



How to attain and preserve the sweetness of iman - Mr. Mirza Mešić

Govornik: Mirza Mešić

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Imam Mirza speaks about how to achieve and preserve iman during times of blessings and trials, emphasizing the importance of maintaining salah in congregation, preventing negligence, and balancing between this world and the Hereafter.

SAŽETAK

In this khutbah, Imam Mirza discusses how iman is acquired and preserved in the modern Muslim community, especially in a time of material blessings that present a greater trial than war. He emphasizes that ghaflah (negligence) is a dangerous disease of the heart that slowly creeps in and makes us complacent with our current state of iman. He talks about the influence of Shaytan on iman, the threefold enmity (Shaytan, nafs, dunyaluk), and the importance of questioning ourselves about the quality of our iman. A key theme is the control of the tongue, avoiding ghibah (speaking ill of others), maintaining relationships within the community, and the active practical application of faith. Through examples from the Sirah and hadith, he illustrates how iman is preserved through regular salah in congregation, recitation of the Quran, gratitude to Allah, and concrete acts of good deeds. He calls on the listeners to prepare for Ramadan by increasing their ibadah efforts and to understand that everything—from blessings to trials—is Allah's decree.

KLJUČNE PORUKE

Ghaflah (negligence) is a dangerous disease of the heart that slowly creeps in, making us content with our current state of iman; we must constantly reflect by asking ourselves: how will I attain and preserve my iman?

Regular prayer in congregation is a sign of iman; the Messenger says that if you see a brother who consistently maintains prayer in congregation, you can testify that he possesses iman.

We need to establish a golden balance between this world and the Hereafter; this world is important for independence and the ability to help others, but it must not enter the heart.

The three elements of the shahadah are: verbal declaration, belief in the heart, and — the most demanding — accompanied by good deeds; Islam is proven in practice, not just in theory.

The three enemies of iman are: the accursed shaytan, the nafs, and worldly temptation; shaytan lurks everywhere and exploits every weakness we have.

Guarding the tongue is of utmost importance; it is forbidden to even speak well of someone who is absent; other believers should be safe from our hands and tongues.

Gratitude is from Allah, while ingratitude is from shaytan; we should pray for Allah to strengthen our gratitude, for if we are grateful, Allah will prolong and preserve our blessings.

Iman is refreshed through learning and reading the Quran with understanding and applying it in practice; we should be our own best critics and advisors.

Mutual brotherly love without worldly interests is key to preserving the ummah; we should rejoice in others' success as if it were our own.

ČLANAK

Introduction and Greetings

In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, the Lord of the worlds, and blessings upon the Messenger Muhammad ﷺ, his family, and his companions.

All praise is due to Allah, the One God, the Creator and Lord of all worlds. We worship Him alone, and we seek help from Him alone. We constantly pray for guidance on the right path and to be protected on it. We ask Him to forgive all our sins, for we have many, and to cover our shame. May He accept our prayers and good deeds, and may He, by His mercy and decree, admit us into Paradise on the Day of Judgment, among His righteous servants. Ameen, O Lord of the worlds.

The best greetings and blessings are for Muhammad ﷺ, the last Messenger of Allah on earth. For his noble family, exemplary companions, all martyrs, and all esteemed Islamic scholars, as well as all believing men and women.

Peace be upon you and Allah's mercy and blessings, dear and respected brothers, esteemed mothers, and sisters. Thank Allah who determines everything, and has decreed that I will be here with you tonight. I pray to the Lord of the worlds that this gathering will be beneficial. Just by your presence in such numbers, benefit has already been achieved. You have come with pure intentions, and I hope you will hear something useful and that we will all be motivated to persevere on Allah's path, to live and act in a way that, when the destined time comes, we transition in a manner pleasing to our Creator and Lord. Ameen.

Gratitude and Responsibility

I would like to express my heartfelt thanks to brother Aldin, this young activist from your association, who contacted me and invited me to be with you tonight. He has honored me greatly, but also given me the responsibility to remind us, through the lens of the Quran and Sunnah, how to attain iman, what a valuable thing it is, and how we should act, think, and speak to preserve and enhance our iman.

I will also commend all of you who actively participate in this association and seek Allah's pleasure in the mission of calling to good, in the mission of inviting to the Quran and the Sunnah. And for those who passively support by their presence. I believe you all agree that these young people truly need your support in every way.

Challenges of Blessings and Trials

Today, thanks to Allah, we live as perhaps no generation before us. We live in abundance, indeed. Most of us must agree that never, as history records and as we remember the times of our grandfathers and great-grandfathers, has life been better. We will see how this poses a greater challenge and trial for our iman than the trials of war that you have felt here in Gradačac.

And that's why I am even more pleased that Gradačac is a heroic city, just like Čelić. Here were warriors, true mujahideen, gazis. May Allah reward you for those times when you fought with a gun in your hand when it was needed. Now we fight with a pen, with a crowd, and with a mission. May every man and woman in Gradačac and around Gradačac, especially the Bosniaks, see not with their eyes but with their hearts and come to the conclusion that our life has meaning and purpose.

The Meaning and Purpose of Life

We should not behave, God forbid, like animals, as the Quran says, or even worse, just living, eating, and enjoying, and then when death comes, take nothing with us to the Hereafter. Islam teaches us that the purpose of our life is to worship the Lord of the worlds and that this is just a temporary station.

