

## **The Al-Mu'awwidhatayn<sup>1</sup>: Merits and Proprieties**

### **Part One**

Praise be to Allah! We express our gratitude to Him, implore His assistance, and seek His forgiveness. We seek refuge with Allah from the evils of our own selves and malevolent deeds. Whoever Allah guides will never be led astray, and whoever Allah leads astray will never find any source of guidance. I bear witness that there is no deity worthy of worship except Allah with no associate, and I bear witness that Muhammad (ﷺ) is His servant and Messenger –May Allah send His bounteous *Salat* (Graces, Honours, and Mercy) and *Peace* on him, his family, his Companions, and the *tabi'in* (the contemporaries of the Companions of the Prophet [ﷺ] after his death), and all those who have righteously followed them till the Day of Judgement.

O people! I recommend to you what Allah had recommended to bygone nations as well as to our present nation: *﴿And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh﴾* [Al-Nissâ: 131]. For whoever keeps vigilant will definitely enjoy peace and safety, and whoever remains oblivious (of Allah's teachings) will surely regret it. Resurrection is a truth. On that day, scales will be laid down (to weigh deeds). So, take extra precautions in preparation for that day: *﴿And be afraid of the Day when you shall be brought back to Allâh.﴾* [Al-Baqara: 281]

O Muslims!

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<sup>1</sup> The *Al-Mu'awwidhatayn* (المعوذتين), sometimes translated as "Verses of Refuge", is an Arabic term referring to the last two surahs (chapters) of the Qur'ân viz. *Al-Falaq* and *An-Nas* which are two consecutive short prayers beginning with "Say: I seek refuge in the Lord...". Although these two Surahs are separate entities in the Qur'ân and also are written in the *Mushaf* under separate names, they are so deeply related mutually with their contents closely resembling each other's that they have been designated by a common name *Mu'awwidhatayn* (the two Surahs in which refuge with Allah has been sought). Imam Baihaqi in '*Dala'il an-Nubuwwat*' has written that these Surahs were revealed together, and hence their combined name of *Mu'awwidhatayn*. There is a *Hadith* that recommends reading them over the sick or before sleeping and they are also considered a healing (adapted from <http://en.wikipedia.org/wiki/Al-Mu'awwidhatayn>)

Paradise was Man's first abode. It is good devoid of any trace of evil, while Hell is evil devoid of any trace of good. However, life in this world contains both good and evil.

As humans have been constantly caught unawares by various forms of evil during their lifetime, they –especially the ignorant amongst them– have cherished certain cults which are falsely believed to exorcise those evils, without reliance on divine revelation or prophetic teachings. Consequently, evil tightened its grip on human beings and corrupted religions, as is confirmed by Allah's (ﷻ) following words: **﴿'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴾** [Al-Jinn: 6]

Then Allah (ﷻ) with His clemency and beneficence made rules (of conduct) to His creatures to acquaint them with who they should seek refuge and how they should seek protection. Oqba Ibn Amer (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said, *"Have you heard the unprecedented Qur'ānic verses revealed tonight? They are namely, ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak﴾* [Al-Falaq: 1] and *﴿Say: "I seek refuge with (Allâh) the Lord of mankind﴾* [An-Nâs: 1] (Narrated by Muslim in his *Ṣaḥîḥ*).

That was the way Prophet Muhammad (ﷺ) described these great *sûrahs* (Chapters in the Holy Qur'ān). When the Prophet (ﷺ) uttered those words, he meant that the two *sûrahs* contain a big divine secret. They are bestowed by Allah on his servants as a fortress and a weapon to be used by the believers to repel the devils of both the Jinn and the Humans. In addition, believers deploy such a weapon in facing the evil forces, hardships, tribulations of life, conspirators, enviers, magic spells, conjurors, and sins which put them in harm's way.

Therefore, the *surahs*, *Al-Falaq* and *An-Nâs*, contain clear verses which mention the disease as well as its medication. Prophet Muhammad (ﷺ) used to pay special attention to these Qur'ānic *surahs* and would use them –under the command of His Lord– to seek His protection (ﷻ).

