the Hereafter. That is the clear loss.

Sūrah al-Ḥajj (22:11)

On an edge, ‘alā ḥarf, as a man stands on the very brink of a cliff, never settled on stable ground. As long as good things come, he is pleased and stays. But the moment a trial arrives, he topples over and is gone. Ibn ‘Abbās, may Allah be pleased with him, explained the heart of this condition in a single word.

يَعْبُدُ اللَّهَ عَلَىٰ شَكٍّ.

He worships Allah upon doubt, not upon certainty.

Ibn ‘Abbās, on the meaning of worshipping Allah ‘on an edge’, as preserved in the books of tafsīr

This is worship built on doubt rather than on certainty, brothers and sisters, and it transcends every culture and every age. It looks at Allah and at Islam the way a person once looked at an idol: if the idol gives me what I want, I keep it; the moment it stops, I move to another. Many treat their Lord this way without realising it. When their finances are good, their family is well, their health is sound, they say, what a wonderful religion, I will stay. But when life turns down, the doubt creeps in, and they begin to back away. This is not ‘ibādah, this is not submission. It is assessment. It is putting Allah Himself under constant evaluation, and that is the posture of a heart that has never moved past the edge.

Consider how strange this posture really is when you see it clearly. When a person worships an idol, the logic is simple: if the idol gives him what he wants, he keeps it; the moment it fails, he abandons it

and carves another. The Bedouins of old approached the call of the Prophet ﷺ in just this way, treating Islam as a test case to be evaluated. They would embrace it, then return and watch their circumstances. If their wealth, their family, and their health improved, they said, this is a good religion, a Lord worth worshipping; and if things turned down, they said, clearly this is a bad religion, and they moved on. Allah condemned this attitude severely, not because it belonged to the Bedouins alone, but because it is a disease that crosses every culture, every class, and every generation, including our own.

Between two extremes the people have always stood. On one end was Abū Bakr aṣ-Ṣiddīq, may Allah be pleased with him, whose certainty was so complete that whatever the Prophet ﷺ said, he accepted it at once as truth. On the other end stood the chief of the hypocrites, who played at faith, outwardly accepting and inwardly rejecting, staying only as long as it served him. Between those two poles lies a long line, and every one of us falls somewhere upon it. The question this morning is not whether we have spoken the testimony with our tongues, but where our hearts sit on that line: near the certainty of aṣ-Ṣiddīq, or out on the trembling edge where the first hardship can tip us over.

Falling Back, or Falling on the Face

Now look at the two kinds of falling, because the Qur'an distinguishes them with precision. Allah said to the believers at the most disorienting moment imaginable, the death of the Prophet ﷺ himself:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ
وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ *

Muhammad is but a Messenger. Messengers have passed away before him. So if he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will never harm Allah in the least, and Allah will reward the grateful.

Sūrah Āl 'Imrān (3:144)

The scholars of the Arabic language noted something subtle here. To fall back on your heels is not to lose your sight of the truth. The one who falls back can still see; he is fully aware, fully oriented, he knows exactly what he is looking at. He simply holds back out of a kind of paralysis, asking himself whether it is still worth the investment, whether the path will still give him what he hoped for. After the Prophet ﷺ passed, some began to wonder whether they should keep giving, keep praying behind a lesser imam, keep holding to every part of the practice. That is holding back, and it is dangerous, but it is not yet total ruin. Falling on the face, by contrast, is something else entirely. The one who falls on his face is completely disoriented, blinded, lost, and he ends by losing everything of this world and the next. So when you slip, brothers and sisters, do not let a stumble of the heels become a fall onto the face. The one who can still see the truth can still turn back to it.

Do You Love the Blessing, or the Giver?