We must constantly talk about this and remind ourselves, because no matter how much we gain in this world, at some point, maybe tonight or tomorrow, we will have to leave it and hand it over to others. Others may even, God forbid, argue over it, and we know well that this happens when children argue over toys. What we truly possess, apart from those leaders who cover our shameful deeds, is only what we have sent ahead for eternity in the name of Allah.

Therefore, I want to make a good dua for our brothers and sisters in that association, and I ask the Lord of the worlds to grant them the strength to persevere. I often meet people who have contributed for 10, 20, maybe even 30 years, and then suddenly they tire and think they cannot bear the responsibility of the crowd, missionary work, and doing good deeds alone.

The Danger of Negligence and Gafrah

I fear that due to these blessings, because of the pleasures we witness, people relax and become somewhat selfish and uninterested. Or, better said, a dangerous disease enters our hearts, but it enters slowly, not all at once. This disease is called gafrah or negligence.

Do you know what negligence is? Negligence is when you become satisfied with your state of iman. When you say: I have reached the peak of faith, I have done good deeds in the past. As soon as you say "I", you know where that comes from. It comes from the accursed shaytan. Even if you speak of worship and your material contributions to your community and mosque, as soon as a person starts saying "I did this", we must know, even if the person is a believer who prays, fasts, and avoids haram, that this is from the accursed shaytan.

Please reflect on this carefully and constantly reassess yourselves. If you ask yourself: well, how will I gain iman, you are on the right path. If you do not ask that question, then you are in gafrah, in negligence. At that point, our hearts, as Hasan Al-Basri says, have become dead. Because when hearts fall asleep, they awaken. Or when they become ill, we will heal them. But God forbid when they die, then that is the ruin of both this world and the Hereafter.

The Influence of Shaytan on Iman

The accursed Satan greatly influences the state of iman in individuals, believers, and believers. What is well known and needs to be repeated is that the accursed Satan, Iblis, and his armies do not leave us in peace as long as the soul is within us. Everything I have, my prayers, my commands for good, my discouragement of evil, my teaching of people the Quran and beneficial knowledge, and all that you have sacrificed materially for the idea of Islam, for the community, and for the public good — we should never think that we are already safe and that we will be among the people of Paradise.

We will be, God willing, among the people of Paradise. Simply put, that is the main goal of a believer's life, but the path is not at all simple regarding our relationship with the worldly life. We need to establish a golden balance between this world and the Hereafter. The accursed Satan lurks everywhere.

For instance, someone who has contributed or is contributing may feel weak and start asking questions: I am the only one working, I am the only one contributing, why won't others? I am tired too, I have a family, they have rights over me. All of this is true. But, brother and sister, if Allah has honored you to contribute to Islam and Muslims, know that this is the greatest gift from the Lord of the worlds.

Steadfast in faith and service

Pray to Allah, asking Him to help me remain steadfast on His path, to not waver in faith in the Lord of the worlds. The Quran says: do not let Satan mislead you, do not let him cast veils over your eyes, and do not let this worldly life deceive you.

As believers, we have three open enemies that influence our iman. The first enemy, both hidden and open, which the Lord of the worlds warns about in many places, is the accursed Satan. As believers, we believe in the unseen; we believe that alongside this visible world, the realm of testimony, there exists the realm of the unseen. Part of this is the belief in the accursed Satan and his armies.

If you read the Quran in translation, you will see that the accursed Satan swore by Allah's greatness. The accursed Satan never denied Allah, but he swore by Allah's greatness that he would not cease to approach people, especially believers, from the front and from the back, from the right and from the left. He states that only a few sincere servants of Allah will remain on the right path.

Therefore, I warn both myself and you not to relax with the accursed Satan for even a second or a millimeter, for every passage into our hearts, our thoughts, our being will be exploited to tarnish the beauty and sweetness of iman. He will take advantage of every weakness we have. And when we become weak, when we fall in love with the transient, when our goal becomes this world, when we forget that our main goal, as believers, is the Hereafter and Allah's pleasure.

True wealth and the worldly life

The Messenger Muhammad ﷺ beautifully warns us in a well-known and often-cited hadith. He says: whoever is preoccupied with the Hereafter—meaning not with the worldly life. The worldly life is important; the more you have, the more you contribute and help others. You help with good actions, you help the endowment, you help the needy orphans, you educate and sponsor talented students, and all that can be secured and purchased with money in this world.

Do not allow money and worldly matters to penetrate your heart, for whoever lets the world into their heart will fall in love with it, making material things their main focus and life goal, leading to a shattered heart and weakened faith. Faith disappears.

The Messenger Muhammad ﷺ says: whoever makes the Hereafter their priority, Allah will grant them tranquility in their heart. He will give them a wealth of the soul that cannot be bought with influence, titles, or money. This is a gift from the Lord of the worlds. Believe me, this is a gift from Allah of the worlds.

The Messenger ﷺ also says: the world will come to them on its own, and Allah will provide them with what is good for them, so that they can preserve their faith and their Hereafter.

