



KHUTBAH

Direction, Not Perfection



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له..وأشهد ان لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ }

{ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا }

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيدًا ، يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا }

أما بعد :

فإنَّ أصدق الحديث كلام الله ، وخير الهدي هدي محمدٍ صلى الله عليه وسلم ، وشرُّ الأمور محدثاتها وكل محدثة بدعة وكل بدعة ضلالة وكل ضلالة في النار

All praise is due to Allah; we seek His refuge and ask for His forgiveness. We seek refuge in Allah from our own bad deeds. Whoever Allah guides, no one can misguide him, and whoever Allah misguides, no one can guide him. I bear witness that there is no deity worthy of worship except Allah Alone, and I bear witness that Muhammad is his messenger.

- After praising Allah سبحانه و تعالى, the Glorified and Exalted, and testifying to His unique oneness and perfection and to Muhammad صلى الله عليه وسلم, being His servant and His Prophet and His Messenger.
- And after reminding myself and you about our ultimate purpose in life — the taqwa of Allah, to keep conscious of our Lord and be dutiful to Him, and to be consistent in our love and submission and trust in Him.
- And after welcoming my brothers and sisters to the house of Allah Azzawajal, the Mighty and Majestic.
- Brothers and sisters, in our relationship with Allah سبحانه و تعالى, it truly is more about the direction we're headed in, not our perfection. That makes all the difference.
- This is not just some cliché because it rhymes. This is actually a very Quranic principle that it's about direction, not perfection.
- In the Quran, for instance, we find Shuaib عليه السلام saying to his people,

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

So seek your Lord's forgiveness and turn to Him in repentance. Surely my Lord is Most Merciful, All-Loving."

11:90

- Turn back in the right direction. You will find my Lord to not just be merciful, but loving.
- No matter how corrupt you've been, no matter how much tyranny you've meted out to people, if you just turn around, you'll find Him forgiving you and loving you as much as anyone.

- Or in Surat al Buruj, when the people persecuted the believers for no other reason than the fact that they were believers — the people of the trench — Allah says,

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

Those who persecute the believing men and women and then do not repent will certainly suffer the punishment of Hell and the torment of burning.

85:10

- And then they did not repent means that if they were to repent, even that crime would not lock them out of Allah's mercy.
- And two verses later, Allah again says,

وَهُوَ الْغَفُورُ الْوَدُودُ

And He is the All-Forgiving, All-Loving—

85:14

- And He is the unimaginably forgiving one, the uniquely loving. It's a Quranic principle.
- No matter how far you've gone, so long as you're facing the right direction, Allah covers the delta; He covers the mileage.
- And it's a prophetic principle as well. When a man came to the Prophet صلى الله عليه وسلم and asked when the Day of Judgment was going to happen?
- He said to him,

وَمَاذَا أَعَدَدْتَ لَهَا

What have you prepared for it?

Sahih al-Bukhari 3688

- That was the more important question because if you die, there's your hour, right?

- He said to him, essentially, I'm not perfect. I don't have as much prayer, as much fasting as everyone else,

لَا شَيْءَ إِلَّا أَنِّي أَحِبُّ اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**Nothing, except that I love Allah and His Apostle.
Sahih al-Bukhari 3688**

- I'm facing the right direction. I love Allah and His Messenger.
- He صلى الله عليه وسلم said,

أَنْتَ مَعَ مَنْ أَحَبَبْتَ

**You will be with those whom you love
Sahih al-Bukhari 3688**

- So long as you're facing the right direction, your imperfection will not shortchange you.
- So this is the most valuable quality. It is what makes you truly special with Allah سبحانه و تعالی.
- It's not your external devotion above and before all.
- And even think of the Khawarij. The Khawarij were this extremist, violent rebel group that really flared up after the time of the Prophet صلى الله عليه وسلم, though he foretold their coming.
- And how did he describe them? He said to the senior sahaba, the most devoted of the companions, that one of you will belittle his own prayers to the prayers of these extremists, and their own recitation of the Quran to how much the Khawarij recite the Quran.
- They'll be reciting and praying externally more than you.
- The Messenger of Allah صلى الله عليه وسلم said,

يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ...يَدْعُونَ إِلَى كِتَابِ اللَّهِ وَلَيْسُوا مِنْهُ فِي شَيْءٍ

