

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

Tawhīd: The Oneness that Settles the Heart

DELIVERED AT

Masjid Adam



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

Tawhīd: The Oneness that Settles the Heart

The First Khutbah

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

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

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

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

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

Sūrah Ṭā Hā (20:25 to 28)

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

The Message of Every Prophet

The foundation of our faith, brothers and sisters, the very core of every message carried by every Prophet from Ādam to Muḥammad ﷺ, is one truth: the Oneness of Allah, Tawhīd. Not a single Messenger was sent with a different errand. Allah told us so plainly that there can be no mistaking it.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And We certainly sent into every nation a messenger, saying: worship Allah and avoid false objects of worship.

Sūrah an-Naḥl (16:36)

Every revelation, every command, every act of worship flows from this one truth, that Allah alone deserves our worship, our reliance, our fear, and our hope. And the message never changed across the ages. Allah revealed to every Prophet before our Prophet ﷺ the same single instruction, that there is no deity except Him, so worship Him. Nūḥ called his people to it, Ibrāhīm called to it, Mūsā and ‘Īsā called to it, and our Prophet Muḥammad ﷺ sealed the message with it. A thousand differences of law and circumstance separated those nations, but the foundation beneath them all was one.

Where the Heart Was Made to Rest

But Tawhīd is not a cold idea kept on the shelf of religious books, brothers and sisters. It is a living reality meant to settle the heart. When Allah tells us who He is, He is also telling us where our hearts are supposed to come to rest.

وَالْهُمُومُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ *

And your God is one God. There is no deity except Him, the Most Compassionate, the Most Merciful.

Sūrah al-Baqarah (2:163)

And He told us, in the most beautiful words, where the restless heart finally finds its peace. Not in wealth, not in control, not in the certainty of outcomes, but in the remembrance of the One.

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)

Ibn al-Qayyim, may Allah have mercy on him, explained why the heart can find rest nowhere else, however much the world offers it.

In the heart there is a scattering that nothing can gather except turning to Allah, and a desolation that nothing can remove except intimacy with Him, and a grief that nothing can lift except the joy of knowing Him, and an anxiety that nothing can settle except gathering upon Him and fleeing to Him. So Tawhīd is the rest of every heart that has wearied itself seeking rest in other than its Lord.

Ibn al-Qayyim al-Jawziyyah

The Right of Allah Upon His Servants

So great is this foundation that the Prophet ﷺ named it as the very first right Allah holds over us, a right that stands above prayer, above fasting, and above charity, because every one of those is empty without it. He taught this to Mu‘adh ibn Jabal, may Allah be pleased with him, as they rode together.

حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا.

The right of Allah upon His servants is that they worship Him and associate nothing with Him.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 2856, Muslim 30 **Authenticity:** Muttafaquun ‘Alayh

And when the Prophet ﷺ sent this same Mu‘adh to teach the people of Yemen, he instructed him to begin not with the rules of prayer or the amounts of charity, but with this one foundation, telling him to let the first thing he calls them to be that they single out Allah alone in worship. This shows us, brothers and sisters, that every reform and every act of guidance must begin by correcting a person's relationship with Allah, for if that root is sound the branches will follow, and if that root is rotten no branch will stand.

The Signs that Call to the One

In Sūrah ar-Ra‘d, Allah invites us to recognise His Oneness not only by command but by reflection. He lifts our eyes first to the heavens above us.

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى *

It is Allah who raised the heavens without pillars that you can see, then established Himself above the Throne in a manner befitting His majesty, and subjected the sun and the moon, each running its course for an appointed term.

Sūrah ar-Ra'd (13:2)

The universe operates with a precision, a balance, and a submission that point to a single, all-powerful Creator. The sun does not choose when to rise, and the moon does not decide its own path. Then Allah turns our gaze to the earth itself, to the mountains that steady the ground beneath our feet and the rivers that carry life across barren lands, and these are not accidents but deliberate signs placed to awaken faith. And He draws out a wonder we walk past every day: from one and the same water, He brings forth fruits of different colours and tastes and benefits. Same soil, same rain, yet endless variety, one Creator of infinite wisdom. The believer reads the world like an open book, and every page of it spells the Oneness of its Author. If Allah governs the cosmos with such care, then our small lives are never for a moment outside His attention.