Furthermore, the Messenger ﷺ says: if the world becomes your preoccupation, Allah will instill stinginess in your eyes. How beautifully the Messenger expressed this. When it comes to tranquility and security of faith, the heart is mentioned. But when it comes to worldly matters and wealth, he says the eyes are greedy. This is a well-known saying in Bosnian, isn't it? And the Messenger says: if a person had a valley of gold, they would wish for another. If Allah were to give them another, they would wish for a third. That is the nature of man in general. But we, since we seek Allah's pleasure, hold the world firmly in our hands, managing it, and do not allow, with Allah's help, the world to manage us.

The Value of Prayer and Congregation

If you are looking for an example, just one example that I like to mention: if you let one prayer pass without any reason, due to an appointment, business, travel, or any worldly matter, what does the Messenger say? It is as if you have lost your family and wealth, just for one prayer.

Imagine, brother and sister, knowing that prayer is the deed that Allah loves the most. Nothing Allah loves more, under the heavens, than prayer performed at its appointed time. Because it is proof that you are a believer, a Muslim. If, God forbid, you missed the Fajr prayer this morning, and you make it up until the Day of Judgment, that Fajr will never hold the value it would have if you had prayed it this morning on January 25, 2026. Because that day, that time, will never return.

A person should repent for the missed prayer and make it up, but you will never regain the value of praying it at its proper time. Just as you will not gain the value of one who prays Fajr at home, while the mosque is just a few hundred meters away, compared to one who goes to the mosque and prays in congregation.

I do not understand, believe me, and I am both angry and sad at the same time that people who usually pray, who fear Allah and avoid the forbidden, justify themselves: I pray at home, and when I can, I join the congregation. I have mentioned this several times in lessons, and I read that the companions, when others did not see them in

congregation, would express condolences to each other for not seeing each other in congregation for a long time.

And now I live 100 meters from the mosque and justify myself: I will pray, I will lead my wife and children in prayer. Yes, that is also a justification. I ask you, as your brother and imam, to take this into consideration.

Iman as a hidden secret and visible signs

Why do I insist so much? Because our topic is how to gain and preserve iman. Iman is a secret, a mystery, between your heart and the Lord of the worlds. I, as your imam and brother, do not know the extent of your iman, its quality and nature. Who knows? Only the Lord of the worlds. And He will judge us on the Day of Judgment.

However, there is one case where the Messenger Muhammad ﷺ says we can testify to each other's iman. Just one case. I read in the literature and found no other case. It says: the one who regularly performs salah in congregation, you can testify that he possesses iman. Neither jihad, nor knowledge, nor fasting, nor zakah, nor giving in the way of Allah is mentioned. Rather, the one who regularly maintains salah in congregation, you can testify that he is a possessor of iman, that he has the sweetness of iman.

Of course, there are other indicators, brothers and sisters. This is just a little motivation, especially for my male brothers, who, thank Allah, have beautiful mosques here in Gradačac. Don't let there be just two or three people at the jumu'ah and fajr. Let's all get moving a bit, take our sons and grandchildren by the hand, and motivate each other.

Blessings and Responsibility

What am I actually talking about? I am talking about how nice it is, how we live in blessings. There is electricity, there is cold and hot water, there is heating, whatever you want, beautiful houses, nice apartments. Isn't that so?

Salah in Congregation as an Indicator of Iman

Of course, it is harder to get up from home and walk a hundred, two hundred, three hundred, or five hundred meters to the mosque than to stay at home. But we want the reward, we want to prove to ourselves that we follow the sunnah of the Messenger Muhammad ﷺ. We want to prove this to others, but with a pure intention that we are possessors of iman. Because as I repeat, the Messenger Muhammad ﷺ says: whoever you see regularly maintaining salah in congregation, you can testify to his iman.

There are also other indicators of iman. When you are happy about the good deed you do, and saddened even by a small sin, then you have iman. When you reconcile with Allah's decree – and what is Allah's decree? When a trial comes, and you say:

everything is from Allah. How does it go? Everything that is from Allah is sweeter than honey, even if it is hardship, worry, or trial. In comparison, this is an indicator of whether your iman is deficient, whether you have it at all or not.

How We Should Compare Ourselves

When you compare yourself in terms of faith and morality, worship and good deeds, you compare yourself to those who are better than you. But when it comes to wealth, property, a nice car, or the number of children – and children can be wealth, a trial – Allah says that indeed wealth and children are a trial, a temptation. When you ask: Why has Allah given me only one or two children, while others have five or six? Or: Why do I earn a thousand marks, while my brother earns three thousand marks, and we do almost the same job? How can he drive a Mercedes – just an example – while I can barely afford a Golf or Passat?

But you may not know that the number of children, the square footage, the number of acres, that car, that big villa where he lives – perhaps his heart is empty. He would pay all the wealth of the world just to fall asleep on time and sleep through the night, but he can't. He spins those millions, in business – isn't that so? Where is happiness? Happiness is here. Happiness is not in your wallet or bank account.

Satisfaction with Allah's decree

Believers are happy because whatever befalls us – what do we say? It couldn't have bypassed me. And whatever comes my way, alhamdulillah, even though I wished for it, I experienced it, I prayed istikhara, performed night prayers, gave charity, asking Allah for it to happen. But it doesn't. Until Allah decrees. Just as Allah decreed for you to come here, as Allah decreed, in quotes, for me to come here. We have free will, but by Allah's decree and will, we gather here tonight, talking about Allah, His Messenger ﷺ, and the beauties of our faith.

