

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

Act, and Allah Will Unlock Success



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

Act, and Allah Will Unlock Success

The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ: فَإِنَّ أصدقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

All praise belongs to Allah. We praise Him, we seek His help, and we seek His forgiveness. We seek refuge in Allah from the evil within ourselves and from our sinful deeds. Whomever Allah guides, none can lead astray, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muḥammad is His servant and His Messenger. To proceed: the truest speech is the Book of Allah, the best guidance is the guidance of Muḥammad ﷺ, the worst of affairs are the newly invented matters, every innovation is misguidance, and every misguidance is in the Fire.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

رَبِّ اشْرَحْ لِي صَدْرِي * وَيَسِّرْ لِي أَمْرِي * وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي * يَفْقَهُوا قَوْلِي *

We praise Him, and we send blessings upon His noble Messenger. To proceed: I seek refuge with Allah from Satan, the accursed; in the name of Allah, the Most Gracious, the Most Merciful. My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue, that they may understand my speech.

Sūrah Tā Hā (20:25 to 28)

Dear brothers and sisters, **assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh.**

A Mindset of Defeat We Have Quietly Accepted

I begin by advising my own soul first, and then advising you. When we look at the world today, and we look at the state of the Muslims, and at how we approach both our private affairs and the affairs of our Ummah, there is a mindset that has crept in and settled among us almost without our noticing. It is the mindset of accepted defeat. By this I do not mean that we have lost faith in Allah, far from it. I mean that we have made a quiet peace with falling short. Allah has decreed for us tests and trials, and we accept the hardship, and we tell ourselves that we do not know when ease will come, but that in the end Allah will reward us in the Hereafter. So far this is true and beautiful. The trouble is in what we do with it.

Watch how this mindset works upon us. When it comes to our private worship, we approach the deen with our ‘ibādāt and at times we do not give our full effort, because somewhere in the back of the heart we tell ourselves that Allah will accept it anyway and Allah will make something of it regardless. And when it comes to the Ummah, when we look at our brothers and sisters in Gaza, may Allah grant them relief and victory, or when we look at the many wounds of this Ummah, we say to ourselves that we are doomed to fail, that the ending here is a bad one, but al-ḥamdu lillāh we still have the Ākhirah. Brothers and sisters, this is a half-truth, and a half-truth in the heart can be more dangerous than a clear falsehood, because we do not examine it. The Companions of the Prophet ﷺ carried something very different. They carried a conviction of victory in this life and in the next, that success was promised to this Ummah here before it was promised there.

Think of Ḥamza, may Allah be pleased with him, who fell as a martyr at Uḥud. Ḥamza had no doubt at all in the promise of Allah, that Allah would grant victory to His Messenger ﷺ, that Makkah would be opened, that this Ummah would be given what it was promised. Yet he and the martyrs of Uḥud understood that their own portion was already secured, that they had their victory in their own right, while the promise of Allah for the Ummah continued after them. This is the meaning of naṣr or shahāda, victory or martyrdom. If a believer's effort, and even his life, comes to an end, what Allah promised him personally is fulfilled, and what Allah promised this Ummah is still on its way. There is no defeat in that equation anywhere. So the question for us this morning is how we recover that conviction of victory, for ourselves and for our Ummah, without ever imagining that any good escapes the record of Allah.

Allah Records Every Effort, Seen and Unseen

Before we speak of striving, let us settle the heart on something, because the mindset of defeat often grows from a hidden fear that our effort is wasted, that we labour and nothing comes of it. Allah removes that fear entirely. He does not only reward the deed that succeeds. He records the intention, the effort, and the trail of good a person leaves behind, even the influence he never lived to see. Allah said:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

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Indeed, it is We who give life to the dead and record what they have sent forth and the traces they left behind, and all things We have enumerated in a clear register.

Sūrah Yā Sīn (36:12)

Reflect on the word He chose, āthārahum, their traces, their footprints, the marks they leave on the world. Allah writes down not only what a person did, but the good that came after him and built upon what he began, every footstep toward goodness, every benefit that ripples outward from a sincere deed long after the doer is gone. And the foundation beneath all of it is the intention, for the Messenger of Allah ﷺ taught us:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ.

