

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

*The Qur'an: Your Greatest
Sustenance*



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

The Qur'an: Your Greatest Sustenance

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 Best of All Remembrance

Allah has given us many ways to remember Him, and every one of them is beloved to Him. We say subḥānallāh, we say alḥamdulillāh, we say allāhu akbar, and each of these phrases is a light on the tongue and a weight on the scale. Yet there is one form of remembrance that gathers all the others into itself and rises above them all, and that is the recitation of the speech of Allah. For if the best way to use our words to remember Allah is to repeat the words He chose to describe Himself, then the Qur'an, the most recited book on the face of the earth, is the highest dhikr a servant can offer. When you read the Qur'an, you do not merely remember Allah, you remember Him in the very wording He revealed, and you pass through every other form of remembrance along the way, gathering their rewards as you go.

And consider this, brothers and sisters: every phrase of remembrance that we treasure is itself contained within the Qur'an. When you read the Book of Allah, you pass through subḥānallāh, through alḥamdulillāh, through lā ilāha illā Allāh, through the declarations of His oneness and the praises of His names, all woven into the verses you recite. You hear the prophets glorifying Him, you learn when they said these words and why, and you gather the reward of each remembrance along with the reward of the recitation that carries it. So the one who lives with the Qur'an is never far from any form of dhikr, because the Qur'an is the ocean into which all the rivers of remembrance flow. This is what it means to say that the Book of Allah is the greatest sustenance of the heart: it feeds the tongue, the mind, and the soul all at once, and it leaves nothing of our remembrance behind.

And the generosity of Allah in this is almost beyond comprehension. With the ordinary forms of dhikr, the Prophet ﷺ named a reward for the whole phrase. But with the Qur'an, he made even the single letter a treasure:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالحَسَنَةُ بِعَشْرِ أَمْثَلِهَا، لَا أَقُولُ الْم حَرْفٌ،
وَلَكِنْ أَلِفٌ حَرْفٌ، وَلَامٌ حَرْفٌ، وَمِيمٌ حَرْفٌ.

Whoever recites a single letter from the Book of Allah will have a reward for it, and that reward is multiplied tenfold. I do not say that alif lām mīm is one letter, rather alif is a letter, lām is a letter, and mīm is a letter.

Source: Sunan at-Tirmidhī **Hadith No:** 2910 **Authenticity:** Ḥasan Ṣaḥīḥ

Reflect on the precision of this, brothers and sisters. The Prophet ﷺ did not let us assume that alif lām mīm counts as a single word. He stopped and corrected the thought before it formed: three letters, thirty rewards, from three sounds that pass the lips in less than a second. There is no other form of

remembrance in which even the letter becomes rewardable like this. A page of the Qur'an, read slowly on a quiet morning, is a fortune being deposited that no eye in this world can see.

A Book that Raises and Lowers

The Qur'an is not only a means of reward; it is a means of elevation in this life before the next. People chase status through wealth, through position, through the approval of others, and they spend their lives climbing a ladder that ends at the grave. But Allah has placed real elevation somewhere else entirely, in a person's relationship with His Book. The Prophet ﷺ said:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ.

Indeed, Allah raises some peoples by this Book and lowers others by it.

Source: Ṣaḥīḥ Muslim **Hadith No:** 817 **Authenticity:** Ṣaḥīḥ

A person unknown on the earth may be honoured in the heavens because of his attachment to the Qur'an, while a person of rank and fame may be spiritually impoverished because the Qur'an has no place in his life. This is why the Companions measured themselves and one another not by what they owned but by their bond with the Book of Allah. They did not ask how much a man had memorised so much as how much of it he was living. When 'Umar ibn al-Khaṭṭāb, may Allah be pleased with him, would appoint men to lead and to teach, he raised those who carried the Qur'an, because he understood that the Book was the true scale of worth. The Qur'an was, for that generation, the measure of success itself.

The Honour of the One Who Carries It

Consider the rank Allah gives to the one who simply recites His words with care. The Prophet ﷺ told us that the proficient reciter is raised into the company of the noblest of the angels, and that the one who finds it difficult is not left behind but doubly rewarded:

الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ.