Here is the subtle disease at the root of worship on the edge. The Prophet ﷺ taught us, in an authentic narration, that we should love Allah for the blessings He provides to us. That is true and good. But there is a fine line that many cross without noticing: to love Allah only to the extent that He keeps providing the blessings you want. Ask yourself the question honestly. Do you love the blessings, or do you love the One who gives the blessings? Because if your love stops at the gift, then your relationship with Allah is entirely transactional, and there is nothing transformational in it. You are saying, in effect, give me this and I am content; withhold it and I withdraw.

So how does a person move beyond the edge? By coming to know the Giver, not merely the gift. By learning who Allah is, His names and His attributes, and building a relationship with Him that does not depend on the blessings at all. He is al-Karīm, the Generous, al-Wahhāb, the Bestower, al-Mannān, the Ever-Gracious, and the blessings are meant to be a means of loving Him, not a substitute for Him. Allah pointed us to this very door:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا *

And to Allah belong the most beautiful names, so call upon Him by them.

Sūrah al-A‘rāf (7:180)

When you know Him in this way, your words change. You no longer say, O Allah, give me this and I am good. You say instead, O Allah, I am good regardless, and when the blessings come, they only remind me of how You have always been good to me. That is a love that does not collapse when the gift is delayed, because it was never anchored in the gift to begin with.

Watch how subtly this shows itself right after a season like Ramadan, brothers and sisters. A person says, I made such sincere du‘ā in the last ten nights, I wept on Laylat al-Qadr, now let me watch over the coming year and see whether these du‘ā come true. And when something goes his way, he says, I love Allah, this is wonderful, Islam is beautiful, the du‘ā I made came to pass. It does not look harmful on the surface; it even sounds grateful. But underneath it is the same quiet evaluation: I am pleased so long as the results arrive. The blessings were meant to lead you to love al-Karīm and al-Wahhāb, the One who gives, not to become the measuring stick by which you decide whether He is worthy of your worship.

And understand that this is not always a question of belief and disbelief. Often it is a question of riḍā, of whether you are pleased or displeased with Allah. A person can remain a believer and still slip into a quiet displeasure, loving his Lord warmly when the blessings flow and growing cold toward Him when they are withheld. If you notice that your contentment with Allah rises and falls with your comfort, your sleep, your income, then your heart is still being framed through the prism of the gifts. The way out is the same as before: come to know Him beyond what He gives, until you are pleased

with Him regardless, and His gifts, when they arrive, only remind you of how good He has always been to you.

The Test that Disorients

Then comes the second part of the verse, when fitnah strikes the one on the edge. Allah deliberately chose the word fitnah, a test that disorients, a moment in which a person could lose his clarity entirely. And here many of us make a quieter mistake. We tell ourselves we can bear a test only to the extent that we can understand it. We look for the silver lining, the wisdom, the light at the end of the tunnel, and as long as we can frame the trial in our own reasoning, we hold on. But the moment the wisdom is hidden from us, we pull back and say, I do not understand this, and we begin to slide off the cliff again. To worship Allah only when His decree makes sense to us is still to worship Him on an edge.

So how do we get past it? By coming to know Allah as al-Ḥakīm, the All-Wise, al-‘Alīm, the All-Knowing, al-Laṭīf, the Subtle and Kind, and by trusting Him more than we trust ourselves. It does not mean we will feel no pain. It means that in the pain we still say, I trust Him more than I trust my own understanding. Here is an exercise, brothers and sisters, and it is a difficult one, but it is rewarding after the difficulty. Think of the three worst things that could happen to you in this life, the nightmares that keep you awake. Now ask yourself honestly: if they came to pass, would they change your relationship with Allah? Would they change your worship, your submission to His decree? If the answer is yes, then there is work to do, a relationship to build with Him that stands independent of the test. And remember that the heart is not a fixed thing in your own hands:

إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ، يُصْرِفُهُ حَيْثُ يَشَاءُ.