Abu Saeed narrated: *"Prophet Muhammad (ﷺ) used to seek Allah's protection against the Jinn and human harmful and envious looks until the surahs of Al-Falaq and An-Nâs were revealed. Then, he renounced everything else and stood fast to them."* This Hadith was narrated by At-Tirmidhi and Al-Nassaî (At-Tirmidhi said, "it is a good hadith.")

O Muslims!

These two *sûrahs* constitute a directive from Allah (ﷻ) primarily to His Prophet (ﷺ) and then to all the believers. Both are exhorted to seek refuge in His self-sufficient dominion and seek protection with Him from all sources of panic, whether visible or latent, known or unknown, and general or specific. It seems as though Allah (ﷻ) were

making His safe dominion accessible to the believers and offering them His unlimited and unconditional protection. It sounds as if He were lovingly and graciously saying to them, “Come along! Come to your safe haven to find rest. Come on! I am the One Who perfectly knows your weaknesses and all fears surrounding you. I am the One Who has greater power to defeat your enemy. Come along to the divine haven of safety, tranquillity, and peace.

He who examines both surahs closely finds out that they constitute a fortress against invisible evils which are too subtle to be perceived. These evils target humans, who remain totally unaware of their source. This is why Allah’s command in both surahs (through the word “say”) has accorded focal attention to such evils as distinct from the rest of the perils and plagues afflicting humans. Allah’s (ﷻ) command has equally been clear as regards invoking His assistance, succour, rescue, and *Istiâda* (seeking His protection) from all sorts of evil, in general, but specifically from the above-cited ones.

The objective is to firmly entrench the meaning of *tawhid* (monotheism) in the souls as these have a vital need for protection from all types of evil and harm, which fosters in them a sense of attachment to their protector who safeguards them against evil. Thus, these two surahs include invocation of divine protection against all such evils, using a style characterised by maximum brevity, conclusiveness, semantic force, as an invocation to seek refuge with Allah.

In Arabic, the term “*Aûdu*” means “I resort to”, “I seek refuge with”, “I hold fast to Allah and ask for His protection.” *Istiâda* is a form of worship through which we seek the satisfaction of the One Whose protection we implore, Allah (ﷻ). This term reflects total confidence in Allah’s exclusive power to repel and lift whatever kind of peril.

In the first *Muâwîdah* (*Al-Falaq*), Allah (ﷻ) commands His Prophet to address the “Lord of Daybreak” in order to implore His protection, as He is the Lord of daylight which emerges from the night to illuminate its darkness. The very idea of restrictively associating *Istiâda* with daylight is an indication that the coming into sight of bright daylight epitomises the advent of relief that dispels hardships. There is an analogy between, on the one hand, someone who is awaiting the daybreak and, on the other hand, a panic-stricken person who is eager to enjoy a sense of relief and safety after a period of suffering. This is why Allah (ﷻ) say to His Prophet and to all believers: **﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak﴾ (From the evil of what He has created...)﴾** [Al-Falaq: 1-2]. That is to say, I seek refuge from the evils of His creatures in general without any specification, regardless of the type of evil in the Herein and the Hereafter, including the evils of the Jinn as well as those of the humans, the evils of wild animals and predators, fire, sins, whims, caprices of the ego, bad deeds, and the evils of all evil-doers.

The next verse is **﴿"And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away)﴾** [Al-Falaq: 3]. The Arabic word “*ghasaq*” means ‘total darkness’, the word “*ghasaaq*” means ‘night’ or

‘the person moving by night’, and the word “*waqāba*” means ‘comes/arrives’. Ibn Abbes (may Allah be pleased with him and his father) said, “*It means the advent of night with its darkness,*” while Mujahid and Al-Zohri said, “*It means sunset time.*”

The meaning of *Istiāda* is protection from the night, and whatever it is associated with, when it covers the earth with its awe-inspiring obscurity. Night time is therefore a trigger of fear sensations, for wild animals and predators use darkness to camouflage themselves and their motion. By night time, criminals and conspirers become active, instincts and desires grow irresistible, and satanic brainwaves, along with hallucinations, worries, and grieves, violently crawl into one’s consciousness, thus generating emotions and longings.