The one who is proficient in the Qur'an is with the noble and righteous scribes among the angels, and the one who recites the Qur'an haltingly, finding it difficult, has two rewards.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 4937, Muslim 798 **Authenticity:** Muttafaqun 'Alayh

Two rewards, brothers and sisters, for the one whose tongue stumbles over the words and who keeps trying anyway. So let no one stay away from the Qur'an because his recitation is weak, or because he came to it late in life, or because the letters do not yet come easily. Allah does not reward perfection; He rewards sincerity and effort. As Ibn Ṣalāḥ observed, the angels have been given the gift of listening to the Qur'an, but the believer has been given the gift of reciting it, and there is nothing the angels love to hear more than a servant of Allah reading His words, descending to gather around the reciter as they once gathered around Jibrīl when he brought the revelation down. And the Companions knew that the limit was never in the Book but in the heart that approached it.

لَوْ طَهَّرْتُ قُلُوبَنَا مَا شَبِعَتْ مِنْ كَلَامِ رَبِّنَا.

If our hearts were truly pure, we would never have our fill of the speech of our Lord.

‘Uthmān ibn ‘Affān, may Allah be pleased with him

A Companion that Heals

Allah did not send the Qur'an only as a book of rulings and reward. He sent it as a healing for the wounds a person often cannot even name, the anxiety, the grief, the guilt that sits on the chest with no outlet. He said:

وَنَنْزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا *

And We send down of the Qur'an that which is a healing and a mercy for the believers, but it does not increase the wrongdoers except in loss.

Sūrah al-Isrā' (17:82)

This healing does not always arrive in an instant, but it arrives surely. The Qur'an softens what has hardened and settles what is restless, until a heart that could not breathe begins to breathe again. This is a kind of cure no medicine can offer. And the Qur'an heals not only the individual but the gathering. When believers come together over the Book of Allah, something descends upon them that the eye cannot perceive:

وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتَهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

No people gather in one of the houses of Allah, reciting the Book of Allah and studying it together, except that tranquillity descends upon them, mercy envelops them, the angels surround them, and Allah mentions them to those who are with Him.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2699 **Authenticity:** Ṣaḥīḥ

Four gifts, brothers and sisters, all at once: peace settling on the heart, mercy wrapping around the gathering, angels forming a circle of honour, and the mention of your name by Allah Himself before the highest assembly. This is not symbolic language. It is a real honour, granted to people who do nothing more than sit together with the words of their Lord. Even the one who walks in distracted leaves that circle changed, because the Qur'an creates an atmosphere in which hearts soften and the ego dissolves.

And the Qur'an does more than soothe; it recalibrates. It teaches a believer to see the world correctly when life keeps distorting it. Wealth, power, and the praise of people are constantly put back in their proper place, while sincerity, patience, and taqwā are lifted up. Again and again the Qur'an reminds you that this dunyā is temporary and that what endures is what was done for the sake of Allah. The one who lives with the Qur'an is therefore neither shattered by hardship nor deceived by ease, because he has learned that both are tests. This is an emotional stability that nothing else in the world can provide. The Qur'an does not remove our trials, brothers and sisters, but it gives them meaning, and meaning is what keeps a believer standing when everything around him is telling him to fall.

An Intercessor on the Day of Need

And on the Day when a person stands alone, when no friend speaks for him and no wealth avails him, the Qur'an will not be silent. The Prophet ﷺ promised that it will step forward on behalf of the one who kept its company:

اقْرَءُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ.

Recite the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions.

Source: Ṣaḥīḥ Muslim **Hadith No:** 804 **Authenticity:** Ṣaḥīḥ

Imagine standing on a day when no one speaks for you except your own deeds, and the Qur'an comes forward to argue your case, testifying that it kept you awake in the night and occupied your tongue in the day, and that its intercession is accepted. That is not a small reward, brothers and sisters; it is a

rescue. And this is why the Qur'an does not merely fill a believer with goodness, it makes that goodness spread to everyone around him. The Prophet ﷺ gave us an image we can almost taste:

مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرَجَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ
الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ.