We are honored to be on the right path, and there is no greater blessing. I mention how worldly blessings can deceive a person. How one can become complacent, and the accursed devil takes advantage of that. Regularly attending prayers in congregation, regularly performing night prayers, regularly fasting on Mondays and Thursdays, and suddenly you catch yourself not doing it anymore. Why? Because of another company, then a third company, then one field, then another, then two valleys of gold, and you want a third. And there is no end. The end is when the earth fills your eyes, when your brothers lower you into the grave, and then you say: me too, me too first, and you – forgive me for the expression – how foolish I was. Why did I allow the accursed devil and worldly matters to mislead me? Because I gain nothing from it.

The worldly life and worship

The worldly life, yes, education, yes, positions, yes, companies, yes. But when the time for prayer comes, when you hear the adhan, as it is said – the companions said, my face changed color. No more talking. Suddenly, it's like we became stiff. It means, rush for ablution and to the congregation to pray. Because when the muezzin calls, it means worldly matters are left behind, the prayer is performed, and it is finished. And in Surah Al-Jumu'ah, specifically regarding this Friday prayer, what does the Lord of the worlds say? When you pray, again disperse for your livelihood. Do not sleep at all. Work two shifts, guys – two jobs. I am glad when the guys work two jobs. They want to earn, they want to achieve something, they want to be independent.

So, we do not acquire the worldly life to show off or to indulge in physical pleasures. Although that is allowed within halal limits. Rather, we acquire the worldly life to be independent of others. When you are independent, you have independence, and then, by God, you can help others. And then Allah says: **وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ** (wa ta'āwanū 'alā al-birri wa-l-taqwā) – "Help one another in what is called goodness and piety, and do not help one another in enmity and sin." And what is goodness? He says: "You will not attain goodness until you give away what you love the most." And what does a person love the most? They love money. They love wealth. Isn't that so? Yes. Because Allah says so, and then we say: yes.

And then, do money possess you and me, or do we possess money? All of this affects, brothers and sisters, our iman.

Signs and definitions of iman

And of course, the general definition: how will I know if I have iman and how will I feel the sweetness of iman? Our imams, scholars, and da'is often cite this hadith: "You will not taste the sweetness of iman until Allah and His Messenger ﷺ are dearer to you than everything else." More than my parents, my wife, my children, my grandchildren, you, and the entire world. Is that so? You don't know. I don't know either. I struggle to make Allah and the Messenger ﷺ the dearest to me. But is that so? I don't know. Allah will judge me. Allah might say to me: "You were a hypocrite. You spoke one way, but acted another. You spoke with your tongue, while your heart had completely different thoughts and plans, worldly and otherworldly."

And what remains of the hereafter? Come on, what remains of the world? Develop plans and strategies for the hereafter. And what remains of the world? You will see happiness, you will see pride, you will see strength among the ummah – strength. The Messenger ﷺ said: "I fear for you." When, he said, nations will swarm upon you like vultures over a carcass. "O Messenger, will we be few then?" "No," he said, "you will be many. But you will be like the foam of the sea. Wahn will enter your hearts." In our language, wahn means to slowly dry up. He said wahn, wahn is a fruit, an Arabic word.

And they did not know. He said: "What is wahn?" He said: "It is love for the world and fear of death."

Fear of Death and Gaflet

You will all die, but I will not. You know how? A person goes to a funeral, sees with their own eyes, and you are giving them advice – believe me, I have experienced this. After ten, fifteen minutes, people start telling jokes. They see with their own eyes, instead of being paralyzed with fear. They say: "Look, a grave, I see my relative, friend, brother, community member being lowered." And they think about you, humanly, with a distracted heart – as the Quran says, gaflet has entered the mind. Well, he died, but I will not. Is that so? He knows theoretically that he will die, but he thinks he will live for another thousand years. A believer should not behave like that.

So the Messenger ﷺ said: "You will fear death, you will despise death, and we will see why. And you will love the world." But why do people despise death? Isn't it better there? I ask you as believers: isn't it better there? Is it better there, brothers? Tell me, is it better there? For whom is it better? If I ask you now, would you like Allah to take us all right now, because we love Allah? Whoever loves meeting Allah, Allah loves them. Or would you sincerely say: "Let us, O teacher, just a little longer, I will do more acts of worship and good deeds. Just let me live for another twenty years."

Come on, let your heart give you an answer. Right now, at this moment, if Allah were to take your soul – if you say that it is better there and that there is paradise, where there is no sorrow, pain, or death afterwards. But you will see, we are humans. We would still say to the Lord: "If possible, that's nothing strange." You know about Musa, peace be upon him, when the angel came – you know about that. Musa said: "Well, if I could live for a few thousand more years." He says again. Then he says: "If it is Allah's decree, take me." Right? What does this say about our state? Is that so? We are not angels, we are humans made of flesh and blood, and of course, today there is fear of death.

And why do people generally not like death? Because they do not know what will happen on the other side. And what is the problem and the greatest defeat because of what I just said – that we will blame ourselves. For not being better, for not using our time better. Because we built worldly villas and houses, while there, there are ruins. We have built nothing. And that is why people are afraid to die. And that is why people do not want to meet Allah. My wife, my children, and now my grandchildren, I built a house, let me enjoy a little. I will also contribute. I will go to the community, to the mosque, and give charity, and call for good. But let me, inshaAllah, have a few more years.