Actions are but by intentions, and every person shall have only what he intended.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 1, Muslim 1907 **Authenticity:** Muttafaqun ‘Alayh

So long as a person sincerely intends good, Allah writes down for him good, whether or not it ever took shape in the deed, whether or not the outcome he sought ever arrived. Allah rewards the intention. Allah rewards the effort. Allah rewards the effect and the impact, including the quiet, unmeasurable good that has no number attached to it at all. Once the heart truly believes this, the mindset of defeat has nowhere left to stand. Your labour for Allah is never lost. It is being written even now.

The Verse that Unlocks the Next Step

Now we come to the heart of the matter, for Allah promises the one who strives something beyond the reward. He promises him guidance to the next step, a door opened that he could not have opened by himself. This is one of the richest verses in the entire Qur'an. Allah said:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ✱

And those who strive for Us, We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

Sūrah al-‘Ankabūt (29:69)

The scholars of tafsīr noticed something subtle and beautiful in this verse. The striving comes first, and the guidance comes after it. Allah did not say He guides them and then they strive. He said they strive, and then He guides them to His paths. This means that the very act of struggling for the sake of Allah is what unlocks the guidance to the next path, and the path after that. The guidance here, as the scholars explain, is not only the reward in the Hereafter. It is guidance in this life to righteous deeds you did not previously see, to openings you could not have planned, to a clarity that descends upon the one who acts. Al-Qurṭubī, may Allah have mercy on him, records in his Tafsīr that this guidance is built upon a foundation of pursuit, and he cites the well-known principle of the early Muslims:

مَنْ عَمِلَ بِمَا عِلْمٌ وَرَّثَهُ اللَّهُ عِلْمَ مَا لَمْ يَعْلَمْ.

Whoever acts upon what he knows, Allah will bequeath to him knowledge of what he does not yet know.

A saying of the early Muslims, recorded by al-Qurṭubī in his Tafsīr of Sūrah al-‘Ankabūt

Sit with this, brothers and sisters. When Allah places before you something you know to be good, and you act upon that good, it does not merely earn you sincerity and reward. It unlocks clarity. It unlocks creativity. It unlocks the next stage of the journey. If a person is seeking sacred knowledge and acting upon the knowledge as he gains it, Allah opens for him the next step in his learning. If a person is engaged in da‘wah and pours into it everything Allah gave him to call with, Allah opens for him the next door in his da‘wah. There is a next step that comes to you precisely because you were willing to act upon what was already in your hands. The Prophet ﷺ pointed to this very law of the soul when he said:

إِنَّمَا الْعِلْمُ بِالْتَعَلُّمِ، وَإِنَّمَا الْحِلْمُ بِالْتَحَلُّمِ، وَمَنْ يَتَحَرَّ الْحَيْرَ يُعْطَهُ، وَمَنْ يَتَّقِ الشَّرَّ يُوقَهُ.

Knowledge is only by learning, and forbearance is only by training oneself in forbearance. Whoever pursues good will be granted it, and whoever guards against evil will be protected from it.

Source: at-Ṭabarānī **Hadith No:** Ṣaḥīḥ al-Jāmi‘ 2328 **Authenticity:** Ḥasan (al-Albānī)

Knowledge comes through seeking knowledge. Scholars do not become scholars by sitting in a room saying, O Allah, teach me, and nothing more. They pursue, and they pursue, and when they learn they act, and then Allah opens their hearts to a deeper fiqh, a deeper understanding, a wider horizon. Forbearance and good character are the same. The person of beautiful akhlāq did not simply make a supplication for it and wake up gentle. He acted upon what the Prophet ﷺ taught about character, and Allah opened for him the door to the next degree of it. And then the Prophet ﷺ states the law plainly: whoever earnestly pursues good is given it, and whoever earnestly guards against evil is shielded from it. The next step is tied directly to what you do, right now, with what Allah has already shown you.