Satan himself is privileged by darkness; he exploits it to gain freedom and start enticing people (into sinful acts). That is why Allah (ﷻ) ordered His Prophet to resort to *Istiāda* from the night and whatever evils it might entail. Allah (ﷻ) says, **﴿"And from the evil of those who practise witchcraft when they blow in the knots"﴾** [Al-Falaq: 4]. This refers to the witches who contrive to harm others through blowing witchcraft into knots that they secretly tie, using threads or other devices, which they attach to the name of the targeted person. The latter will therefore suffer from their harmful witchcraft: **﴿...but they could not thus harm anyone except by Allāh's Leave...﴾** [Al-Baqara: 281].

The Prophet (ﷺ) considered witchcraft as one of the major sins which lead to Hellfire, in addition to annihilating individuals and nations, and causing a fatal destiny to its perpetrators in the Herein before total loss in the Hereafter.

Whoever falls ill or prey to witchcraft is prohibited from resorting to magicians, witches, or conjurors. The Prophet (ﷺ) warned that whoever commits that sin, he is acquitted of such evil deeds (on the Day of Judgement). As an alternative, Allah (ﷻ) prescribed us the use of *Istiāda*, resorting to Him and seeking His assistance.

The last verse of this surah, **﴿"And from the evil of the envier when he envies."﴾** [Al-Falaq: 5] talks about envy. Envy is a bad moral both according to human nature and according to religion. It consists in wishing that the bounties Allah bestowed on the envied person would cease. The real evil and harm of the envier will concretise as soon as he directs his spiteful looks at the victim or proceeds to harm the envied person. This explains why Allah (ﷻ) commanded His creatures to resort to *Istiāda* from envious people: —**﴿"And from the evil of the envier when he envies."﴾** [Al-Falaq: 5].

If people rely on Allah (ﷻ) alone and seek His exclusive assistance to protect themselves with these Qur’ānic verses, they will certainly get protection from envy and safety from the envier’s spiteful looks. The *Al-Falaq* sūrah is among the best remedies for the envied person. It includes sincere reliance on Allah, resorting to His might, seeking His protection against the envier of the bounties exclusively endowed

by Allah, the Provider of all favours, for He (ﷻ) is the sole provider of help to whoever requests it and refuge to whoever seeks it.

O Muslims!

In the second *Muâwiḍa* (the surah of *An-Nâs*), Allah ordained that people should approach their Lord to seek His protection, for He is the sole Provider of protection, the only Sovereign Who has the power to command or prohibit them to do anything, and the God Whom they worship. Allah ordered people to seek His protection from the devils who keep trying to prevent them from true worship of Allah. In fact, Satan is the origin of all evil emanating from people and befalling them.

Allah says ﴿**"The King of mankind, "The Ilâh (God) of mankind,"**﴾ [An-Nâs: 2-3]. Because people have kings, Allah says that He is their King, and because among people there those who worship other deities, He says that He is their Lord Who is worthy of worship. It is He Who should be sought refuge with and He alone to be resorted to, not to monarchs and renowned worldly figures. He (ﷻ) is their true Lord, the real King, the only God Who is alone worthy of worship. Everybody and everything else is under His divine authority, and are virtually helpless vis-à-vis seeking favours, removing harm, determining death, giving life, or setting off resurrection.

*Istiâḍa* from the evil of *Al-Waswaas Al-Khannaas* –i.e. Satan– covers all his satanic evils. In this verse, Satan is assigned the most dangerous, malevolent, influential, and corrupt attributes; it is namely *waswasa* (surreptitious enticement) which is the initial stage of volition; for at first, the heart experiences a state of vacuity where evil and sin are totally absent. Then, Satan starts his enterprise of surreptitious enticement by embellishing evil to its potential doer. He beautifies the projected act in the eyes of its potential performer. In addition, he activates the hibernating determination of the potential doer. Conversely, he demonises good acts and discourages their potential doer from undertaking them.

