

1434-10-09 - أ. الخياط - المسجد الحرام

Istiqāmah (Uprightness)

Khutbah Topic

His Eminence Sheikh Osama ibn Abdullah Khayat –may Allah protect him– delivered last Friday’s *khutbah* titled *Istiqamah (Uprightness)* in which he talked about the importance of this Islamic trait.

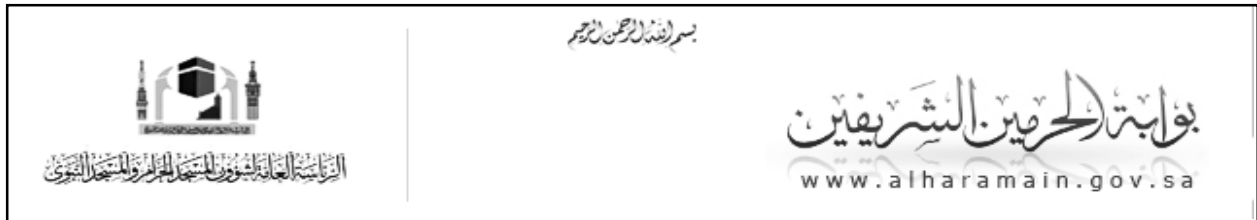
Part one

Praise be to Allah, the Most High, the Most Omnipotent! I thank Him –may He be exalted– for His abundant favours and overwhelming benevolence, and I bear witness that there is no deity worthy of worship except Allah alone with no associate. He has no match and no equal. I also bear witness that our Prophet Muhammad is His Servant and Messenger, the herald of glad tidings and a warner and the lamp (lighting our way). O Allah! Send your *Salat* (Graces, Honours, Mercy) and Peace onto Your Servant and Messenger, Muhammad, his family, and his pious, righteous, and benevolent Companions.

Nowthen,

I urge you, servants of Allah, to fear Allah. Fear the day you will be brought before Allah, when each soul will be duly rewarded and brought to account as it has earned. **«Whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it»** [Az-Zalzalah: 7-8]

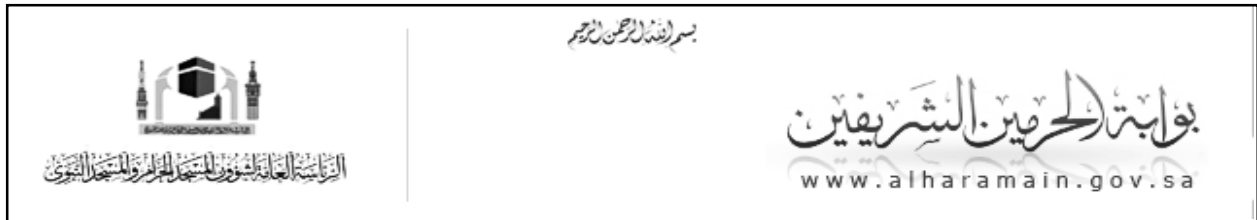
O Muslims! If people, in pursuit of their aspirations, follow various paths believing that their efforts will bring them what they want and help them realize their aspirations to a high standard



of living and happiness, true believers are the forerunners in this respect. With their insight and sound opinion, their living hearts, and uprightness on the straight path, granted to them by Allah, they will gain a sublime rank and the promised reward mentioned in Allah's following words, *«Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!»* [Fussilat: 30]. Allah (ﷻ) also says, *«Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmîc Faith of Monotheism, on them shall be no fear, nor shall they grieve.»* [Al-Ahqaf: 13]

Hence, when Sufian ibn Abdullah Al-Thaqafi asked the Prophet (ﷺ) to tell him something in Islam about which he may never ask anyone else, the Prophet answered, *“Say I believe in Allah, then keep yourself upright.”* [Narrated by Muslim in his Sahih]

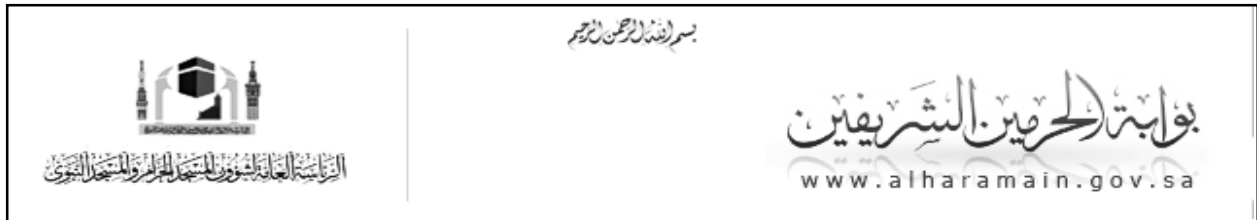
Scholars say that this uprightness means following the straight path which is the true faith free from crookedness. It involves performing all acts of worship, overt or covert, and abandoning all acts of disobedience. The essence of uprightness is rooted in the heart's uprightness on *tawheed* (monotheism). Abu Bakr (رضي الله عنه) and others explained the Qur'ānic verse, *«Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight...»* as *“Those who took no notice of anything else, but stood firm in their belief that Allah is their Lord.”* If the heart, as the king of the other body parts, stood firm and straight on believing in the oneness of Allah, fearing Him, glorifying Him, exalting Him, praying Him, supplicating Him, loving Him, relying on Him, returning to Him, surrendering to Him, seeking Him and rejecting