**They will recite the Quran, but it will not pass beyond their throats...They call to the Book of Allah, but they have nothing to do with it.
Sunan Abī Dāwūd 4765**

- They will recite the Quran saliently, but it does not pass their throats, meaning it does not set them upon the right direction. It does not cultivate in them the right kind of faith, sincerity, and love of Allah and His Messenger.
- That's why even someone who was more than imperfect, who was actually a chronic sinner who kept falling over and over again back into his alcoholism, when he was brought to the Prophet ﷺ, some people invoked Allah's curse against him.
- You know what that means? That means, oh Allah, lock him out of Your mercy. You've given him enough chances.
- The Prophet ﷺ said,

لَا تَلْعَنُوهُ فَوَاللَّهِ مَا عَلِمْتُ إِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ

**Do not curse him. By Allah, I know that he loves Allah
and His Messenger.
Ṣaḥīḥ al-Bukhārī 6780**

- Yeah, he's swerving, he's making huge mistakes, but he's headed in the right direction. He is pointed in the right direction. He's trying to do the right thing.
- You know, this is why also the Sahaba رضي الله عنهم and the Salaf, the early Muslims in general, would often mention that if you are too hopeful of Allah, you will become like a radical liberal, like the Murji'a, a deviant, lawless group. You'll be a lawless liberal.
- And if you're too fearful of Allah, you will become an extremist radical, like the Khawarij that I just mentioned, those violent extremists.
- And so your duty, they said, is to balance hope and fear inside you, like the wings of a bird.
- If there's too much imbalance in the wings, if one wing is too damaged, you're not going to be able to fly in the right direction.
- This next part is so profound in how deeply they understood this notion. The early Muslims, the best generations, said, you have to balance hope and fear to keep you headed in the right direction.
- Everyone's got to keep tabs on the valves of their own hearts.
- They said, but the head of the bird is the love of Allah. That's what sets you in the right direction.

- That's the most important quality because if the bird loses its head, it's not just blind, it's dead.
- So you might survive with a damaged wing, but you will not survive if you're not headed in the right direction, which is the love of Allah سبحانه و تعالی.
- You know this principle about direction, not perfection, actually reveals to you the secret behind what makes tawbah.
- Returning to Allah and rehabilitating our relationships with Him is what makes tawbah so special.
- When you repent to Allah, you are saying, ya Allah, I got weak, I messed up, but I still love You.
- And I'm turning back to You. And I'm renewing my vows with You. And I love nothing the way that I love You.
- Ma'iz رضي الله عنه, in the time of the Prophet صلى الله عليه وسلم came and said, "Ya Rasulallah, fix my relationship with Allah. I messed up bad. I fornicated; I committed adultery."
- And so the Prophet was trying to send him away because he didn't need to expose himself. Between him and Allah is enough.
- He was trying to send him away. He would turn away, ignore him, act like he didn't hear.
- Maybe he means something else. Maybe he's crazy. Is he crazy?
- They said, no, he's not crazy, ya Rasulallah. There's nothing wrong with him.
- Maybe he's drunk. Smell him. Maybe he's intoxicated. He wants to dismiss his confession.
- He says, no, he's not intoxicated, doesn't smell like alcohol.
- He said, maybe he just kissed her. Maybe he's using the word fornication, but he means like the stepping stones to it. He didn't commit the big act, the worst act.
- He said no, ya Rasulallah.
- And so he insisted that the punishment be carried out on him.
- Why? Because if he had repented between him and Allah, he could be forgiven.
- But he wanted a guarantee, even if it cost him his life, that he would be forgiven.
- He wanted to ensure that Allah loved him back because he was headed in the right direction. He loved Allah.
- And Allah said in the Quran,

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

Surely Allah loves those who always turn to Him in repentance

2:222

- He wanted to show his sincerity even though, after his death, the Prophet ﷺ said.

اسْتَغْفِرُوا لِمَا عَزَرَ بَنِي مَالِكٍ لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوْ سِعَتْهُمْ

Ask forgiveness for Ma'iz b. Malik. He has repented to such an extent that if it were divided among a people, it would be enough for them all.