The believer who recites the Qur'an is like a citron: its fragrance is sweet and its taste is sweet. And the believer who does not recite the Qur'an is like a date: it has no fragrance, though its taste is sweet.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 5020, Muslim 797 **Authenticity:** Muttafaquun 'Alayh

The date is still good, and the believer who does not read the Qur'an still has faith and sweetness within him. But his goodness stays private; it does not reach beyond himself. The citron, by contrast, fills the whole room with its scent before anyone has even tasted it. This is what the Qur'an does to a person. It turns a private faith into a public benefit, so that the reciter becomes a source of comfort, guidance, and calm to everyone near him. Ask yourself this Friday: when people sit near me, do they catch the scent of the Book of Allah in my speech and my character, or does my goodness, real as it may be, remain locked inside me?

A Trade That Never Perishes

There is a description in the Qur'an of the people who truly carry it, and Allah calls their relationship with His Book a trade, a commerce that, unlike every business of this world, can never collapse:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ
تِجَارَةً لَّنْ تَبُورَ *

Indeed, those who recite the Book of Allah, establish prayer, and spend from what We have provided them, secretly and openly, hope for a trade that will never perish.

Sūrah Fāṭir (35:29)

A trade that will never perish. Every other investment a person makes carries the risk of loss; markets fall, wealth is spent, reputations fade, and even the strongest worldly position eventually slips from the hand. But the one who invests his time in the recitation of the Qur'an, joined to prayer and to charity, has entered into the only commerce that is guaranteed to profit, in this life and the next. And notice the barakah Allah places in such a person's time. People complain that the hours pass and little is achieved, yet a believer who keeps a steady appointment with the Qur'an finds his time stretched in

value even when its length is the same. A few minutes with the Book of Allah can outweigh hours of distraction, because barakah is not measured by the size of a thing but by its effect. This certainty, that nothing given to the Qur'an is ever wasted, is itself a mercy that quiets the restless heart of our age.

Closing of the First Khutbah

So let us return to the Qur'an, brothers and sisters, not as a book we visit in Ramadan and forget by Shawwāl, but as the daily sustenance of the heart. It is reward beyond counting, elevation in both worlds, a healing, and an intercessor that will not abandon us. 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 وَاسْتَغْفِرُ 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 that the Qur'an is the highest of all remembrance, that Allah raises and lowers peoples by it, that the one who carries it walks among the angels, and that it heals the heart and intercedes for its companion on the Day of Resurrection. But knowing the worth of the Qur'an is not the same as living with it, and the gap between the two is where most of us spend our lives. So let us speak now about how the Qur'an is meant to enter a life and reshape it.

The Book Was Sent to Be Lived

When the Companions wanted to understand the character of the Prophet ﷺ, they did not receive a long list of traits. 'Ā'ishah, may Allah be pleased with her, gave them an answer that was a whole library in a single phrase:

كَانَ خُلُقُهُ الْقُرْآنَ.

His character was the Qur'an.

Source: Ṣaḥīḥ Muslim **Hadith No:** 746 **Authenticity:** Ṣaḥīḥ

His character was the Qur'an. He was the Book of Allah walking among people, a living reflection of everything it commanded and everything it praised. If you wish to know what the Prophet ﷺ was like, 'Ā'ishah was telling us, open the Qur'an and read it, for he was its embodiment. His love for the

Book was so deep that he loved even to hear it from the lips of others. One day he turned to Ibn Mas'ūd, may Allah be pleased with him, and asked him to recite:

قَالَ لِي النَّبِيُّ ﷺ: اقْرَأْ عَلَيَّ الْقُرْآنَ. قُلْتُ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي. فَقَرَأْتُ سُورَةَ النَّسَاءِ حَتَّى بَلَغْتُ: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا، قَالَ: حَسْبُكَ الْآنَ. فَإِذَا عَيْنَاهُ تَذْرِفَانِ.