others, the remaining parts of the body would also stand firm in obeying Allah by observing *fara'idh* (religious duties), keeping away from *nawahi* (forbidden acts), and getting close to Him by *nawafil* (voluntary acts of worship). It is mentioned in the two *Sahihs* that Nu'man ibn Bashir (رضي الله عنه) reported that the Prophet (ﷺ) said, ***“There is a little lump of flesh in the body; if it is good, the whole body will be good; if it is bad, the whole body will be bad. It is the heart.”***

The next part of the body that should receive care and attention after the heart is the tongue. It is the mouthpiece of the heart and the revealer of its concealed emotions. In his *Musnad* (a book of Hadith), Imam Ahmad narrated with a good chain of narration, on the authority of Anas ibn Malik (رضي الله عنه) that the Prophet (ﷺ) said, ***“Nobody’s belief may be upright unless his heart is upright, and nobody’s heart may be upright unless his tongue is upright.”*** However, human weak and deficient disposition makes absolute uprightness hard to achieve throughout life. It is inevitable for human beings to go astray here and there and to commit acts of dereliction in performing religious duties on the way that pleases Allah. Therefore, Allah, the Almighty (ﷻ), has guided us to *istighfar* (asking Allah’s forgiveness) which should be coupled with sincere repentance.

The sinner thereby returns to his senses and to obeying his Lord. Allah says, ***﴿Say (O Muhammad ﷺ): “I am only a human being like you. It is revealed to me that your Ilâh (God) is One Ilâh (God - Allâh), therefore take Straight Path to Him (with true Faith - Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allâh)﴾***[Fussilat: 6]. In the *Musnad* of Imam Ahmad and the *Sunan* (a book of Hadith) of Ibn Baja with a good chain of narration Thawban (رضي الله عنه) was reported to have said, quoting the Prophet (ﷺ) as saying, ***“Keep upright, and you will not go***



astray. Let it be known to you that prayers are the best of your deeds, and that none but a believer maintains his wudu (ablutions)."

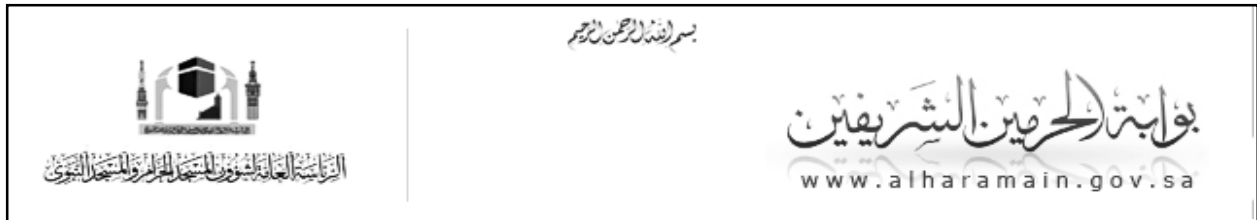
Therefore, in the hadith narrated by the Two Sheikhs (Imam Bukhari and Imam Muslim), on the authority of Abu Huraira that the Prophet (ﷺ), while ordering those who have strayed or deviated from the straight path, said, “*Saddidū wa qāribū*” which means “***Befirm, steadfast and balanced!***” The Arabic word “*sadād*” means (to be right on target) in words, actions and intentions, and this is the essence of *istiqāmah* (uprightness). “*Muqārabah*,” by analogy, means to try to be as close as possible to the target with the intention to hit it and not to miss it. This is mentioned in *ahadith* narrated by Imam Ahmad in his *Musnad* and by Abu Dawud in his *Sunan*, with a good chain of narration, on the authority of Al-Hakam ibn Al-Hazan Al-Kalbi that the Prophet (ﷺ) said, “***O people! You will not be able to carry out or withstand all that I ordered you, so be firm, steadfast and rejoice(at the good news).***”

Therefore, servants of Allah, fear Allah and make of your commitment to *istiqāmah* (uprightness) the best means and the most straightforward path to follow towards attaining well-being in this life. Blessed be those who stand firm and upright on Allah’s commandments, and blessed be those who attain Allah’s satisfaction and dwell in His Paradise.

May Allah grant me and you the benefit of the guidance of His Book and of the *Sunnah* of His Prophet (ﷺ)! I say this and ask Allah to forgive you and me and all Muslims of all sins; He is the All Forgiving!