From Being Guided to Being Made Sure

There is a second verse that completes the picture, for Allah does not only guide the striver, He increases him in guidance and grants him the very taqwā by which he keeps striving. Allah said:

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ *

And those who are guided, He increases them in guidance and grants them their righteousness.

Sūrah Muḥammad (47:17)

The scholars distinguished between two kinds of guidance hidden in this verse. There is hidāya in knowledge, that you come to know what is right, and there is ruḥd, a higher guidance in action, that Allah opens for you the very next deed that pleases Him and makes you firm upon it. The one who acts on the first is given the second. Allah unlocks the ability. Allah unlocks the understanding. And then, in the communal sense, He grants a sense of victory to the one who serves Him sincerely. Consider for a moment how a person pursues success in worldly matters. Read any story of worldly achievement and you find the same obsession, the same refusal to quit, the same knocking on every single door until it opens. They say that if you want it badly enough you will find a way. But for a purely worldly pursuit, a person is confined to worldly means alone, trapped within material methods chasing a material end. The believer who strives for Allah is not confined in that way. He knocks on every door of effort that he can, and then Allah opens for him doors that no human ladder could ever have reached. That is the difference.

How the Best of This Ummah Lived It

Look at ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, whom the Prophet ﷺ called al-Fārūq, the one who distinguishes truth from falsehood. Consider the genius he brought to the leadership of this Ummah, his ability to discern the right course, his systematising of good across a young and rapidly expanding state. A great deal of that was Allah unlocking in the heart and the mind of ‘Umar the next step, the creative solution, the just institution, because whatever good Allah placed before him, ‘Umar applied it to the very best of his ability. He was the man knocking on the door, stubborn to get it right, refusing to miss out on anything Allah had promised. You see the same in his grandson in spirit, ‘Umar ibn ‘Abd al-‘Azīz, may Allah have mercy on him, who inherited brokenness and injustice and did not sink into a defeated mind, but improvised astonishing good for the Ummah in a reign measured in months. He understood this exact law, and he gave it words:

إِنَّمَا قَصَّرْنَا عَنِ الْعِلْمِ تَقْصِيرُنَا فِي الْعَمَلِ بِمَا عَلِمْنَا.

What kept us from much of the knowledge we lacked was our own failure to act upon the knowledge we already had.

‘Umar ibn ‘Abd al-‘Azīz, may Allah have mercy on him

When they failed to act on the good they knew, the door to the next good stayed shut, and when they acted, Allah taught them what they did not know. This is exactly what Allah meant when He said, be mindful of Allah, and Allah will teach you. And look at the spirit of resolve this produces. When the Muslims at al-Qādisiyyah saw the war elephants of the Persians advancing, an obstacle most armies would flee from, the response was not despair. The historians record that they refused to be paralysed. They said in effect, they have elephants, so we will make elephants, and they fashioned coverings to make their own mounts resemble those beasts and to steady the horses against the sight of them. They stayed the course, they used every means available, and Allah opened the victory. That is not recklessness. It is the refusal of a believing heart to accept defeat while a single door remains unknocked.

This is why, when the Prophet ﷺ described the people of this Ummah who would be granted victory and clarity upon the truth, he described them as a group that endures and is not deterred. He said:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ.

A group of my Ummah will remain upright upon the truth, victorious. Those who fail them will not harm them, until the command of Allah comes while they are in that state.

Source: Ṣaḥīḥ Muslim **Hadith No:** Muslim 1920 **Authenticity:** Ṣaḥīḥ

Notice what gives them their steadfastness. They have clarity, and they have victory upon the truth, and one reason they are granted that victory is that they are utterly undeterred, not by those who betray them, not by what stands in front of them. They believe they will be granted good, and so they stay the course, never intimidated by what lies ahead, because they know they are striving for the sake of Allah, and so Allah keeps opening doors for them. Half of arriving is the conviction that, with Allah's help, you can arrive at all.