Such is always the situation with Satan; alternating his evil deeds of whispering and retreating. He insinuates himself into man and, like blood, finds his way to his heart. This is confirmed in both *Sahihs*<sup>2</sup> where Ibn Abbas<sup>3</sup> (May Allah be pleased with both him and his father) says: “*Satan is ever perched on a man’s heart. Whenever he is distracted and slips into oblivion, he starts whispering evil to him. Once he remembers Allah, he withdraws*”; that is he ‘runs away’ or ‘retreats.’

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<sup>2</sup> Sahih Muslim and Sahih al-Bukhari are collections of hadiths. They are considered to be the most authentic collections of the Sunnah of the Prophet (ﷺ).

<sup>3</sup> Abdullah ibn Abbas was a paternal cousin of the Prophet (ﷺ). He is revered by Muslims for his knowledge and was an expert in *Tafsir* (exegesis of the Qur'an), as well as an authority on the Islamic Sunnah (adapted from: [http://en.wikipedia.org/wiki/%60Abd\\_Allah\\_ibn\\_%60Abbas](http://en.wikipedia.org/wiki/%60Abd_Allah_ibn_%60Abbas))

Evil whispering does not come only from Jinn<sup>4</sup>, but it may come from humans. In this regard, Allah (ﷻ) said: **﴿...Of jinn and men.﴾** [An-Nas: 6]. This bears reference to the danger of those human demons, about whom very few of us are alerted, despite the fact that Allah (ﷻ) commanded His Prophet in this *sûrah* to seek refuge with Him from the evil of both types of such demons: the human and the jinn.

O servants of Allah!

Reciting *Al-Mu'awwidhatayn* is permissible at any time of the day, particularly during those times sanctioned by the Prophet (ﷺ) including what was reported by Uqba Ibn Amir<sup>5</sup> (رضي الله عنه) thus: “Allah’s Messenger (ﷺ) commanded me to recite *Al-Mu'awwidhatayn* at the end of each salat.” [Narrated by Imam Ahmad, Abu Dawood and Al Nasai, and was authenticated by Al Hakim and others.]

Aisha (May Allah be pleased with her) also narrated that the Prophet (ﷺ), “*whenever he went to bed every night he would put the palms of his hands together, blow in them and recite ﴿Say (O Muhammad صلى الله عليه وسلم): ‘He is Allâh, (the) One’﴾* [Al-Ikhlâs: 1]; *﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak﴾* [Al Falaq:1] and *﴿Say: "I seek refuge with (Allâh) the Lord of mankind﴾* [An-Nas:1]. Then, using the palms of his hands, he would wipe three times all he could over the front part of his body, starting with the head and face.” [Narrated by Bukhari].

It is also part of the *sunnah* to recite *Al-Mu'awwidhatayn* three times while uttering morning and evening invocations. The Prophet (ﷺ) told Abdullah Ibn Khubaib<sup>6</sup> (رضي الله عنه): “*‘Say’. I said: ‘say what?’ He said: ‘Say ﴿He is Allâh, (the) One﴾, in addition to Al-Mu'awwidhatayn three times by morning and evening, for these will suffice to ward off all evils.*” [Narrated by Imam Ahmad, Abu Dawood and Tirmidhi, who is quoted to have said: ‘This is a valid and sound Hadith’. The Hadith was authenticated by An Nawawi and others.]

O servants of Allah!

The recitation of *Al-Mu'awwidhatayn* is a self-*ruqya*<sup>7</sup> (treatment) for the Muslim and one he could use for others as well. Aisha (May Allah be pleased with her)

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<sup>4</sup> The jinn or genies are spirits mentioned in the Holy Qur’ân and Islamic theology who inhabit an unseen world in dimensions beyond the visible universe of humans. Like human beings, the jinn can also be good, evil, or neutrally benevolent and hence have freewill like humans and unlike angels. The jinn are mentioned frequently in the Qur’ân, and the 72<sup>nd</sup> surah is titled Surat al-Jinn.