Part two

All praise be to Allah! We thank Him and seek His aid. We ask His forgiveness and we seek refuge in Him from the evils of ourselves and from our evil deeds. He whom Allah guides, may never go astray, and he whom Allah allows to go astray will never find guidance. I bear witness

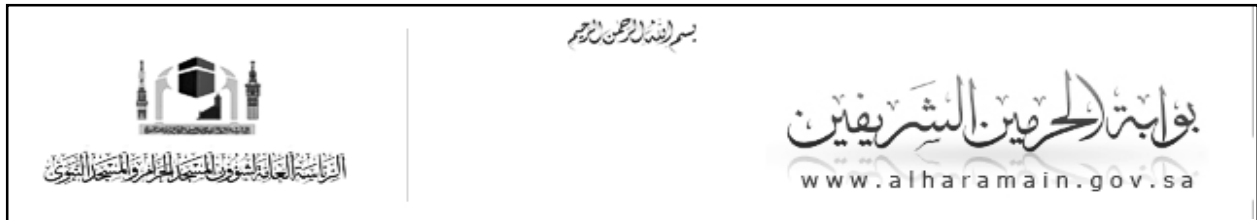


that there is no deity except Allah alone with no partner, and I bear witness that Muhammad is His Servant and Messenger. O Allah send Your *Salat* (Graces, Honours, Mercy) and Peace onto Your Servant and Messenger, Muhammad, as You have sent Your *Salat* onto Ibrahim and his family, and send Your Blessings onto Muhammad and his family as You have sent Your blessings onto Ibrahim and his family, for You are Most Praiseworthy, Most Glorious!

Now then,

What indeed helps Allah’s servants to observe *istiqāmah* is to remember the aim behind His creation. Allah, may He be exalted, has created mankind for the sole purpose of worshipping Him. Allah (ﷻ) says, *«And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone). 57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). Verily, Allāh (ﷻ) is the All-Provider, Owner of Power, the Most Strong.»* [Adh-Dhariyat: 56-58]

Thinking of this aim calls for the glorification and love of Allah (ﷻ) in a way that brings man soundness of the heart, and makes him return to his Lord in obedience, get closer to Him, renounce what He has forbidden, and abandon suspicious acts as a precaution against sins. By contrast, negligence of the intended aim causes hardheartedness that may lead to deviation from the straight path and ultimately tumble the offender into the abysses of disobedience and the dark recesses of sin. The consequence would be total loss; we seek refuge in Allah. Therefore, servants of Allah, I urge you to fear Allah and to stand upright on Allah’s command. Send your *salat* and peace unto the best of Allah’s mankind –Muhammad ibn ‘Abdillah– as you have been ordered to do in Allah’s Book: *«Allāh sends His Salāt (Graces, Honours, Blessings,*



Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmîc way of greeting (salutation i.e. As-Salâmu ‘Alaikum).»[Al-Ahzab: 56]

O Allah! Send Your *Salat*(Graces, Honours, Mercy) and Peace on Your Servant and Messenger Muhammad! O Allah! Be pleased with his four Caliphs, Abu Bakr, Omar, Othman and Ali, on all the Companions of Your Prophet Muhammad (ﷺ), and the *tabi'în*, and those who righteously followed them till the Day of Judgment! O Allah! Be pleased with us all, along with them, by Your pardon and generosity, O You, the Most Merciful, the Most Compassionate!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Rout polytheism and polytheists (who associate partners with You) and all the tyrant corruptors! O Allah! Unite the hearts of the Muslims and their ranks, set right their leaders, and unite them on what is right! O Lord of the worlds! Grant victory to Your Religion, Your Holy Book, Your Prophet's *Sunnah*, and Your true *mujahideen* and servants!

O Allah! Grant us security in our homelands, and set right our *Imams* and leaders! O Allah! Entrust our government to those who fear You and seek Your satisfaction! O Lord of the Worlds! O Allah! Guide our leader, his deputies and brothers to do and say whatever you please and accept, O You the Ever-Living, the Eternal Guardian, to Whom everything returns on the Day of Judgment! O Allah! O Allah! Protect us against Your enemies and ours in any way that pleases You, O Lord of *al-'âlamîn* (the Worlds)! O Allah! Protect us against Your enemies and ours in any way that pleases You, O Lord of *al-'âlamîn*! O Allah! We leave Your enemies and ours to You (to deal with them) and seek refuge in You from their evils! We leave Your enemies and ours to You and seek refuge in You from their evils!



O Allah! Make better our religion which is our bond, and make better our *Dunya* (life in this world) which is the source of our living, and make better our Hereafter to which we are returning, and make life for us an increase of all that is good, and death a relief from every evil!

O Allah! We ask You to guide us to do good deeds, forsake reprehensible actions and love the needy! O Allah! We ask You to forgive us and have mercy upon us! O Allah! If You want to send an affliction on a nation, we beseech You to take our lives before your affliction is sent!

«(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."» [al-Imran: 8]. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." [al-A'raf: 23]. Our Lord! Cure our sick, have mercy on our dead, and help us realize our aspirations in what pleases You!

«... Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!» [Al-Baqarah: 201]

O Allah! Send Your *Salat* (Graces, Honours, and Mercy) and Peace on Your Servant and Messenger, Muhammad, his family and Companions! And all praise is due to Allah, the Lord of the Worlds!