He Alone Creates, Provides, and Knows

To know Allah as One is to know Him as the sole Creator of everything that exists, who fashioned all things and measured them with precision, so that nothing came into being by accident or chance. When this settles in a heart, confusion gives way to clarity, life is no longer a chaos of random events but a purposeful journey, and even suffering gains meaning beneath divine wisdom. And He is not only the Creator but the Provider, ar-Razzāq, who feeds the bird that leaves its nest hungry and returns full, and who sustains the unborn child before it has drawn a single breath. Provision does not come from our effort alone but from His permission, and when a believer grasps this, his anxiety over sustenance turns to contentment, his dishonesty in earning loses its excuse, and his envy of others withers, for he knows that what Allah has written for him will reach him and what He has withheld was never his.

And His Oneness is mirrored in His perfect knowledge. He knows what is open and what is hidden, what the hearts conceal and what the tongues never speak, the past, the present, and the future all equally before Him, so that nothing surprises Him and nothing escapes Him.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا *

And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it.

Sūrah al-An‘ām (6:59)

This knowledge instils in the believer a quiet mindfulness, brothers and sisters, for the One who sees him in the crowd sees him just as clearly when he is alone, and it brings comfort when he is misunderstood by people, since the One whose judgement matters knows the truth of his heart. And just as Allah alone creates, provides, and knows, He alone is to be worshipped and called upon, for supplication is itself an act of worship, and to direct it to Him alone is the very heart of Tawhīd. The believer needs no intermediary and no hierarchy between himself and his Lord, for Allah is nearer to him than he imagines, hearing every whisper and answering every sincere call, and the door of return to Him is open until the final breath.

Tawhīd in the Face of Harm and Need

And here, brothers and sisters, is where Tawhīd reshapes the way we carry our hardships. When you are truly certain that Allah alone holds harm and benefit in His hand, your anxiety turns to trust and your fear turns to supplication, because you stop knocking on doors that were never able to open or shut anything in the first place.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ

And if Allah touches you with harm, none can remove it except Him; and if He intends good for you, none can repel His bounty.

Sūrah Yūnus (10:107)

This is why the Prophet ﷺ took the young Ibn ‘Abbās, may Allah be pleased with him and his father, and taught him the heart of reliance in a few words that should hang in every Muslim home.

إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ.

When you ask, ask of Allah; and when you seek help, seek help from Allah.

Source: Sunan at-Tirmidhī **Hadith No:** Tirmidhī 2516 **Authenticity:** Ḥasan Ṣaḥīḥ

And Tawhīd frees a person from the endless hunger for the approval of other people, for when Allah is enough, the praise of the crowd becomes a small thing. Allah asked us a question that, once it settles in the heart, dissolves the need to perform for anyone: is Allah not sufficient for His servant? The believer who has tasted this no longer twists himself to please everyone, because he knows that whoever seeks the pleasure of Allah even at the cost of angering people will find that Allah suffices him against them, while whoever sells the pleasure of Allah to win the people is handed over to the very people he feared. So Tawhīd is not only belief about Allah; it is freedom from bondage to His creation.

The Purest Declaration of His Oneness

Allah declared His own Oneness with a clarity no human words could improve upon, in a short Sūrah that dismantles every false notion of partnership, lineage, or limitation attributed to Him.

قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ *

Say: He is Allah, the One. Allah, the Eternal Refuge upon whom all depend. He neither begets nor is born, nor is there to Him any equal.

Sūrah al-Ikhlāṣ (112:1 to 4)

And Tawhīd affirms that Allah is unique not only in His being but in His names and His attributes. We affirm what He affirmed for Himself, without comparison, without distortion, and without denial, knowing that His perfection is beyond what any mind can grasp. He told us the rule that guards us from ever likening Him to His creation.

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ *

There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.

Sūrah ash-Shūrā (42:11)

And the more a servant comes to know his Lord, the stronger his Tawhīd grows and the deeper his humility becomes, for it is those who truly know Allah who fear Him most, and that fear is not a trembling of despair but the awe of a heart that has glimpsed the greatness of the One it worships.

Ibrāhīm, the Model of Pure Tawhīd

And of all the Prophets, brothers and sisters, Ibrāhīm was the model of pure Tawhīd. He questioned the idols of his people, he refused to take the star, the moon, or the sun as gods when he saw each of them set and disappear, and he turned with his whole being to the One who never fades.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ *

Indeed, I have turned my face toward Him who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.