Indeed, the hearts of the children of Adam are all between two of the fingers of the Most Merciful, as a single heart; He turns it however He wills.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2654 **Authenticity:** Ṣaḥīḥ

If the heart itself is in the hand of Allah, turned as He wills, then the safest place for a believer is not in his own grip on his faith, but in constantly asking the One who turns the hearts to keep his turned toward Him. This is why the steadiness we are looking for is never self-manufactured; it is requested, again and again, from the Lord of the heart.

Closing of the First Khutbah

So examine the ground you are standing on, brothers and sisters. Is your worship anchored in certainty and in love of the Giver, or is it perched on an edge, content in ease and ready to topple at the

first trial? I say these words of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness; indeed He is the Most Forgiving, the Most Merciful.

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

The Second Khutbah

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

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

A Reminder Carried Home

Dear brothers and sisters, in the first khutbah we saw the one who worships Allah on an edge, content in ease and toppling at the first trial, and we saw two ways of falling: falling back on the heels, where a person still sees the truth, and falling flat on the face, where he loses it entirely. We learned that the cure is to love the Giver and not merely the gift, and to trust Allah even when His wisdom is hidden from us. Now let us complete the picture and speak about how a believer actually returns and stays returned.

Submission Beyond What You Understand

Most of us interact with our religion through three prisms: the blessings we hope to receive, the trials we hope to avoid, and the commands we are told to follow. We have spoken of the first two. The third is this: many people will accept a command of Islam only to the extent that they can rationalise it. As long as it makes sense, they submit; the moment it does not, they hold back. Now, Allah does indeed invite us to use our minds, and many come to faith through reason, through the proof of tawḥīd and the miracle of the preserved Qur'an. But there is a difference between using the mind to arrive at faith and making your submission conditional on always understanding. Allah corrected the Bedouins who claimed faith too quickly:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

✱

The Bedouins say: We have believed. Say: You have not yet believed, but say instead: We have submitted, for faith has not yet entered your hearts.

Sūrah al-Ḥujurāt (49:14)

When you say aslamtu, I submit, the meaning is that you accept the command of Allah because it is His command, not because it has passed the test of your own logic. If you only obey the parts you can reduce to one plus two plus three, then your relationship with Allah is still standing on that same edge. True submission means trusting the wisdom of the One who commands, even when the wisdom is beyond your reach.

Tested, Not Abandoned

And let no one imagine that faith was ever meant to be lived without trial. Allah stated it plainly:

أَحْسِبَ النَّاسُ أَنْ يَتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ✱

Do the people think that they will be left to say: We believe, and they will not be tested?

Sūrah al-ʿAnkabūt (29:2)

The test is not a sign that Allah has turned away from you; it is often the very means by which He draws you near. Trial is among the fastest paths to closeness with Allah and among the most powerful ways to deepen a duʿā and a trust that no longer depends on circumstance. And when the weight feels unbearable, hold tightly to this promise:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ✱

Allah does not burden a soul beyond its capacity.

Sūrah al-Baqarah (2:286)

Every trial that has reached you was measured against a strength Allah knew you possessed. You may feel that you cannot carry it, but He knew that you could, and your endurance is the proof. So pay attention not to what is happening to anyone else, but to yourself, and consider this carefully, brothers and sisters: what you are reading as Allah pushing you to your limit may in truth be Allah pulling you closer to Himself.

And we must be careful here, because people read the surface of their situations and judge wrongly. They assume that ease always means Allah is pleased and difficulty always means He is angry, but that is not how the Qur'an describes life at all. Sometimes ease is itself a test, and sometimes difficulty is elevation. Sometimes the very thing you wanted is what would have pulled you away, and the thing you disliked is what brought you near. When you look back honestly across your life, you begin to see the pattern, how certain painful moments drew you closer to Allah and certain comfortable ones made you careless. So do not rush to judge your own story by how it feels in the moment, for not every high is a blessing in disguise, and not every low is a punishment. Some lows are a form of cleansing, and some highs are a form of forgetting.

