

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

*Those Whom Allah Loves: How
to Be Beloved to Your Lord*

DELIVERED AT

Masjid Adam



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

Those Whom Allah Loves: How to Be Beloved to Your Lord

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 Greatest Thing a Heart Can Seek

If you were to ask every person in this masjid what they want most from this life, you would hear many answers: wealth, health, a righteous family, success, safety. But beneath all of these, if a believer searches his own heart honestly, he will find a longing deeper than any of them, a longing he may rarely put into words. It is the longing to be loved by Allah. For there is no honour above it and no success beyond it. When Allah loves a servant, He guides him, He protects him, He forgives him, He answers him, He places acceptance for him in the hearts of people on the earth, and He prepares for him an honoured place near Him in the Hereafter. Every other gift of this world is fleeting, but the love of Allah is the one treasure that secures both this life and the next. So this morning we ask the question that matters more than any other: whom does Allah love, and how may we be among them?

And here is the mercy of it, brothers and sisters. Allah did not leave us to guess at the answer. He did not make His love a hidden lottery or a mystery known only to a few. Again and again throughout His Book, He told us plainly, I love such and such people, naming the very qualities that draw down His love, so that any servant who wishes to be beloved to his Lord need only look at the list Allah Himself provided and walk toward it. Let us walk through these qualities together, for each of them is a door that Allah has opened to His love.

What It Means That Allah Loves

Before we walk through these doors, we should understand what a tremendous thing it is that Allah loves at all. The love of Allah is a true attribute of His, real and befitting His majesty, not a mere figure of speech for His reward as some imagined. He loves, truly, and He is loved by His believing servants, and Ibn al-Qayyim, may Allah have mercy on him, wrote that the love of Allah is the spirit of every act of worship, for a worship empty of love is a body without a soul. He explained that the servant draws near to the love of his Lord through means Allah has made known: through the obligatory acts He commanded, then through drawing nearer with the voluntary acts He loves, until, as the Prophet ﷺ related from his Lord, Allah loves him, and becomes the hearing with which he hears and the sight with which he sees. The love of Allah, then, is not a distant prize for the few; it is a journey Allah has mapped, with clear steps and clear doors, and He invites every servant to walk it.

He Loves Those Who Worship with Excellence and Live with God-Consciousness

The first quality Allah named is iḥsān, excellence, the beauty a believer brings to everything he does for Allah. Allah said that He loves the people of excellence, the muḥsinīn.

وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ *

And do good; indeed, Allah loves the doers of good.

Sūrah al-Baqarah (2:195)

And the Prophet ﷺ defined this excellence in the most beautiful terms when the angel Jibrīl came to teach the religion before the Companions. Iḥsān, he said, is a single state of the heart that transforms every act of worship.

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

It is to worship Allah as though you see Him, and if you do not see Him, then He surely sees you.

Source: Ṣaḥīḥ Muslim **Hadith No:** 8 **Authenticity:** Ṣaḥīḥ

To worship as though you see Him, brothers and sisters, is to pray a prayer transformed by the awareness of who stands before you, to give a charity made beautiful by sincerity, to do your work and keep your word as one who knows the eye of Allah is upon him. The muḥsin is not content with the bare minimum; he brings beauty and presence to his worship and his dealings because he is conscious of Allah at every moment. And closely tied to this is taqwā, the God-consciousness that guards a person in private as in public, for Allah said in more than one place that He loves the people of taqwā, the muttaqīn. The Prophet ﷺ gave us the simplest formula for it.

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ.

Be conscious of Allah wherever you are.

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

Wherever you are, He said, in the crowd and in the empty room, on the street and behind the locked door, when others are watching and when no one is watching but Allah. The one who carries this consciousness into every corner of his life has taken hold of the quality Allah named as beloved to Him, and excellence and God-consciousness together form the foundation of the love of Allah.

He Loves the One Who Keeps Coming Back

Now here is a quality that should fill every sinner among us, which is all of us, with hope. We might imagine that Allah loves only those who never fall, the spotless and the perfect. But Allah revealed something far more merciful. He told us that He loves the ones who keep returning to Him after they fall, the tawwābīn, and in the very same verse, the ones who purify themselves.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ *

Indeed, Allah loves those who are constantly repentant, and He loves those who purify themselves.