Of course, blessed is the one whom Allah grants a long life, and he spends it in worship and good deeds. It is not bad to live long. But may Allah take us when it is best for us. And that is a beautiful dua: O Allah, grant me a good ending.

Quality of Worship and Self-Reflection

So, when we talk about iman and about quality, quantity – what I mentioned earlier – I do not know if Allah is pleased with what I do. Is this prayer I just performed accepted at all? What was I thinking during the prayer? Was I humble? Did I perform the ruku and sujud correctly? Well, that is the form, but in essence, does that prayer make me better or do I return to my old habits of sinning? Have I not cured my envy towards you, my hatred – I gossip about you, I envy you, I envy you. And so on. Do our acts of worship educate us and make us better, or – when Ramadan passes, here it comes – may I ask the Lord of the worlds to let us welcome it in the best way, to make the most of it. Am I the same before Ramadan and after Ramadan?

Each of you must ask this question to your heart. That's why it's important to talk about iman. It's not something to take for granted. Or God forbid to say: "I can't do better." Or God forbid to say: "With all the types out there, I'm surely going to paradise." That's when Satan has penetrated your thoughts. If you say that, with all the types out there, who will enter paradise if not me? It's nice to have a good opinion of Allah. And it's nice to think that Allah is more merciful than a mother to her child. But maybe Allah is merciful to all of you and will forgive all of you, just not me. Does Allah have that right? That's it. So, there's no relaxation.

I don't compare myself to anyone, but I look at those who are better than me in morality, character, and goodness. Those who learn the Quran more, who pray more in congregation, who give more. I want Allah to grant...

A plea for Allah's help

Here it's very important: without Allah's help, you can't do anything. O Allah, I would change, I don't know how. I would be better, but I don't know how. I wish I wouldn't commit haram, that I wouldn't gossip so much, that I wouldn't look at haram, that I wouldn't listen to haram, that I would be more honest with my parents, better with my wife, better with my children. I wish to be better to my brothers in the community, but here I am – I don't know how. And then ask Allah to help us, to help you, to help us be better. Because everything happens by Allah's decree, and we wouldn't be believing Muslims, we Bosniaks, if Allah hadn't decreed it. Allah looked upon us and guided us. And that's why we are immensely grateful to Allah for making us Muslims.

But O Allah, help us preserve our faith, to preserve our iman. That is our main task. And help us, O Lord, to pass this trust of faith, iman, to our children and grandchildren. And that is our task, you should know. Not just to think selfishly about myself, but I must be an example to my son, my grandchild, my brother, my neighbor, even to non-

Muslims. So that non-Muslims wish to become Muslims because of my character, my honesty, my relationship with them. I have always said this.

Active help and social responsibility

If there is a non-Muslim here in Gradačac, especially an elderly person, now that it's winter, with snow and so on – you should knock on their door every two or three days and ask: Do you need anything? Even if they say no, we don't need their thanks – but they will come, believe me. You want to show Islam in practice, not just say: "Let the mayor or the president of the local community handle it, let the imam take care of it." You know your neighbor, your neighbor, even if they are non-Muslim. You rush to help them, to do good. And you don't ask for any compensation, not even thanks. Because by doing so, you earn great rewards, a great good deed, and the love of Allah, as you care for His servants.

And you know well the situation on the Day of Judgment when it comes, and the Lord of the worlds says to you: "I was hungry, but you didn't feed me." "O my Lord, You are the Lord of the worlds, how can You be hungry?" And He says: "There was this and that servant of Mine, even if they were non-Muslim – that old lady in Gradačac, in some village, was hungry and thirsty and freezing, and you, great Muslim, didn't even think to go knock on the door to meet her need and situation." Because one thing is theory, one thing is talk, that's all nice. But after this, after this lecture, Islam is proven in practice.

Three elements of the shahadah

There are three elements of the shahadah – right? We pronounce it with our tongue, yes – we firmly believe in our hearts, yes – but what is the most demanding is to accompany all of that with good deeds. And when none of us expects it, I prove to myself that I am worthy of the word of the shahadah. I follow the path of the sunnah of the Messenger Muhammad ﷺ. And how did our example, the mercy to the worlds, Muhammad ﷺ behave? As soon as he didn't see someone in the congregation for a day, what would he do? He would immediately inquire. In our case, people die, and the funeral happens, forty days pass, and we have no idea that our neighbor has died. Especially us who live in big cities and so on.

When you don't see your brother for a day, you immediately call him to check on him. You want to know if he's sick, if he has a cold, or if he has traveled. You genuinely care about his well-being because you worry something might have happened to him or he might need your help. That's why I repeat this case. The Lord of the worlds says: "I was hungry, thirsty, sick, and so on, and you did not visit me." But how, O Lord, you are the Lord of the worlds, yet this and that servant of mine was in need, and you did not care. And you see, when I started quoting this hadith – it says: "You will not taste the sweetness of faith until Allah and His Messenger ﷺ are dearer to you than

everything else." The second condition states that you should love people only for the sake of Allah.