Faith Rises and Falls Like Waves

One of the first things a believer notices about himself is how quickly his heart changes. One moment you feel strong in your connection to Allah, and the next you feel distant, and it usually does not happen through one great event but through small, unnoticed shifts: a missed prayer here, a delayed du'a there, a distraction that slowly becomes normal. Then one day you wonder how you drifted so far. Most people, when they feel that distance, panic, and they think something is permanently wrong with them. But that is not how faith works. Faith rises and falls like waves, not like a straight line. Some days you are close, some days you are struggling, and Allah knew this about you before He created you. The point was never to be perfect; the point is to return. The point is not that you never fall, but that you always come back, and that return is what defines you more than the fall ever could.

The danger is that people judge themselves too harshly. They think that because they slipped once, they are finished, and Shayṭān loves that thought, because it makes a person give up rather than try again. But the door was never closed; it only feels closed when the perspective narrows. The believer learns to take his sin seriously without taking it as a verdict against his future.

إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قَاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ
كَذُبَابٍ مَرَّ عَلَى أَنْفِهِ.

The believer sees his sins as though he were sitting beneath a mountain, fearing it may fall upon him, while the wicked one sees his sins as a fly that passed over his nose.

'Abdullāh ibn Mas'ūd, may Allah be pleased with him, as related in Ṣaḥīḥ al-Bukhārī

How the Distance Creeps In

It is worth understanding how the distance creeps in, brothers and sisters, because it rarely announces itself. Distraction does not usually arrive as something obviously sinful. It comes dressed as comfort, as entertainment, as just a little break. And slowly that little break becomes your normal state, until the heart grows used to everything except reflection, and worship begins to feel heavy

instead of natural, not because worship changed, but because you changed. That is why returning takes real effort: you are not simply performing actions, you are undoing habits that quietly settled in while you were not paying attention.

And sometimes Allah removes something you were comfortable with precisely in order to wake you up, not as a punishment but as a reset. You lose the sweetness you used to feel in worship, or you sense an emptiness where there had been connection, and you do not understand why. But that very confusion can be part of the calling back, because when everything is easy we stop paying attention, and when it becomes a little difficult we begin to notice again. Even the discomfort is guiding you somewhere. The believer learns to read these moments not as abandonment, but as an invitation to return before the distance grows any wider.

The Best of Those Who Err

So what should a person do when he notices the distance and feels the weight of his slipping? He should return, simply and without despair, because erring is part of being human and returning is the mark of the believer:

كُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ.

Every son of Adam errs, and the best of those who err are those who repent.

Source: Sunan at-Tirmidhī **Hadith No:** 2499 **Authenticity:** Ḥasan

Notice that the Prophet ﷺ did not say the best of people are those who never sin, for that is no one. He said the best of those who err are those who keep returning. And Allah has flung the door of that return wide open, forbidding His servants from ever despairing of His mercy:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ *

Say: O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, He is the Forgiving, the Merciful.

Sūrah az-Zumar (39:53)

Allah forgives all sins, brothers and sisters, all of them, for the one who turns back. And He does not receive that return reluctantly. The Prophet ﷺ told us that Allah rejoices at the repentance of His servant more than a man who lost his camel in a barren desert, with all his food and drink upon it, and had given up hope of life, then suddenly found it again. That is the joy with which your Lord

welcomes you back. Do not let Shayṭān convince you that your sins are too many or your distance too great. One sincere return is enough to reopen the connection.

A Plan to Stay Returned

So how does a believer keep himself returned, brothers and sisters, rather than drifting off the edge again? Not by a single dramatic resolution, but by small acts repeated with care, for it is the small and constant deeds that keep a heart alive. Guard your five prayers as the anchor of the day, and when one of them has been slipping, return it to its time and pray it as though it were your last. Keep a daily appointment with the Book of Allah, even a single page read slowly, so that His words keep correcting your direction before the distance can grow. Take a fixed portion of the day for istighfār and dhikr, for a tongue kept moist with the remembrance of Allah keeps the heart from hardening. And give a little in charity, even in secret, for charity extinguishes sin as water extinguishes fire.