Sūrah al-Baqarah (2:222)

Look at the word Allah chose, tawwābīn, not those who repent once, but those who repent again and again, who return every time they slip. This means that the very act of returning to Allah, even after falling a hundred times, is itself something Allah loves. The sin was hated, but the turning back is beloved. So Shayṭān lies to us when he whispers, after a sin, that we have gone too far and that there is no point in returning; the truth is that our returning is the very thing that earns the love of our Lord. And Allah does not merely accept the repentant; the Prophet ﷺ told us that He rejoices over the return of His servant with a joy beyond anything we can imagine.

لَلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ.

Allah is more joyful at the repentance of His servant than one of you who, having lost his camel in a barren desert, suddenly finds it again.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2747 **Authenticity:** Ṣaḥīḥ

Imagine the joy of a man who has lost his only means of survival in an empty desert, his water and his food gone with the animal, who has lain down to die and then opened his eyes to find the camel standing over him. That overwhelming joy, the Prophet ﷺ said, is a faint shadow of the joy of Allah when His servant turns back to Him. And alongside the repentant, Allah named the mutaṭahhirīn, those who purify themselves, for purity of body and of heart is beloved to Him, and the Prophet ﷺ taught that this purification is no small part of the religion.

There is a profound mercy in Allah joining these two in one verse, the repentant and those who purify themselves, for the one who keeps sinning and returning might begin to feel that he is forever stained, forever dirty before his Lord. So Allah pairs the love of the returner with the love of the one who cleanses himself, as if to say that every sincere repentance is itself a washing, that the servant who returns does not come back filthy but cleansed, and that Allah loves him in that cleansed state. The sinner who keeps returning is not a hopeless case dragging himself before a reluctant Lord; he is a beloved servant whom Allah is forever washing clean and forever drawing near.

الطُّهُورُ شَطْرُ الْإِيمَانِ.

Purification is half of faith.

Source: Ṣaḥīḥ Muslim **Hadith No:** 223 **Authenticity:** Ṣaḥīḥ

He Loves the Patient and Those Who Rely Upon Him

Life does not spare the believer its trials, and so Allah named among those He loves the ones who meet hardship with patience, the ṣābirīn. In the aftermath of the difficult day of Uḥud, when the believers had tasted loss and grief, Allah comforted them with the reminder that patience itself is beloved to Him.

وَاللَّهُ يُحِبُّ الصَّابِرِينَ *

And Allah loves the patient.

Sūrah Āl ‘Imrān (3:146)

Patience is not the weakness of the one who has no choice; it is the strength of the one who chooses to hold fast to Allah when everything in him wants to collapse, who restrains his tongue from complaint, who keeps his trust in his Lord while the trial runs its course. And the Prophet ﷺ taught that of all the gifts Allah bestows, none is greater or more expansive than this one.

وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ.

No one has been given a gift better and more expansive than patience.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 1469, Muslim 1053 **Authenticity:** Muttafaqun ‘Alayh

And hand in hand with patience walks tawakkul, reliance upon Allah, for Allah named the mutawakkilīn, those who place their trust in Him, among those He loves. To rely upon Allah is not to abandon effort, but to take every means while resting the heart upon the One who controls the outcome. The Prophet ﷺ painted the most beautiful picture of what such reliance brings.

لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرِزَقْتُمْ كَمَا تَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا.

If you were to rely upon Allah as He truly deserves to be relied upon, He would provide for you as He provides for the birds, who set out in the morning hungry and return in the evening full.

Source: Sunan at-Tirmidhī **Hadith No:** 2344 **Authenticity:** Ṣaḥīḥ

The bird does not store away granaries nor carry tomorrow's worry; it goes out in the morning with empty stomach and trust in its Lord, and returns at evening filled. It works, it flies, it searches, yet it does not gnaw itself with anxiety, because its heart rests upon the One who feeds it. The believer is taught to live the same way, taking his means while leaving the outcome to Allah, and in that trust he finds a peace the anxious world cannot buy.

He Loves the Just, the Gentle, and the Beneficial

The love of Allah is not earned only in the prayer mat and the private struggle; it is earned profoundly in how we treat His creation. Allah named among those He loves the *muqsiṭīn*, those who are just and fair, in their families, their dealings, their judgements, and even with those they dislike.

وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ *

And act justly. Indeed, Allah loves those who act justly.

Sūrah al-Hujurāt (49:9)

And so wide is this justice that Allah loves, that He extended it even to those outside our faith who do not wage war against us, commanding kindness and fairness toward them and naming, once more, His love for the just.