<sup>5</sup> Uqbah ibn Amir was a Companion of the Prophet (ﷺ) and a well-known member of the early Muslim community.

<sup>6</sup> One of the Companions of the Prophet (ﷺ)

<sup>7</sup> What is said for the purpose of seeking protection or healing. It is agreed among *Ulama* (Muslim scholars) that for a *ruqya* (رقية) to be permissible it has to meet three requirements: (1) It has to include

reported that “*whenever the Prophet (ﷺ) felt pain, he would recite for himself Al-Mu'awwidhatayn and then blow*. She said: ‘*When he turned too ill to do it I would recite for him, and then use his own hand to wipe over his body with it wishing for its barakah*<sup>8</sup>.’ [The Hadith was agreed upon.]

Also, Muslim reported, “*Whenever one of his household fell ill, the Prophet (ﷺ) would blow on him/her while reciting Al-Mu'awwidhatayn.*”

Furthermore, *Al-Mu'awwidhatayn* are recited as measure to ward off scourge before it strikes. Abu Saeed<sup>9</sup> (رضي الله عنه) reported that “*the Prophet (ﷺ) used to seek refuge with Allah from the evil eyes of humans and jinn alike. When Al-Mu'awwidhatayn were revealed to him he started to make exclusive recourse to them.*” [Narrated by Tirmidhi, Al Nasai and Ibn Maja]

To recap, recitation of *Al-Mu'awwidhatayn* is confirmed at the end of each one of the five *salats* (prayers), before going to bed, in the morning and evening as well as for *ruqya* and protection purposes.

We beseech Allah to grant all of us refuge from all evils, wrongdoings, *fitnas* (temptations) and ailments.

May Allah (ﷻ) make His blessings for you and for me in the Noble Qur'ān and benefit us with the guidance of the Master of all Messengers (ﷺ)! I say this and I ask Allah (ﷻ) forgiveness, for you and for me.

## Part Two

Praise be to Allah! We praise Him kindly and abundantly and seek His blessing. He is the One Who answers whoever calls upon Him, shelters whoever seeks refuge with Him and provides safety for those seeking his protection and care. I bear witness that there is no deity worthy of worship but Allah, Who has no associates! I also bear witness that Muhammad (ﷺ) is His servant and Messenger! May Allah send His *Salat* (Graces, Honours, and Mercy), Peace and Blessing on him, his family and all of his Companions!

O Muslims!

One must not fail to realize the subtlety posed by the *Sûrat* of *Al Falaq* where the command, at the beginning of it, was ‘to seek refuge with the Lord of ‘*Falaq*’. The

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Allah’s words and fairest names and attributes, (2) It has to be in Arabic or any other language the *ruqya* receiver (patient) understands, and (3) Both the *raqi* (the person performing the *ruqya*) and the *ruqya* receiver must believe that the *ruqya* in itself does not produce any effects and that it is Allah (ﷻ) that does. (Adapted from Dr. Khaled Al-Jeraisy’s *Self Ruqya Treatment*, trans. Dr. Mohammad Atif Mogahed Mohammad.)

<sup>8</sup> The Arabic word (بركة) means blessing, benediction, good fortune, abundant good, etc.

<sup>9</sup> One of the Companions of the Prophet (ﷺ).

word '*falaq*' means 'Daybreak', or rather anything that breaks out bringing goodness and good will. Making special reference to *Al falaq* here points to the ultimate verity that whoever is capable of bringing daybreak and of lifting the night darkness off the face of the earth is certainly be able of removing all types of darkness as well as ridding the oppressed of their sufferings. Hence there is no despair with the Almighty, the All-Capable: **﴿Verily! It is Allâh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout.﴾** [Al-An'am: 95]

Daybreak stands for that hope which is born out of tragedy. It is the morning light that comes to replace the gloomy darkness of the night. It is relief cascading from the peak of distress. It is a cheering voice announcing the advent of ease and relief.