Then choose your company with care, for a person follows the way of his closest friend, and the company that reminds you of Allah will carry you back every time you begin to wander. None of these is a mountain, brothers and sisters. They are small, steady waterings, and they are exactly how a wandering heart is brought home and kept there. So do not wait for a perfect state of focus or a fresh season of worship to begin them. Begin now, with whatever is small and sustainable, and let consistency do the slow work that intensity alone never could.

Still on the Road

One of the hardest things for a person to accept is that he is still in process. We like to think in terms of completion, as though we either made it or we did not. But with faith there is no finish line in this life; there is only direction. Are you moving toward Allah, or away from Him? Even if your pace is slow, direction still matters, for slow movement toward Allah is far better than fast movement away from Him. And growth is rarely a straight line. It is more like layers being peeled away one at a time, so that what feels like going backward is often just something deeper being uncovered, and if you stay consistent you will move past it, even when it takes longer than you hoped.

And do not mistake Allah's delay for His rejection. Sometimes He delays a thing so that your heart can grow in the waiting, because if everything arrived instantly you would never learn patience, never learn dependence, never learn to keep asking when you cannot yet see the answer. The delay is not a refusal; it is development. And while you wait, know that Allah sees the effort that no one else sees, the quiet *du'ā*, the struggle you never speak about, the temptation you resisted in private. People often mistake silence for absence, thinking that if they feel nothing then nothing is happening, but much of the heart's work happens in silence, without signs and without emotion. So let your trust run deeper than your feelings, brothers and sisters, for feelings rise and fall, while the work of Allah in a sincere heart continues even when you do not notice it.

And when you look back across everything, you begin to realise that most of your life was shaped by moments you did not understand at the time. Things that confused you later became lessons. Things

that hurt you later softened you. Things that slowed you down later protected you. If that has been true of your past, it is true of your present as well; you are simply still inside the moment and cannot yet see its full meaning. And as a person keeps returning, something quietly changes within him. The heart stops swinging to extremes. It no longer collapses every time something goes wrong, nor grows arrogant every time something goes right. It settles into a steadiness that is quiet but strong, a steadiness that Allah Himself places in the heart that keeps coming back, for every return is you teaching your heart not to run away.

It Is Whether You Kept Coming Back

And in the end, your relationship with Allah is not built on a single moment, but on a lifetime of returning, a lifetime of trying again after every mistake, of standing back up after every slip. That is what makes it real: not perfection, but persistence; not constant strength, but constant return. Allah sees the effort that no one else sees, the quiet du‘ā, the private struggle, the temptation resisted when only He was watching, and none of it is wasted. And He measures the deed by how it ends:

إِنَّمَا الْأَعْمَالُ بِانْخَوَاتِيمُ

Deeds are judged only by their endings.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 6607 **Authenticity:** Ṣaḥīḥ

So do not be the one who only worships when life feels aligned, who only responds to blessings and recoils from hardship. Be the one whose connection is bigger than his circumstances, who returns even when it is hard, who continues even when it feels slow. Because in the end, it is not about how fast you moved or how far you fell. It is about whether you kept coming back at all.

Closing Du‘ā

Let us raise our hands and ask the Turner of the hearts to keep ours firm upon Him.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ *

Our Lord, do not let our hearts deviate after You have guided us, and grant us mercy from Yourself. Indeed, You are the Bestower.

Sūrah Āl ‘Imrān (3:8)

O Allah, keep our hearts firm upon You in ease and in hardship. Do not let us turn away when we are tested, nor forget You when we are blessed. O Allah, make us among those who always return to You, and never leave us to ourselves. O Allah, set right the affairs of this Ummah, have mercy on our parents and on those who have passed, accept our deeds, and let the last of our words 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 seals the affair, 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-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