The Test in Our Own Hands Today

It would be a failure of this gathering if we left this verse in the seventh century. Allah is speaking to you, in your home, with the means He has actually given you. The mindset of defeat hides today behind a long list of excuses, and every one of them dissolves before this verse. How do I help the Ummah from the comfort of my home? I am not a shaykh. I am not a da‘iyah. I live here, I live there, I have this situation, I have that responsibility. Brothers and sisters, the verse does not ask you to be a scholar. It asks you to strive with what is in your hand, and it promises that Allah will guide you to the next path from there.

Act Upon the Good You Already Know

Every one of us already knows some good that we are not yet doing. A prayer prayed late that we know should be on time. A tongue we know should be guarded. A skill, a profession, a platform, a circle of friends, a measure of wealth, that we know could serve this deen and so far has not. The promise of the verse begins the moment you act on the good already in front of you. You do not wait for clarity before you move. You move, sincerely, upon what you know, and the clarity is sent down upon you as you move. Sincerity breeds clarity, clarity breeds creativity, and Allah opens the door to a contribution you could not have imagined while you were standing still.

Strive Where Allah Has Placed You

You are studying something. Then ask how that very field can be turned toward the good of this Ummah, and act on the first answer that comes. You earn a living in some trade. Then ask how that position, those contacts, that income, can become a source of benefit, and knock on that door today. You carry a phone that can reach more people in an afternoon than a scholar of the past could reach in a lifetime. Then ask what good you could put before others through it, instead of drowning your hours in what neither benefits you nor anyone else. The one who keeps asking, what can I do for Allah with what Allah has given me, and then acts, will find Allah teaching him the answer step by step, exactly as He promised.

Refuse the Whisper of Hopelessness

And guard your heart against the voice that says the Ummah is finished, that nothing can be done, that we will simply collect Jannah somehow at the end. The Prophet ﷺ warned us sharply about that voice, and we will hear his warning in the second khuṭbah. For now, know that despair is not humility, and it is not tawakkul. It is a door that shaytān holds open so that you never strive in the first place, and so the guidance promised to the striver never comes to you.

So let each of us turn the gaze inward before this first khuṭbah closes. What good has Allah already shown me that I have not yet acted upon? Where have I told myself, with a soft and defeated heart, that my effort would not matter, when Allah Himself has promised to record every footstep and every trace? What is the one door I could knock on this week, with sincerity, trusting that Allah will open from behind it what I cannot yet see? These questions are not meant to burden us. They are the lantern of the one who strives, who walks forward in the dark trusting that each honest step lights the next.

I say these words of mine, and I seek the forgiveness of Allah for me and for you, so seek His forgiveness, for indeed He is the Most Forgiving, the Most Merciful.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

I say this statement of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness, for He is the Most Forgiving, the Most Merciful.

Closing of the First Khutbah

The Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

All praise belongs to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his Companions. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.

A Reminder Carried Home

Dear brothers and sisters, in the first khuṭbah we examined a quiet sickness, the mindset of accepted defeat, and we set against it the conviction of the believers, that success was promised to this Ummah in this life and the next. We learned that Allah records not only outcomes but intentions, efforts, and the traces a person leaves behind, so that no sincere labour is ever wasted. And we learned the law hidden in His promise, that those who strive for Him, He guides to His paths, unlocking the next step for the one who acts upon the good already in his hand. The danger now is that we are moved by these meanings for an hour and then return to standing still. So let us turn conviction into a plan.

A Plan for the One Who Wants to Act

The first principle of the plan is that you begin small and you do not stop. Striving does not mean you must overturn the world by Monday. It means you act, today, upon one good that Allah has already shown you, and you keep at it. The Prophet ﷺ taught us that what Allah loves is not the largest effort but the most lasting one.

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ.