Hatred for disbelief and disdain for sin

The third condition for preserving faith is that you hate disbelief and infidelity after Allah has guided you to the right path, just as you would hate to be thrown alive into fire. This means despising sin, despising what is forbidden, despising corruption, and every kind of injustice in society, in the community, in the street, in the ummah. We cannot be indifferent to the fact that our brothers are being killed and humiliated in Gaza. We cannot be indifferent to the state of our faith. We cannot be indifferent to the division of the ummah, to our lack of unity in the community.

We are not happy because two brothers are not speaking over an inheritance their father did not distribute on time. Or two friends have quarreled over some trivial worldly matter and have grown to hate each other. It is known that Satan uses such situations. When the election campaign starts, you will vote for this one, I will vote for that one, and we begin to argue. This is my stance, and you say: "This is my stance, I am right." Neither of us is right.

Preventing arguments and preserving relationships

The Messenger ﷺ says: "Whoever abandons a dispute, even if he is right, will enter Paradise, that central garden." I only ask myself: am I Mirza like that? Are you like that, or do your emotions take over? Emotions are the field of Satan. What are emotions? When anger kicks in, when ingratitude kicks in, when negligence and carelessness enter, then Satan controls you and does not let you go. You forget: "But he is my brother, we just had a little argument." No, Satan does not give you peace. You start saying: "But he is still wrong." And then Satan catches you in a whirlwind.

Then you go to another brother and recount everything: "That brother of mine over there, after the evening prayer, stopped me, and we started, and we behaved a bit badly." The third brother should be a mediator, not a judge. On what trivial matters can we fall and break our relationships, thereby losing the second condition? If you love your brother and fellow man only for the sake of Allah, then you must be just towards him. As Muhammad ﷺ said: "None of you will be a true believer until he loves for others what he loves for himself."

Guarding the tongue and avoiding gossip

There is another hadith we should often repeat: "None of you will be a believer until other believers are safe from his hand and his tongue." You can only mention people in general, and especially believers, in your homes – this is a very important rule. I repeat, other believers and believers only in your homes, when they are not present. We know what the definition of gossip is. When you mention people, they are not

there, and they would not like to be mentioned at all, even for good. Especially when we speak what is not true, because the Messenger ﷺ says: "If you gossip, you have additionally slandered them."

Brothers and sisters, on the Day of Judgment, the situation will be very serious. Here it is still easy, these few days, months, years, however long we have. We have a chance for correction; there we will have no chance for correction. You need to remind yourself every day of your life in this world – January 25, 2026 – that I will have to answer to the Lord for everything, for all 24 hours. For what I have spoken, what I have looked at, what I have thought, what my hands have touched – for everything. And so for the entire life. That is why it is said that the trial will last 50,000 years and that we will not move from our place until we answer for the blessings: for wealth, for free time, for knowledge, and for youth.

The Responsibility of Youth and the Example of Faith

I am very happy and grateful to Allah when I see young people interested in faith, living it, wanting to be part of the community, and attending Quran and Sunnah circles and lessons. The prayers of young people are far more valuable than those of us who are a bit older and nearing the exit. Therefore, our youth should not only develop their own iman and work on it but also be examples to their peers, if Allah wills, of how to enjoy faith. Living faith is not a burden; it is a joy. Faith is meaning, happiness, and security. Faith is good for both worlds.

But faith must be earned, and we need to deserve Allah's protection over it. When you read Surah Ali Imran, there is a beautiful dua: رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً (Rabbeina la tuzigh kulubana ba'da idh hadaytana wa hab lana min ladunka rahmah) — "O Allah, do not let our hearts deviate after You have guided us. Grant us from Your mercy." Pay attention to the duas. The Messenger, peace be upon him, will receive the flag of gratitude in his right hand on the Day of Judgment. He says: "I do not boast about this, but Allah will give me the flag of gratitude in my right hand. My right hand will be the first to touch the gates of Paradise." Even the Messenger fears how he will respond, but he says: "I will enter Paradise by Allah's mercy."

Preserving Iman Through Dua and Endurance

When we have such situations, we should relax and consider ourselves as people of Paradise. If Allah wills, with His mercy and help, we are heading towards Paradise. But we must remember the Quranic verse that the Messenger taught: "O Allah, do not let our hearts deviate from the right path, the path of the Quran and Sunnah, after You have guided us. We ask for Your mercy, for You are the Most Merciful." We should pray: "O Allah, strengthen my heart on the path of Islam." The Messenger teaches us through his duas how this connection, after acts of worship, after fard and sunnah, should be lasting and constantly refreshed.

When we think, we should think about the Lord of the worlds and how to improve ourselves. When we speak, we should mention the Lord of the worlds. In the hadiths, it is said that your tongue should always be moist with the remembrance of the Lord of the worlds, with gratitude to Allah. The Messenger teaches us when we perform our prayers. The prayer is the most beloved act to Allah at its earliest time. When you give salam, again you ask Allah for help to remember Him, to thank Him, and to worship Him properly: **اللَّهُمَّ إِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ** (Allahumma inni ala zikrika wa shukrika wa husni ibadatik) — "O Allah, I am in Your remembrance, gratitude, and beautiful worship." You are constantly in this process of strengthening and preserving your iman.