The Prophet ﷺ said to me: Recite the Qur'an to me. I said: Shall I recite it to you when it was revealed to you? He said: I love to hear it from someone other than myself. So I recited Sūrah an-Nisā' until I reached the verse, How will it be when We bring from every nation a witness and bring you against these as a witness? He said: That is enough for now. And his eyes were overflowing with tears.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 5050, Muslim 800 **Authenticity:** Muttafaqun 'Alayh

Look at how the words of Allah moved the heart of the very one to whom they were revealed, brothers and sisters, until his blessed eyes overflowed. This is the Qur'an as it is meant to be received, not as background sound but as a living address. The Prophet ﷺ turned to it in every state: in fear he recited it, in gratitude he recited it, and in his exhaustion he stood the night with it in prayer, sometimes repeating a single verse until the dawn. The Qur'an was not for him a luxury reserved for calm days; it was a necessity for hardship and uncertainty alike. And this is the standard the Qur'an sets for us as well. It was never revealed merely to be recited beautifully and then left on the shelf. It was revealed to be lived, to guide our decisions, to shape our character, and to correct our priorities. A person can recite the Qur'an perfectly and still abandon it, if his recitation never reaches his actions.

Reflection, Not Only Recitation

This is why Allah does not only command us to recite the Qur'an; He commands us to reflect upon it, and He frames the absence of reflection as a kind of locked heart:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا *

Then do they not reflect upon the Qur'an, or are there locks upon their hearts?

Sūrah Muḥammad (47:24)

Recitation opens the door, but reflection is what allows you to walk through it. Without reflection, the Qur'an may pass over the tongue without ever reaching the heart; with reflection, a single verse can change the direction of an entire life. To reflect is simply to slow down and ask what Allah is saying to

you: why was this verse revealed, what problem does it address, and how does it touch my life this very week. The early generations understood this, and they treated each verse as a personal message from their Lord.

إِنَّ مَنْ كَانَ قَبْلَكُمْ رَأَوْا الْقُرْآنَ رِسَالِ مَنْ رَبِّهِمْ، فَكَانُوا يَتَدَبَّرُونَهَا بِاللَّيْلِ وَيَتَفَقَّدُونَهَا بِالنَّهَارِ.

Those before you saw the Qur'an as letters from their Lord. They would ponder them by night and seek to fulfil them by day.

al-Ḥasan al-Baṣrī, may Allah have mercy on him

There is a warning hidden in the opposite of this. The Prophet ﷺ will complain on the Day of Resurrection of those who turned away from the Book, and Allah recorded that complaint in the Qur'an itself:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا *

And the Messenger will say: O my Lord, indeed my people took this Qur'an as a thing abandoned.

Sūrah al-Furqān (25:30)

The scholars explained that abandoning the Qur'an is not only to stop reciting it. It includes reciting it without understanding, understanding it without acting, and acting upon it selectively, taking what suits our desires and leaving the rest. A heart that lives far from the Qur'an, they said, is like a ruined and empty house. So we must ask ourselves honestly whether the Book of Allah is guiding our choices and softening our character, or whether it has quietly slipped to the edges of our lives.

The Best of People, and the Path of Our Age

And the Prophet ﷺ tied the highest rank among us to this very Book, both in learning it and in passing it on:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

The best of you are those who learn the Qur'an and teach it.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 5027 **Authenticity:** Ṣaḥīḥ

This is a station within reach of every one of us, brothers and sisters, the parent who teaches a child a short sūrah, the friend who corrects a friend's recitation, the one who simply lives the Qur'an so visibly that those around him learn it from his conduct without a word being spoken. But our age makes this harder than it has ever been, not because the Qur'an has grown heavier, but because our attention has grown thinner. The same hand that struggles to hold the muṣḥaf for ten minutes will

scroll a screen for hours without tiring. The same evening that has no room for a single page somehow has room for everything else. We have to be honest about this. The Qur'an asks for consistency, not for grand and exhausting feats, and Allah blesses the time we give it. A few minutes of the Qur'an, given daily and with presence, carries a barakah that can outweigh hours of distraction, for barakah is not measured by quantity but by impact.

Think of Ramadan, when we stand for long portions of the Qur'an in tarāwīḥ and then let the meaning slip away the moment we step out of the masjid. The reflection is meant to continue after the prayer ends. Ask yourself on the way home: what did Allah speak about tonight? Was He warning, comforting, correcting, or reminding? Even holding on to one theme is enough to turn a routine into a transformation. And let the Qur'an into the home, so that it is recited where the family can hear it, for the house in which the Qur'an is read is not the same as the house in which it is silent. These are the small, repeated acts through which the Qur'an slowly, deeply, and permanently changes a life.