Sūrah al-An‘ām (6:79)

This is the legacy every believer inherits, to turn the face of the heart wholly to Allah, away from every rival the world keeps offering. So let us examine our own hearts this morning. When fear strikes, to whom do we turn? When blessings arrive, whom do we thank? When the future feels uncertain, in whom do we place our trust? Tawhīd is answered not only with our words but with our choices.

How the Prophet ﷺ Lived His Tawhīd

And no one embodied this Oneness more completely than our Prophet ﷺ. In his moments of fear he turned to Allah alone, raising his hands at Badr until his cloak fell from his shoulders, pleading with his Lord and relying on no number and no strength. In his hour of triumph, when he entered Makkah as a conqueror over the very people who had driven him out, he did not enter in pride but lowered his head upon his mount until it nearly touched the saddle, humbling himself before Allah alone. He was forever redirecting the hearts of his Companions from the created cause back to the Creator. When the sun was eclipsed on the day his son Ibrāhīm died, and the people whispered that the heavens themselves were grieving, he rose and corrected them at once, refusing to let even the sky be tied to anything but the command of Allah.

إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتُ مِنَ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا.

The sun and the moon are two signs among the signs of Allah. They do not eclipse for the death of anyone nor for his life. So when you see that, call upon Allah, magnify Him, pray, and give charity.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 1043, Muslim 904 **Authenticity:** Muttafaqun ‘Alayh

See how he guarded Tawhīd even in the smallest things, brothers and sisters. He would not let his Companions hang the events of the world upon stars or omens or chance, but tied every cause back to the One who holds all causes in His hand. His supplications overflowed with the affirmation of Allah's uniqueness, and he lived this Oneness before he ever taught it, so that to follow him is to be drawn, step by step, into a purer reliance upon Allah.

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 مُجِيدٌ.

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 learned that Tawhīd is the foundation of every message, the right of Allah above all rights, and the only true rest of the heart. We saw it written across the heavens and the earth, in the sun that cannot delay its course and the single rain that brings forth a thousand different fruits. And we saw how it frees the believer from fear of harm and from bondage to the approval of people. Now let us bring this Oneness down into the choices of an ordinary week, for Tawhīd that stays in the masjid and never enters the home, the workplace, and the heart in private has not yet reached its root.

Sincere in the Storm, Forgetful on the Shore

Allah drew us a picture of ourselves that we should be honest enough to recognise. He described people who, when the waves rise around their ship and death stares them in the face, call upon Allah alone with complete sincerity, holding to nothing and no one besides Him. Then, the moment He delivers them safely to dry land, they go back to associating others with Him.

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

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And when they board a ship, they call upon Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him.

Sūrah al-ʿAnkabūt (29:65)

Brothers and sisters, do we not do the same? In the hospital corridor, in the hour of fear, in the night we cannot sleep, our hearts run to Allah alone, pure and undivided. And then the relief comes, and slowly the heart drifts back to its old reliance on wealth, on status, on people, on its own cleverness. The lesson is not to wait for the storm to be sincere. It is to carry the sincerity of the storm onto the shore, to keep Allah at the centre when the danger has passed and the world has reopened its doors.

The Greatest Injustice and the Greatest Mercy

Understand, brothers and sisters, why Allah called the breaking of Tawhīd the gravest wrong a person can commit. To associate a partner with Allah is to place the creation where only the Creator belongs, and there is no greater misplacing than that. Luqmān warned his own son of it as the most loving counsel a father could give.

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ *

And when Luqmān said to his son while advising him: O my dear son, do not associate anything with Allah. Indeed, associating partners with Him is a great injustice.

Sūrah Luqmān (31:13)

Yet the same Tawhīd that makes shirk the gravest sin makes the One it affirms the most merciful of all. Allah opened a door of forgiveness so wide that nothing can fill it but the smallness of our shirk against the vastness of His mercy. He said in a sacred narration words that should never let a believer despair.

يَا ابْنَ آدَمَ، إِنَّكَ لَوِ اتَّيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا، لَأَتَيْتَكَ بِقُرَابِهَا مَغْفِرَةً.

O son of Ādam, if you were to come to Me with sins nearly filling the earth, and then meet Me without associating anything with Me, I would meet you with its like in forgiveness.