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ *

Allah does not forbid you from being kind and just toward those who did not fight you over religion nor drive you from your homes. Indeed, Allah loves those who act justly.

Sūrah al-Mumtaḥanah (60:8)

Reflect on the breadth of this, brothers and sisters. The justice Allah loves is not reserved for those who agree with us or belong to us; it reaches the neighbour of another faith, the colleague who does not share our beliefs, the stranger in the marketplace. To be fair and kind even to those outside our circle, to refuse to let difference become an excuse for injustice, is a quality Allah twice declared He loves. The believer who is scrupulously just with everyone, friend and stranger and even opponent, is walking a road that Allah Himself praised.

And the Prophet ﷺ told us where this justice will raise its people on the Day of Resurrection, to a station of light in the sight of all creation, those who were fair in their rule, their families, and everything placed in their care. Justice, then, is not merely a social duty but a path to the love and nearness of Allah. And alongside justice, Allah loves gentleness, *rifq*, in all our dealings, for the Prophet ﷺ taught that Allah is gentle and rewards gentleness with what He gives to nothing else.

إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ.

Indeed, Allah is gentle and loves gentleness, and He grants for gentleness what He does not grant for harshness.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2593 **Authenticity:** Ṣaḥīḥ

How much of our harshness with our families, our colleagues, and strangers would dissolve if we truly believed that Allah grants for gentleness what He withholds from harshness. And the Prophet ﷺ raised the matter higher still, teaching that the people most beloved to Allah are not the most secluded in their worship, but those whose goodness overflows onto others. He said, as reported by aṭ-Ṭabarānī and graded ḥasan, that the most beloved of people to Allah are those who are most beneficial to people. So the one who relieves a burden, feeds the hungry, comforts the grieving, and benefits those around him is walking a direct road to the love of Allah, because to be good to the creation of Allah is among the surest ways to be beloved to the Creator.

The One Door to All His Love: Following the Messenger ﷺ

Yet there is one quality that gathers all the others, one door through which the love of Allah is most surely reached, and Allah revealed it as the very test of whether our claim to love Him is true. For many people say they love Allah, but Allah set a measure by which that claim is weighed.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ *

Say: If you love Allah, then follow me, and Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.

Sūrah Āl ‘Imrān (3:31)

The scholars called this the verse of testing, because it tests every claim of love against a single standard: the following of the Messenger ﷺ. Whoever truly loves Allah will follow the one whom Allah sent, in his worship, his character, his dealings, and his way of life, and the fruit of that following is stated in the verse itself: Allah will love you and forgive you your sins. Notice that the love of Allah is not earned by feelings and claims alone, but by following the Sunnah of His Prophet ﷺ. The one who loves Allah does not invent his own path to Him; he walks the path the Messenger ﷺ walked, and that path leads to the love and the forgiveness of Allah at once. This is why every quality we have mentioned, the excellence, the taqwā, the repentance, the patience, the trust, the justice, the gentleness, was taught and lived by the Prophet ﷺ himself, so that to follow him is to gather them all.

Those Whom the Prophet ﷺ Named as Beloved

These are not abstract categories, brothers and sisters. The Prophet ﷺ pointed to living men and women and told them, or told others about them, that Allah loved them, so that we might see what a beloved servant looks like. On the day of Khaybar, when the battle had grown long, the Prophet ﷺ announced that he would give the banner the next day to a man who would be granted victory, and he described that man not by his strength or his lineage, but by his love.

لَأُعْطِينَ الرَّايَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ.

I will surely give the banner tomorrow to a man who loves Allah and His Messenger, and whom Allah and His Messenger love.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 3701, Muslim 2406 **Authenticity:** Muttafaqun ‘Alayh

The Companions spent that night wondering who among them would be given this honour, each hoping to be the one whom Allah and His Messenger loved, for they understood that no rank in this world compares to it. The next morning it was given to ‘Alī ibn Abī Ṭālib, may Allah be pleased with him. And in another beautiful incident, a Companion who led his people in prayer would always recite the chapter of sincerity, Qul huwa Allāhu aḥad, in every rak‘ah alongside another sūrah. When the Prophet ﷺ asked him why, the man said it was because it is the description of the Most Merciful, and he loved to recite it. The Prophet ﷺ did not merely approve; he gave him the most wonderful news a believer could receive.

أَخْبِرُوهُ أَنَّ اللَّهَ تَعَالَى يُحِبُّهُ.