What the Qur'an Builds in a Person

When the Qur'an is allowed into a life, it does not leave the character unchanged. It builds honesty, justice, patience, humility, and mercy, not as abstract ideals but as lived obligations, and it shows the consequences of character through the stories of those who came before. Through the accounts of past nations, a believer learns how hearts collapse before societies do, and so the Qur'an warns before it punishes and advises before it condemns. It cleanses the heart of the diseases that quietly destroy faith, exposing envy, arrogance, and hypocrisy and correcting them. It trains a person to respond rather than to react, to restrain the tongue, to pause before anger, and to forgive. And it deepens gratitude, reminding us of blessings we have grown blind to, so that a grateful heart becomes content even with little. Allah described the effect of His words upon a living heart in a way no other speech can claim:

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ *

Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins of those who fear their Lord shiver from it, then their skins and their hearts soften at the remembrance of Allah.

Sūrah az-Zumar (39:23)

Skins that shiver, then hearts that soften. This is the signature of the speech of Allah upon a heart that is truly present with it. And there is a quiet unity in this as well, for the Qur'an is one Book recited in every language and on every continent. A believer can stand behind an imām anywhere on earth and recognise the same words, so that across cultures and generations the Ummah shares a single direction and a single reference point. Disagreements may come and go, but where the Qur'an is

central, unity remains possible. So let it shape you, brothers and sisters, until its character becomes your character, and let it be among your community a rope that holds you together rather than a book you each abandoned in private.

A Book Preserved and a Shield

Part of the certainty the Qur'an gives us is the certainty of its source. Allah took the preservation of this Book upon Himself, and that promise has held across fourteen centuries:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ *

Indeed, it is We who sent down the Reminder, and indeed, it is We who will be its guardian.

Sūrah al-Ḥijr (15:9)

The Qur'an you hold today is the same Qur'an the Prophet ﷺ recited. A believer never has to wonder what was changed or lost, and that certainty about its source becomes certainty in its message. But the Qur'an is not only guidance; it is protection. The Prophet ﷺ taught that Āyat al-Kursī is a fortress for the one who recites it at night, and that the final two sūrahs, al-Falaq and an-Nās, were revealed as a refuge from harm. A heart that keeps returning to the Book of Allah is not easily shaken, because the Qur'an exposes the whispers of Shayṭān before they take root, revealing how he begins and how he grows until the believer learns to recognise the pattern. This is why Shayṭān flees from the house in which the Qur'an is recited sincerely. And this Book meets a person at every stage of life: in youth it builds discipline and purpose, in adulthood it gives guidance under the weight of responsibility, and in old age it brings comfort and prepares the heart for the meeting with Allah. No matter where you are on the road, you will find verses that feel as though they were revealed for you alone, and that is among the surest signs that this Book is from your Lord. It speaks to you in your loneliness, reminding you that even when the people are distant, Allah is near, aware, and responsive.

A Book Made Easy

And let no one be discouraged by the distance, for Allah Himself has promised that the path back is always open, and that He made His Book easy for whoever turns to it:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ *

And We have certainly made the Qur'an easy to remember, so is there any who will take heed?

Sūrah al-Qamar (54:17)

Every letter brings ten rewards even when the recitation is imperfect. The struggle is not punished; it is rewarded twice over. The Qur'an never closes its door on anyone, and no matter how long the distance has grown, a single sincere return is enough to reopen the connection. So do not wait for the

perfect circumstances or the perfectly focused heart. The Qur'an meets a person in his brokenness, not in his perfection, and Allah loves the servant who comes to Him just as he is.

Closing Du‘ā

Let us raise our hands and ask the One who revealed this Book to make us its true companions.

رَبِّ زِدْنِي عِلْمًا *

My Lord, increase me in knowledge.

Sūrah Ṭā Hā (20:114)

O Allah, make the Qur'an the spring of our hearts and the light of our chests, the remover of our sorrows and the lifter of our worries. O Allah, teach us of it what we are ignorant of, remind us of it what we have forgotten, and make it an intercessor for us and not a witness against us. 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