

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَحْمَدُهُ سُبْحَانَهُ حَمْدًا يَلِيقُ بِجَلَالِ وَجْهِهِ وَعَظِيمِ سُلْطَانِهِ،  
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ،  
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ، صَلَّى اللَّهُ  
عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ وَعَلَى مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ

All praise is due to Allah, the Lord of the worlds. We extol Him as is befitting to His glorious sovereignty and status. I bear witness that there is no deity worthy of worship, except for Allah alone without any partners or peers. To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent. I also witness that Muhammad ﷺ is His servant and Messenger, may the peace and blessings of Allah be upon him, his family, his Companions, and all those who will follow them in righteousness till the Day of Judgment.

Attending **Jumu'ah** on a weekly basis can give us an opportunity to learn many things. However, every Friday towards the end of the **Khutbah**, the **Imam** recites a verse that many of us are accustomed to:

*“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.” (16:90)*

Why do Imams recite this verse every Friday in the Khutbah worldwide?

Imam Ahmad reports a Hasan Hadith on the authority of Abdullah bin Abbas رضي الله عنه with regards to the revelation of this verse:

*Summary of Hadith – The Prophet صلى الله عليه وسلم was sitting in the courtyard of his house when Uthman bin Maz'un رضي الله عنه passed by, The Prophet صلى الله عليه وسلم asked him to sit down, then looked towards the sky, then to the ground to his right and left, and then attentively focused until he looked away at the sky again. Uthman bin Maz'un رضي الله عنه was amazed, he asked what was this and was informed that a messenger (angel) from Allah وعجل came with this verse*

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

*Uthman رضي الله عنه said, “That was when faith was established in my heart and I began to love Muhammad.” (Tafsir Ibn Kathir 16:90)*

If we carefully analyse this verse, we find that Allah ﷻ has mentioned 6 principles; **3 Commandments & 3 Prohibitions.**

## 1. JUSTICE

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ  
(5:8) وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Allah ﷻ tested **Dawud** ﷺ by sending him two angels disguised in the form of shepherds. These shepherds were brothers; one of them had a single female sheep (ewe) whilst the other had 99. They both came to **Dawud** ﷺ to present their case to him. The one who had a single sheep spoke and said that his brother wanted to claim his one sheep (to make a total of 100 sheep). Without hearing the other side of the story, **Dawud** ﷺ made a judgement and said the other brother's claim was oppressive towards his brother. The two brothers then vanished and **Dawud** ﷺ realised it was a test; he fell into prostration seeking Allah's forgiveness. Allah ﷻ accepted his repentance and then commanded him to judge with justice on the Earth.

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ  
(38:26)

## 2. EXCELLENCE

The second principle mentioned in the verse is the command to act with excellence. If you study the Qur'an, you will find **إِحْسَانًا** or **أَحْسَنُ** meaning 'EXCELLENCE' to be a prevalent theme throughout.

When Allah ﷻ speaks about being obedient to parents, he mentions obedience in the most excellent form,

*“And your Lord has decreed that you not worship except Him, and to parents, EXCELLENT treatment.” (17:23)*

When Allah ﷻ speaks about talking, He mentions excellence in utterance,

*“And tell My servants to say that which is EXCELLENT” (17:53)*

In Surah Mulk, Allah ﷻ relates the purpose of His creation to excellence:

*“It is He who created death and life to test you [as to] which of you is EXCELLENT in deed” (67:2)*

Our Prophet ﷺ summed up **EXCELLENCE** in a single hadith:

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ

“Verily, Allah ﷻ has prescribed excellence in everything.” (Muslim)

The foundations of all religious & worldly actions must be **EXCELLENCE**.