Mishkat al-Masabih 3562

- He was headed in the right direction already. And that is the secret of tawbah as well.
- The Sahaba رضي الله عنهم, the generation that was responsible for the light of Islam filling this world, if you look into their lives, you'll recognize this is their truest quality.
- Because love is the hallmark of the deen and those who carry it.
- Allah said in the Quran,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۗ

O believers! Whoever among you abandons their faith, Allah will replace them with others who love Him and are loved by Him.

5:54

- He didn't say He'll replace them with the people that have deen. That's a given.
- How did He define deen? What is the most defining characteristic of deen?

- That they love Him and He loves them. Their heart is headed in the right direction.
 - They were a generation that served Allah and lived to serve Allah. Loving to serve dominated their hearts.
 - You read about Abdullah ibn Mas'ud رضي الله عنه saying that the people have to hear my Lord's words.
 - He goes out in public and recites Surat al Rahman, and they throw him a beat down, and he wants to continue.
 - And it wasn't just him. Uthman ibn Maz'un رضي الله عنه comes out to the people and hears them spreading falsehood.
 - They say every delight vanishes. No pleasure ever lasts.
 - He said, you have light. The Prophet صلى الله عليه وسلم told us that the lights of paradise never vanish.
 - It turned into a brawl, and he got a black eye, and one of his non-Muslim relatives tells him he didn't have to go through that.
 - Your eye didn't have to suffer that. Why don't you just shut your mouth?
 - And he said to his relative, no, my good eye missed out on what happened to its sister.
 - They don't enjoy pain. It is just that they find pleasure in meeting Allah one day and saying to Allah, I was subjected to this out of love for You.
 - One final example I'll give you is Khalid bin Walid.
 - When he was writing a letter to the commander of the Persians, the tyrannical regime of Sassanid Persia, he said to him, don't threaten us because we have come to you.
 - I've come to you with an army that loves death the way you people love life.
 - This doesn't mean Muslims are suicidal or Muslims are a death cult or anything like that.
 - It means you can't threaten me with killing me because death to me is but an upgrade in my relationship with the One whom I love more than anything.
 - You can't hurt me. Try something else.
 - May Allah be pleased with them and fill our hearts with loving Him and His Messenger صلى الله عليه وسلم above all else.
 - May that be our direction in life until we breathe our last.
-

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

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

Sit and make istighfar 3 times

Start of second khutba:

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.

- In Surah Yunus, Allah Azzawajal says,

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ - فَبَدَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Say, 'O Prophet, ' "In Allah's grace and mercy let them rejoice. That is far better than whatever 'wealth' they amass."

10:58

- Let them find joy because Allah's grace and mercy are better than all they can ever accumulate. It's the life that money can't buy.
- The bounty of Allah is the Quran, and the mercy of Allah is the fact that He permitted you to be of those who believe in Islam and the Quran.
- This was said by Abu Said Al Kudri, the great companion.

- With the Quran and you being a member of Islam, let that be your greatest joy in life. It's what money cannot buy.
- In the same Surah, Allah Azzawajal says,

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ

It is not for any soul to believe except by Allah's leave 10:100

- He permitted you to believe in it, to not be overtaken by your pride or your arrogance or your heedlessness in recognizing it.
- You are the people of Islam. You are the followers of Muhammad صلى الله عليه وسلم.
- As one of the poets said, of what increased me in honor, in nobility, and in exhilaration.
- I almost hallucinated from how happy I am, he says, to the point that I felt like I was walking with my toes on top of the stars, is the fact that you included me under your statement "O my servants."
- May Allah make us worthy to be His servants.
- And he says that you sent Muhammad صلى الله عليه وسلم. Not just any right, but the greatest of them all. You sent Ahmad to me as my Prophet صلى الله عليه وسلم.
- Let that dominate you. Let it take over your heart more than fear of Allah, more than hope in Allah.
- Ibn Al Qayyim رحمه الله, a great scholar, said that he went to his teacher, Shaykh al Islam Ibn Taymiyyah, and started asking him about certain diseases of the heart that people have and what the proper way is to neutralize them and get them out of our system once and for all.
- So his teacher said to him, my approach is to be more focused on being joyful in Allah and to celebrate my relationship with Him.
- Meaning it is far superior for you to focus on Allah's perfection, to learn to love Him, to learn to adore Him, than to focus on your imperfection, your humanness, your limitations, your mess-ups even.
- And Ibn Al Qayyim, the student, then said, and we are told that the Prophet صلى الله عليه وسلم has said to us that when Allah sees His servant repenting, He is more happy.
- You know, Allah تعالى سبحانه و honored us, cherished us, needs nothing from us, made the Angels prostrate to us, gave us from His spirit a very special spirit.
- He created us with His own hands. He taught us, elevated us.