Source: Sunan at-Tirmidhī **Hadith No:** Tirmidhī 3540 **Authenticity:** Ḥasan

So the one thing we must guard above every other, brothers and sisters, is that we meet Allah with our Tawhīd intact, for it is the heaviest thing on the scale and the surest cause of forgiveness. And our master in this reliance, after the Prophet ﷺ himself, was Abū Bakr aṣ-Ṣiddīq, may Allah be pleased with him. When the two of them lay hidden in the cave of Thawr and the enemies of Allah stood at its very mouth, so close that Abū Bakr feared they would be seen, the Prophet ﷺ calmed him with the purest expression of Tawhīd: do not grieve, indeed Allah is with us. Two men in a cave, the whole of Makkah hunting them, and yet the heart that knew the Oneness of Allah was not afraid, because it knew that the One who is with you is greater than all who are against you.

Tawhīd and the Day We Stand Alone

And Tawhīd prepares us for the one appointment none of us will miss. On the Day of Resurrection every soul will stand alone before Allah, and the false gods that people relied upon, whether idols, or wealth, or status, or other human beings, will abandon their followers entirely. Status will vanish, power will dissolve, and intercession will occur only by the permission of the One. On that Day what will matter is the sincerity of our belief, and Allah will judge with a justice so exact that not the smallest deed is overlooked.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ *

So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.

Sūrah az-Zalzalah (99:7 to 8)

This belief, brothers and sisters, plants accountability deep in the heart, so that the fear of Allah guides a believer's conduct more than the fear of any person, and the hope in His justice reassures the one who has been wronged that nothing is forgotten. The oppressed are told that their suffering is seen, and the oppressor is warned that the reckoning is certain, for worldly injustice does not write the final word. The return to Allah is not feared by those who knew Him in this life as One, Merciful, and Just, for to them it is a homecoming and not a terror, and the good end and the beautiful return are promised to those who believed and worked righteousness.

Tawhīd in the Life We Return To

Let this Oneness now shape the week ahead. In your provision, remember that Allah alone is ar-Razzāq, the Provider, who feeds the bird that leaves its nest empty and returns full, so work hard and trust fully, and let neither anxiety, nor dishonesty, nor envy creep in, for no soul will die until it has received its full provision. In your reliance, when plans fail and people disappoint you, turn to the One who never fails, for whoever relies upon Allah, He is sufficient for him. In success and failure, measure yourself not only by outcomes but by obedience, for Allah may withhold a worldly success to grant you a spiritual elevation, and Tawhīd keeps you from arrogance when you win and from despair when you lose. And guard yourselves from the false reliances of this age: the omen, the charm, the fortune-teller, and the superstition, for harm and benefit come from Allah alone, and to believe otherwise is to chip away at the very Oneness we are built upon.

And beware, brothers and sisters, of the most hidden crack in our Tawhīd, the showing off in worship. The Prophet ﷺ warned that even a trace of performing for the eyes of people can compromise the sincerity of a deed, for Tawhīd purifies the intention and reminds us that every act, seen or unseen, is ultimately for Allah alone. So pray as though no one is watching, give as though no one will know, and let your private worship be greater than your public, that your Oneness be whole and not divided between Allah and the gaze of the crowd.

Consider too how this Oneness heals us in an age built upon comparison. We carry in our pockets a thousand windows into the lives of others, and through them the heart is taught to measure its worth by the approval of strangers, by counts and reactions and the opinions of people who will not stand with us before Allah. Tawhīd cuts that chain. When Allah is truly One in your heart, you stop carrying the impossible weight of trying to control how everyone sees you, you stop needing validation from people who cannot give you provision or take it away, and you stop letting your sense of worth rise and fall with the moods of the crowd. Praise no longer goes to your head and criticism no longer crushes you, because you already know whom you belong to and whom you are trying to please. That is the freedom Tawhīd was always meant to give, and it is waiting for any of us who will return our hearts to the One.

Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the One beside whom there is no other. O Allah, make us of those who single You out in worship, in reliance, in fear, and in hope, and let us meet You with our Tawhīd whole and undivided.

O Allah, fill our hearts with Your remembrance until they find their rest in You, and free them from every fear of Your creation. 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, protect our families and our children, and keep our young ones firm upon faith 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, make the Qur'an the spring of our hearts and the light of our chests, grant us beneficial knowledge and hearts that truly fear You, and let our deeds be sincere for Your Face alone. O Allah, seal our lives with the best of deeds, and 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.

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

Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.

Sūrah an-Naḥl (16:90)

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

وَأَقِمِ الصَّلَاةَ