Inform him that Allah, the Most High, loves him.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 7375, Muslim 813 **Authenticity:** Muttafaqun ‘Alayh

Because this man loved a chapter that describes his Lord, Allah loved him, and the Prophet ﷺ was commanded to give him the glad tiding. See how the love of Allah is reached, brothers and sisters, not by grand and famous deeds alone, but sometimes by a quiet love for the words of Allah and a sincere attachment to Him. The door is wider than we imagine, and it opens to whoever sincerely seeks Him.

The Sign That Allah Loves a Servant

And what happens when Allah comes to love a servant who has walked toward Him through these doors? The Prophet ﷺ lifted the veil and showed us a scene that should make the heart tremble with longing, a love declared first in the highest heaven and then echoed down to the earth.

إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَىٰ جِبْرِيلُ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبِّهِ، فَيَحِبُّهُ جِبْرِيلُ، ثُمَّ يَنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ، فَيَحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ.

When Allah loves a servant, He calls out to Jibrīl: Indeed, Allah loves so-and-so, so love him. So Jibrīl loves him. Then he calls out among the inhabitants of the heaven: Indeed, Allah loves so-and-so, so love him. So the inhabitants of the heaven love him. Then acceptance is placed for him on the earth.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 3209, Muslim 2637 **Authenticity:** Muttafaquun ‘Alayh

Reflect upon the magnitude of this, brothers and sisters. When Allah loves a servant, the love does not stay hidden. It is announced to the greatest of the angels, then to all the inhabitants of the heavens, and then it descends to the earth itself, where acceptance is placed for that servant in the hearts of the believers. This is the highest honour a human being can receive, that the heavens love him and the earth accepts him, all because Allah first loved him. And this is what is truly worth striving for, far above the fleeting love of people that we chase so anxiously. Seek the love of Allah, and the love of His creation will be given to you as a gift; chase the love of creation while neglecting Allah, and you will lose both in the end.

A Moment of Honest Accounting

Before we close this first khuṭbah, let each of us hold his life against the qualities Allah named as beloved to Him. Is there excellence in my worship, or do I give Allah only the hurried minimum? Do I carry consciousness of Him into my private hours, or am I one person before people and another when alone? When I fall into sin, do I keep returning to Him as the tawwābīn do, or do I let despair keep me down? Am I patient in my trials and trusting in my Lord, or anxious and complaining? Am I just and gentle with the people around me, and do I benefit them or only myself? And above all, am I truly following the Messenger ﷺ, or following my own desires while claiming to love Allah? These questions are not meant to crush us, for every one of them is also an open door. They are the map Allah Himself drew to His love, and the believer who walks toward even one of these qualities is walking toward the greatest treasure a soul can hope to attain.

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 greatest treasure a heart can seek is the love of Allah, and that He did not hide whom He loves but named them plainly in His Book. He loves the people of excellence and God-consciousness, the ones who keep returning to Him and who purify themselves, the patient and those who trust in Him, the just and the gentle and the beneficial, and above all those who follow His Messenger ﷺ. And we saw the glorious sign of His love, that He proclaims it in the heavens and places acceptance for His beloved upon the earth. The danger now is that we admire these qualities for an hour and then go home unchanged. So let us turn this map into a journey.

A Practical Plan to Earn the Love of Allah

Begin by choosing one of these doors and walking through it deliberately this week. Bring excellence to a single act of worship by slowing your prayer and praying it as though you can see Him. Carry your consciousness of Allah into the private hour where you usually let it slip. When you fall, do not lie on the ground in despair, but rise at once and return, for your returning is the very thing your Lord loves. Meet your next hardship with patience and a heart that rests upon Allah, and treat the people around you, your family first of all, with the justice and gentleness that He loves. And measure all of it against the Sunnah of the Messenger ﷺ, for following him is the door that gathers all the others. Above all, ask Allah directly for His love, for the Prophet ﷺ himself taught us to beg it of Him in a supplication every one of us should memorise.

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَالْعَمَلَ الَّذِي يَبْلُغُنِي حُبَّكَ، اللَّهُمَّ اجْعَلْ
حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي.

O Allah, I ask You for Your love, and the love of those who love You, and the deeds that will bring me to Your love. O Allah, make Your love dearer to me than my own self and my family.