Responsibility in Work and Application of Iman

You must carry out your worldly duties responsibly. For example, when you go for an interview, meeting, or when you promise something, and the other party, God forbid, fails in their responsibility, you as a believer must not be like that. You must arrive on time and fulfill your part of the contract, what you promised to others. This is what I mentioned earlier – this is faith, this is iman in practice.

Muhammad, peace be upon him, says that iman is not a given state. I was not born with this amount and quality, which I sincerely hope I possess – but it is acquired by Allah's decree and grace. However, just as I acquired it, I can also lose it. Muhammad, peace be upon him, says: "Iman wears out like clothes wear out when worn for a long time. It is not new after ten years." Or he says: "Just as iron rusts when water touches it – your hearts rust too, and the heart is the center of iman."

Refreshing Iman with the Quran

O Messenger, how can we refresh our iman? He says: "Remember death often and learn the Quran a lot." Learning the Quran is not obligatory, but it is a confirmed sunnah and our spiritual fuel. By learning the Quran, we refresh and strengthen our iman. Osman, may Allah be pleased with him, says: "If your hearts were pure and healthy, you would never get enough of learning the Quran."

Brothers and sisters, you must be your own best critic and advisor. Ask yourself: how much do you hold your phone, and how much do you hold the Quran? How much time do you spend in front of screens watching games, series, any shows, even news? How much time do you spend on your phone, and how much do you truly spend with the Quran in your hands? Just looking at the Quran is an act of worship. Just reading it is an act of worship. But what is expected of us today – and we have the means – is to read it with understanding, as if Allah is addressing us directly for the first time with those revelations.

How much do I understand with my heart, and then – what is most important and hardest – how much do I apply it in practice? These are questions for my heart.

Honestly, I must sincerely ask myself and find the answers. Could it be better? Can I do more? In these 50 years of my life where I have sinned – could I have avoided those haram acts, minor sins, neglect, heedlessness? I'm not talking about the states of the heart: jealousy, envy, backbiting. Could it have been better?

Strategic Decisions and Mutual Love

In the end, we will all say: "It could have been better." I ask you, as your brother in faith, starting tonight – Ramadan is coming, God willing, in a little over three weeks – to make some strategic, afterlife decisions, to work on our iman, to work on our mutual relationships. Only mutual love and respect can protect us in this world. You know well, we from Gračanica and Bosniaks in general from '92 to '95, that it was planned for us to biologically disappear. Allah has given us another chance. Our youth must know this. We have nothing to be ashamed of. We had neither camps, nor mass rapes, nor crimes, nor did we destroy churches. Praise be to Allah – alhamdulillah.

This is our bonus. This is our credit for this world, and especially for the afterlife. But the devil does not sleep. People who hate Islam and Muslims do not sleep. They make strategies. And if we fall asleep, not only will we suffer, but we will be held accountable in the afterlife for having slept – because the disease has entered our hearts, making this world our priority.

The Battle of the Trench – An Example from the Life of the Messenger

In this context, a fantastic example from the life of Muhammad ﷺ is the Battle of the Trench. A coalition of Arab warriors, polytheists, unprecedented until then, gathered to enter Medina. Medina was defended by just under 3,000 – as the hypocrites and the 300 with them were not counted by the Messenger. Biographers say there were 2,700. 10,000 armed soldiers threaten, cursing across the trench. They shout: "Now we will enter, we will kill you all, we will rape your women, take your children into slavery." Do you know what fear that is?

Allah says in Surah Al-Ahzab: "When your souls reached your throats." These are the companions. Allah says about them that they are the best generation that has ever appeared. Their souls reached that point out of fear. Allah says: "When you thought all sorts of things about Allah." The companions could have asked: "Listen, companions, did you think all sorts of things about Allah?" The suffering was so great, it was neither life nor death. The enemy threatens them from 10 meters away that they will kill them, that they will rape their wives, mothers, sisters, while they are powerless. Three times fewer in number.

What does the Messenger say? "O my Lord, I am not afraid of this situation for you." O Messenger, how? Can it be worse? He says: "I am not afraid for you. I fear that the

world may open up to you, and you may start competing in this world, and that you may perish as those before you perished."

Brotherhood without worldly interests

What does the Messenger teach us? Our brotherly and friendly ties should not be based on worldly interests. You must push yourself to love your brother for the sake of Allah, not because you gain something from him. And so it should be among us. Your success must be my success – by Allah. The success of your child must be my success. And I should not question: 'How will that happen? How? Did he bribe a little, did he cheat?' That is not – may Allah protect us – if I interfere in someone's intentions and question someone's success, then I am not a believer, I am not a person. I should rejoice in your success.

Your success is the success of the community, the success of the ummah, my success. Because I know that you, as a person who fears Allah, will rush to help me if I need human assistance. And that is why the Messenger says: 'I am not afraid of trials.' Allah speaks in several places about trials: 'Do you think you will enter Paradise without being tested like those before you, the generations of your grandfathers, great-grandfathers, the generations of the Messengers and their followers? They were afflicted by poverty, hardship, and illness. They were so troubled by the disbelievers, by non-Muslims, that even the believers, and even the Messenger, said: 'When will Allah's help come? When will victory come?'" Allah concludes that verse: 'Indeed, Allah's victory is near.'

