

Uprightness

First Khutbah

إِنَّ الْحَمْدَ 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 وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

The purity, happiness, balance, and stability of a person lies in the sincerity of their commitment to religion, adherence to the Shariah of their Lord, and holding onto them firmly, far away from the pitfalls of deviation, the traps of doubts, and the tendencies of excess or negligence.

A Muslim, with such balance, is keen to live a good life filled with uprightiness in faith and steadfastness against the storms and whirlwinds that occur from time to time, through which Allah may distinguish the

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wicked from the good, then pile up the wicked all together and cast them into Hell.

The guide for the true believer in the midst of this turbulence is Allah's words:

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ-الحجر 99

Al-Hijr (15) 99: **And worship your Lord until there comes to you the certainty [i.e., death].**

And Allah Almighty's words:

إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ-الأحقاف 13

Al-Ahqaf (46) 13: **Indeed, those who have said, "Our Lord is Allāh," and then remained on a right course - there will be no fear concerning them, nor will they grieve.**

Imam Muslim narrated in his Sahih from Sufyan bin Abdullah, may Allah be pleased with him, who said: I said: O Messenger of Allah, tell me something about Islam which I can ask of no one but you. He صلى الله عليه وسلم said:

قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِم.

Say: I believe in Allah, and then remain on the right course. [Muslim 38]

This was a comprehensive instruction that clarified the Muslim identity, by which they should live and die. It is uprightness of the tongue derived from the his صلى الله عليه وسلم words:

قُلْ: آمَنْتُ بِاللَّهِ

Say: I believe in Allah [Muslim 38]

Then uprightness of the heart and limbs derived from his صلى الله عليه وسلم words:

Then remain on the right course. [Muslim 38]

For a mere verbal claim is not considered uprightness at all. Just as uprightness in actions while the heart is devoid of it is not considered uprightness either. Therefore, Allah reproached a people who claimed uprightness upon the truth and reaching a level higher than they were at in reality: Allah Almighty said:

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

الحجرات 14

Al-Hujurat (49) 14: **The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts.**

Indeed, being upright upon the religion of Allah is a matter of great importance. At the same time, it is surrounded by dangers from all sides, and around it are turbulent trials that shake a person vehemently, insistently inviting them to succumb. All this makes staying steadfast upon uprightness and holding onto it like holding embers in the palm.

Therefore, the Prophet ﷺ frequently sought refuge in Allah from that. Among his supplications was:

وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً فَاقْبِضْ بِي إِلَيْكَ غَيْرَ مَفْتُونٍ

And when you have willed to afflict your servants, then take me to You, not afflicted. [Tirmidhi 3233, Grade:Hassan]

And indeed the succession of trials upon a person and the many trials that touch people and their communities and marketplaces can cause some deficiencies and shortcomings from which no Muslim is free. And

whoever is not touched by the heat of trials will at least be touched by their smoke. However, the All Wise Ordainer did not leave Muslims to be tempted by the trials without providing guidance to what protects them from these trials. So the All Wise Ordainer directed to seek forgiveness, which requires repentance and returning to uprightness. So that it will be a solace against the overwhelming waves and stormy winds. Allah Almighty said:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَاستَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ
لِّلْمُشْرِكِينَ-فصلت 6

Fussilat (41) 6: Say, [O Muḥammad], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allāh

From this perspective, the Prophet صلى الله عليه وسلم, said to Mu'adh bin Jabal, may Allah be pleased with him:

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِمُحَلِّقٍ حَسَنٍ

Be conscious of Allah wherever you are, and follow up a bad deed with a good deed, it will wipe it out, and behave well towards people. [Jami` at-Tirmidhi 1987, Grade: Hassan]

And regarding this, Allah the Exalted said:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ-هود 114

Hud (11) 114: Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

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When we are keen on uprightness and steadfastness in the religion, we must realize the difficulty of this and the struggle of the soul regarding it, and that achieving it fully is fraught with many hardships and obstacles. However, all of this does not exempt any Muslim or any community from striving to attain it and exerting all possible efforts in establishing it, while taking into account the Prophet's صلى الله عليه وسلم words to come close and close the gap:

اسْتَقِيمُوا وَلَنْ تُحْضُوا وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ

Adhere to uprightness even though you will not be able to fully realize it. Know that the best of your deeds is Salat (prayer) and that no one maintains ablution except a believer. [Sunan Ibn Majah 277, Grade: Hasan]

There is another matter that must be taken into account. Calling for or claiming integrity, when the reality is devoid of it, is a serious flaw and an significant breach. And convincing oneself and numbing it with the false perfection that they or their community do not need to be corrected and reformed is faulty. Allah condemned a people who did not achieve balance in their lives, where claims and words overshadowed actions and implementation, as He said about the Children of Israel:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ-البقرة 44

Al-Baqarah (2) 44: **Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?**

Abu Darda, may Allah be pleased with him, said:

Woe to the one who does not know and does not act **once**, and woe to the one who knows and does not act **seventy times**.

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So, be conscious of Allah, and know that the real fault and shame is when a person's actions contradict their words, or when their condition and reality clearly contradict their words. Indeed, a person claiming to be upright in obedience to Allah must not be deceitful, misleading, lying, showing off, stealing, fornicating, wronging others, transgressing, violating sanctities, breaking covenants, neglecting or marginalizing the ordainments of his Lord. Such breaches can lead to widespread disturbances, reduced trustworthiness, the spread of killings, destruction, infringement of rights, and transgressions upon religion, life, wealth, honor, and intellect. There is no end to these tragedies except by returning to Allah, adhering to His Shariah, and examining the areas of failure. Then rectifying and correcting them, so that we may live a safe and content life, away from turmoil and chaos. Allah Almighty said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ-الحجرات 15

Al-Hujurat (49) 15: The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgives from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

Among the greatest fruits of uprightness in religion is the connecting with Allah, affirming our total need for Him, turning to Him, finding comfort in Him, and achieving servitude to Him in hardship and in ease, and in prosperity and adversity. Whoever is like this, their reward is a good life that Allah has promised the believers. Allah Almighty said:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ-
النَّحْلِ 97

An-Nahl (16) 97: Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

Indeed, attachment to Allah and a good relationship with Him cultivates good deeds, making a person eager to do good and strive for it, and keen not to miss out on anything that benefits them. Additionally, such a person holds themselves accountable for both the minor and major matters and feels the watchfulness of the Creator before the judgment of the creation.

We ask Allah Almighty to amend our affairs and make our tongues, hearts and limbs upright and to grant us steadfastness upon the faith. Indeed Allah is All Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا
سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ

الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.