The most beloved of deeds to Allah are the most constant of them, even if they are few.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6464, Muslim 783 **Authenticity:** Muttafaqun ‘Alayh

So choose the one good you already know you should be doing, and act on it without delay, and watch the door to the next good open. If it is a prayer you have been praying carelessly, return it to its time

and pray it as though it were your last, and let Allah teach you what He has promised to teach the one who acts. If it is knowledge, take the next lesson and live by it before you seek the lesson after it. If it is da'wah, pour into it the means Allah has actually given you, your tongue, your phone, your circle, your trade, and knock on every door of benefit you can reach, refusing to quit while a single one remains unknocked, the way the Companions refused to quit even before the elephants of Qādisiyyah. Be stubborn in pursuing good, brothers and sisters, as stubborn as the people of the world are in pursuing the world, and then ask Allah to open for you what no human effort could open. For Allah has tied His teaching directly to your striving and your God-consciousness:

وَاتَّقُوا اللَّهَ وَيَعْلَمِ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ *

And be mindful of Allah, and Allah will teach you. And Allah is Knowing of all things.

Sūrah al-Baqarah (2:282)

Be mindful of Allah, act upon what He has shown you, and He Himself becomes your teacher, opening to you a clarity and a creativity that no planning of your own could have produced. This is the engine of the whole matter. Sincerity breeds clarity, and clarity breeds creativity, and Allah keeps showing the next good to the one who acts upon the last.

Beware the Whisper of Despair

And now the warning, for the people are of two kinds. There are those who sit and say the Ummah is finished, that there is nothing left to do, that we will somehow collect Jannah at the end without striving for anything here. The Prophet ﷺ spoke about this voice in the severest terms.

إِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ.

When a man says the people are ruined, he is the most ruined of them himself.

Source: Ṣaḥīḥ Muslim **Hadith No:** Muslim 2623 **Authenticity:** Ṣaḥīḥ

The scholars explained that this is a warning against the one who spreads hopelessness, who looks down on the people and declares the cause lost, for in doing so he is often the most ruined, because despair has stopped him from striving at all. On the other side stand the people of clarity and victory upon the truth, who are undeterred by those who betray them and by the obstacles before them, who keep knocking on every door because they know that Allah is with the doers of good. Do not be of the first and do not let their voice into your heart. Hope in Allah is not laziness, and tawakkul is not surrender. The believer trusts Allah and then ties his camel, plants the seed, knocks on the door, and leaves the opening to the One who opens. So let no one leave this place crushed, telling himself his effort cannot matter, and let no one leave deceived into thinking the promise will arrive without his

striving. Between despair and complacency walks the believer, working with what he has and trusting his Lord for the rest.

Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the One who never turns away a sincere servant, the One who has promised to guide every soul that strives for Him.

O Allah, You have promised that those who strive for You, You will guide to Your paths, so make us among the strivers, and guide us to every path of good, and open for us doors we cannot see. O Allah, do not let us be of those who despair of Your mercy or sit idle from Your service. O Allah, accept from us our intentions before our deeds, and reward us for the good we sought even where our hands fell short. O Allah, set right the affairs of this Ummah, grant it clarity and unity and victory upon the truth, and raise from it a people who serve You with everything You have given them. O Allah, relieve the suffering of the oppressed in every land, grant them safety, provision, and a clear victory, and give relief and steadfastness to our brothers and sisters in Gaza and wherever they are wronged and afraid, for You are the All Powerful and they have none besides You.

O Allah, forgive us and our parents, and have mercy upon them as they raised us when we were small. O Allah, forgive the believing men and the believing women, the living among them and those who have passed. O Allah, accept our prayers, our striving, and our standing before You, and overlook our shortcomings and our sins. O Allah, grant us beneficial knowledge, the firmness to act upon what we know, and hearts that truly fear You, and let our deeds be sincere for Your Face alone. O Allah, do not leave for us on this day a sin except that You have forgiven it, nor a worry except that You have relieved it, nor a debt except that You have settled it, nor a need from the needs of this world and the next except that You have fulfilled it and made it easy for us. O Allah, seal our lives with the best of deeds, and let the last of our words in this world be the testimony that there is no god but You. Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

The Final Reminder

Remember the command of your Lord, the same command with which we opened and with which Allah closes the affair, the command of justice and excellence.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ لَعَلَّكُمْ تَذَكَّرُونَ *

Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.

Sūrah an-Nahl (16:90)

So remember Allah, the Most Great, and He will remember you. Thank Him for His favours and He will increase you. And establish the prayer.

وَأَقِمِ الصَّلَاةَ