Source: Sunan at-Tirmidhī **Hadith No:** 3490 **Authenticity:** Ḥasan

And do not underestimate the power of asking, for Allah named those who supplicate Him among His most beloved servants, and the Prophet ﷺ taught that the supplication is itself the heart of worship. The one who turns to Allah with his needs, who asks Him for His love and for the deeds that lead to it, is doing a thing dear to Allah, for Allah loves to be asked and is displeased with the one who does not ask Him.

And in our age there is a particular trap we must name, for we live in a time that trains the heart to crave the love and approval of people above all else. We measure ourselves by the reactions of strangers on a screen, we shape our words and our images to win the applause of an audience, and we grow anxious and empty when that applause does not come. The believer who understands this khuṭbah inverts the whole pursuit. He stops chasing the love of people, which is fickle and fleeting and was never in his control, and he pursues instead the love of the One who, when He loves a servant, places acceptance for him in the hearts of people without the servant ever begging for it. Seek the love of Allah in the deeds that no audience sees, and you will find that the love of His creation follows behind it as a shadow follows the one who walks toward the sun.

الدُّعَاءُ هُوَ الْعِبَادَةُ.

Supplication is the very heart of worship.

Source: Sunan Abī Dāwūd and Sunan at-Tirmidhī **Hadith No:** Abū Dāwūd 1479, Tirmidhī 2969

Authenticity: Ṣaḥīḥ per al-Albānī

And let this pursuit be constant rather than a single burst of devotion that fades by the middle of the week, for the Prophet ﷺ taught that the deeds dearest to Allah are the most lasting, even when they are few. The love of Allah is not won in a single Friday but in the steady, daily walking toward Him through these doors, one small faithful step after another.

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

Between Hope and Fear

Let no one leave this place despairing that he is too sinful to ever be loved by Allah, for the very first quality on the list is the one who keeps returning, and the door of repentance is the widest door of all. And let no one leave so confident of Allah's love that he grows careless, for love is earned by the steady walking toward Him and lost by turning away. Brothers and sisters, walk between the two wings of hope and fear: hope in a Lord who proclaims His love for His servant in the heavens and rejoices at his return more than a man who finds his lost camel in the desert, and fear of a heart that drifts from Him while assuming His love is secure. The believer hopes in the love of Allah and labours for it, and never takes it for granted.

The Promise to the Beloved of Allah

Let us not forget where this road leads, for the one who walks toward the love of Allah is carried by the honour that awaits him. When Allah loves a servant, He guides his steps, He answers his call, He places acceptance for him on the earth, and He prepares for him in the Hereafter what no eye has seen, the nearness of his Lord and the gaze upon His noble Face. The verse promised that the one who follows the Messenger ﷺ will have not only the love of Allah but the forgiveness of his sins, and Allah is Forgiving and Merciful. Every act of excellence, every return after a fall, every patience in trial, every kindness to creation, every following of the Sunnah, is a single step toward becoming beloved to the Lord of the worlds. Do not measure these steps as small. Measure where they are taking you, to a love declared in the heavens and a welcome placed upon the earth.

Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the One whose love is the goal of every believing heart. O Allah, we ask You for Your love, and the love of those who love You, and the deeds that bring us to Your love.

O Allah, make us among those You love. Make us of the muḥsinīn who worship You as though they see You, of the muttaqīn who fear You in private and public, of the ṣābirīn who are patient in trial, of the tawwābīn who keep returning to You, and of the mutawakkilīn who place their whole trust in You. O Allah, make us just and gentle with Your creation, and make us a benefit to those around us. O Allah, grant us true following of Your Messenger ﷺ, and gather us with him in the highest gardens. O Allah,

grant us a heart alive with Your remembrance, and let us live upon Your love and die upon Your love. O Allah, forgive the believing men and the believing women, the living among them and those who have passed. O Allah, set right the affairs of this Ummah, unite the hearts of the Muslims upon truth, and protect our families and our children in an age of trial. O Allah, relieve the distressed, heal the sick, settle the debts of the indebted, and grant safety and provision to our brothers and sisters who are oppressed and afraid in every land, for You are the All Powerful and they have none besides You.

O Allah, forgive us and our parents, and have mercy upon them as they raised us when we were small. O Allah, accept from us our prayers, our fasting, and our standing before You, and overlook our shortcomings and our sins. O Allah, grant us beneficial knowledge, hearts that truly fear You, and sincere deeds for Your Face alone. O Allah, place acceptance for us upon the earth, 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, for in these very qualities He has placed the doors to His love.

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