- And then you plummet to the lowest depths, and He still brings you right back because of how much He loves you.
- So Ibn Al Qayyim says, the Prophet ﷺ told us,

لَلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ حَمَلَ زَادَهُ وَمَزَادَهُ عَلَى بَعِيرٍ ثُمَّ سَارَ حَتَّى كَانَ بِفَلَاةٍ مِنَ الْأَرْضِ فَأَدْرَكَتُهُ الْقَابِلَةُ فَنَزَلَ فَقَالَ تَحْتَ شَجَرَةٍ فَعَلْبَتُهُ عَلَيْهِ وَأَنْسَلَ بِعِيرَهُ فَاسْتَيْقِظَ فَسَعَى شَرْفًا فَلَمْ يَرَ شَيْئًا ثُمَّ سَعَى شَرْفًا ثَانِيًا فَلَمْ يَرَ شَيْئًا ثُمَّ سَعَى شَرْفًا ثَالِثًا فَلَمْ يَرَ شَيْئًا فَأَقْبَلَ حَتَّى أَتَى مَكَانَهُ الَّذِي قَالَ فِيهِ فَبَيْنَمَا هُوَ قَاعِدٌ إِذْ جَاءَهُ بَعِيرُهُ يَمْشِي حَتَّى وَضَعَ خِطَامَهُ فِي يَدِهِ فَلَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ مِنْ هَذَا حِينَ وَجَدَ بَعِيرَهُ عَلَى حَالِهِ

Allah is more intensely joyful at the repentance of His servant than a man who sets out on a journey with his provisions upon his camel. Then, he marched until he reached a waterless desert and was overtaken by sleepiness. He descended to lie under a tree, but his camel ran away as he slept. When he woke up, he ran to the nearest hill but did not see anything, then he ran to another hill but did see anything, then he ran to a third hill but did not see anything, so he returned to his original place. While he was sitting, his camel came walking back until it placed its rein in his hand. Thus, Allah is more intensely joyful at the repentance of the servant than this man who finds his camel in this situation.

Ṣaḥīḥ Muslim 2745

- That's who Allah is. He gives, and He forgives. And he loves to do so.
- Ibn Al Qayyim also said that many honest people beat themselves up too much about their past.
- And despite their honesty, they lose sight of the fact that they're supposed to be more focused on Allah's joy over your repentance.

- And I'll close with this, my brothers and sisters: this is also going to be the insignia of those whom Allah chooses to restore this ummah.
- Whoever turns their back, Allah brings about a people whom He loves them and they love Him. This is their insignia.
- You know, in the past hundred years, despite all the hostile conditions Islam has been facing — forced secularization, the hijacking of our educational systems in the Muslim-majority world, the demonization of Muslims in mass media — has Islam been declining?
- It has not been declining. The estimate is that in the early 1900s, right in the 1910s, there were 200 million Muslims in the world.
- Today, we are on our way to being 2 billion Muslims in the world. This is not just organic population growth, though everyone has more people now.
- The Muslims in 1910 are estimated to be about 10 to 13% of the world population. They are en route to becoming 30% of the world population.
- How did that happen? Yes, this is because of the inherent resilience and vitality of Islam, the system that cannot die, but also because of those whom Allah planted love in their hearts.
- He plants love in new hearts in every generation that feels honored to carry it, even if there are no results.
- It is enough that Allah sees me. It's enough that Allah has honored me.
- I fund my local masjid here, and I build a family out there, and I solve a conflict here, and I distribute some dawah material there, and I donate to a charity or a well or an orphanage here.
- That's what happened.
- May Allah accept us in the service of His deen, and allow our greatest joy to be our carrying of la ilaha illallah in our chests.
- And to allow our greatest joy to be reminiscing and replicating as best we can the footsteps of Muhammad Rasulallah صلى الله عليه وسلم.
- May Allah fill our hearts with the love of Him.

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 أُعْطِيتَ
وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ 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 عَادَ 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 الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ 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 لَهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يَغْفِرْ 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.