Balance in life and final dua

That is it. That is our main task, the philosophy of life – to create balance with Allah's help. We need to be within that dua: رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (Rabbena atina fi dunya hasanatan wa fi al-akhirah hasanatan wa qinah adhab an-nar) — 'O Allah, grant me all beauty, all good in this world, but grant me also in the Hereafter and protect me from the fire of Hell.'

When is the ultimate success – when the Lord of the worlds says: 'You are forgiven, enter my Paradise with my mercy and peace' – that is the pinnacle. But the path to that is long. I ask the Lord of the worlds to assist us on that path, if Allah wills. We all have a chance, brothers and sisters. We are honored with the Quran and the Sunnah. Being followers of Muhammad ﷺ is the greatest blessing. He says: 'If you count Allah's blessings, you cannot enumerate them.' As the Messenger says in a hadith: 'If you wake up healthy this morning – this is Sunday, January 25, 2026, I repeat the date to remember – safe in your city and have food and drink for this day,' the Messenger says: 'It is as if you have the world for a day.'

Let us be grateful. Ingratitude is from Satan. If we want to prolong and preserve our blessings, we must thank the Lord of the worlds. He says: 'Why would Allah punish you if you are grateful to Him?'

Prayers and increasing awareness

I pray to the Lord of the worlds to strengthen our gratitude, awareness of the Lord of the worlds, and pride and iman, to beautify us and set additional values and tasks for ourselves. This is, brothers and sisters, very important. Everything I convey should be understood as a call to action – to increase our own efforts in doing good deeds.

Preparing for Ramadan – concrete examples

Ramadan is coming. Until now, I have completed one recitation of the Quran. I want to complete three recitations this Ramadan. So far, I have organized iftar two or three times. Now I want to organize it four or five times and so on. Increase your acts of charity, increase your remembrance of Allah, increase your visits to the sick and needy, brothers and sisters. This is how you build your house in the Hereafter, your palaces in the Hereafter. Because in the end, we will all say: "I could have done more." Could I have done more? Am I right? I see everyone nodding. So come on, let's work on ourselves.

Key – The Pleasure of Allah

Just ask Allah to help you. You have one goal — the pleasure of Allah. That is my goal. That my Lord is pleased with me. Will people be pleased? More or less. But as we say, we love to tell the imams and modernists: "When you put Allah first, everything else falls into place. Everything else falls into place." So we repeat and conclude: "I love Allah and the Messenger Muhammad ﷺ more than anything. First place — I love you only for the sake of Allah and I hate shirk, kufr, nifaq, and every haram." Is that right? Just as you would hate to be thrown alive into Hell — that will happen if I allow that into my life. What will happen on the Day of Judgment? Hell. May Allah protect and save us.

Conclusion and Gratitude

I wish you all the best. I see that no one is leaving. I could talk like this until dawn, but I respect your time and I really want to leave time for your questions, indeed for comments and suggestions related to the topic. Is that so? You might want to encourage another five or ten minutes of my lesson or related to the situation of Muslims, say in Croatia and so on, if anyone is interested. But let's respect your free time as well. May Allah reward you for coming in such numbers. It's nice to see you all. May Allah be pleased with all of us. Peace be upon you.

Qur'an 5:2 (wa ta'āwanū 'alā al-birri wa-l-taqwā)

Qur'an 3:8 (Rabbeina la tuzigh kulubana ba'da idh hadaytana wa hab lana min ladunka rahmah)

Qur'an 33:10 (kada došla duša do Krkljana)

Qur'an 2:201 (Rabbena atina fi dunya hasanatan wa fi al-akhirah hasanatan wa qinah adhab an-nar)

Hadis o slasti imana: 'Nećete osjetiti slast imana dok vam Allah i njegov Poslanik budu od svega draži'

Hadis o ahiretu kao preokupaciji: 'Onaj kome ahiret bude preokupacija, Allah će mu dati smirenost u srce'

Hadis o dunjaluku kao preokupaciji: 'Ako dunjaluk bude preokupacija, Allah će ti dati škrtost između očiju'

Hadis o propuštenom namazu: 'Kao da si izgubio porodicu i imetak, samo radi jednog namaza'

Hadis o redovitom namazu u džematu: 'Koga vidite da redovno čuva namaz u džematu, vi mu posvjedočite iman'

Hadis o ljubavi prema Allahu i Poslanikou: 'Niko od vas neće biti pravi vjernik dok ne voli brata kao sebe'

Hadis o imanetima Allaha: 'Kada dođe sabah — ako si zdravu, siguran i imaš šta jesti i piti, kao da ti je dunjaluk dan'

Hadis o trojičnom neprijateljstvu: 'Ko ras, napun, napusti raspravu, makar bio u pravu — džennet'

Hadis o svjedočenju brata: 'Neće niko od vas biti vjernik dok drugi vjernici ne budu mirni od njegove ruke i jezika'

Hadis o hrđanju srca: 'Iman se haba kao odjeća kada se dugo nosi; nije nova nakon deset godina. Kao što željezo hrđa kada na njega dolazi voda — hrđa i vaša srca'

#Faith and religious development

#Preserving faith through practice

#Salah in congregation

#Gaflet (negligence) and sin

#This world and the Hereafter — balance

#The tongue and backbiting

#The influence of Shaytan on believers

#Mutual brotherly love

#Quran and Sunnah

#Preparation for Ramadan