Indeed, this is all we hope and wish for these days. The people of Syria are suffering from the oppression of their enemy and his allies from among his own denomination overseas, who are rushing for his support. However, such distress, no matter how extreme it may grow, is bound to perish in the face of the endurance of the believers and their exclusive reliance on Allah after they have been failed by those powers that pretend to stand by the weak. Nay, indeed! These powers only seek to secure their own interests.

It may be a sign –Allah Willing– that relief is drawing near, for certainly, there is relief after distress, triumph with patience and **﴿verily, along with every hardship is relief.﴾** [Ash-Sharh: 5]

In this context, what we so desperately need is that genuine feeling of trust in Allah and reliance on Him, in addition to imploring His forgiveness so profusely, for this is one of the most important keys to the establishment of relief and consent, and to the shunning of disputes. After all, 'bravery is but an hour's patience'.

Those Muslims who are capable of offering support to their brothers in faith – particularly the rulers– should realize that the initiative lies in their hands, that people would follow them, and that there is a great deal of goodness in our *Umma* (Islamic nation). Therefore, spare no effort to stop the aggression and to bring an end to perversity. Verily, abandoning one's brother in faith at times of hardships is only prelude to expedient retribution of the same nature. Likewise, standing by our brothers in Syria is warding off adversity from us in this Life and the Hereafter.

Now, ask Allah to send His *Salat* (Graces, Honors and Mercy) and Peace upon the Given Mercy and the Offered Blessing, Muhammad Ibn Abdullah.



O Allah! Send Your *Salat* (Graces, Honours and Mercy), Peace and Blessing upon Your Servant and Messenger, Muhammad (ﷺ) and his kind and virtuous family! O Allah! Be pleased with all of Your Messenger's Companions and those who righteously follow them till the Day of Judgment!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims and let down tyrants, infidels and all the corruptors! O Allah! Grant victory to Your Religion, Your Holy Book, Your Prophet's *Sunnah* and Your true servants!

O Allah! Foreordain for the nation of Islam a matter (an affair) of rationality (guidance) where the people of piety are honored, the people of sins are guided, *Al-Ma'rûf* (good deeds) is enjoined, and *Al-Munkar* (bad deeds or evil) is forbidden! O Lord of the Worlds!

O Allah! Fail those who want to harm Islam and Muslims! Make them preoccupied with their own selves! Turn their plots against them, and make that the cause of their own destruction, O Lord of the Worlds!

O Allah! Grant victory to the Mujahideen in Your Cause in Palestine, the Sham (Syria), and everywhere, O Lord of the Worlds! O Allah! Relieve them of the siege around them! Set right their affairs and suppress their enemy!

O Allah! Liberate Al Aqsa Mosque from the oppressors' injustice and the occupiers' aggression!

O Allah! Set right the situation of our brothers (in faith) wherever they may be! O Allah! Set right the situation of Muslims everywhere, O Lord of the Worlds! O Allah! Set right their affairs in Egypt and everywhere, rally them around Your Guidance, and protect them against those evil-doers among them! O Allah! Set right their affairs!

O Allah! Help our Muslim brothers in Syria! O Allah! Gather them around Your Truth and Guidance! O Allah! Spare their blood, safeguard their tranquility, bring them close together, feed their hungry, protect their honor, grant them boldness, strength and victory against their oppressors! O You, the Ever-Living, the Eternal Guardian, the Lord of Majesty and Bounty!

O Allah! Guide our leader, the Custodian of the Two Holy Mosques, to do whatever you love and accept! O Allah! Guide him to piety and righteousness! O Allah! Grant him good health! O Allah! Grant him, his deputies, their brothers and assistants success to do what is good for the people and the country!

O Allah! Help the Muslim leaders to govern and abide by Your Holy Book and to follow the *Sunnah* of Your Prophet, Mohammad (ﷺ)! Make them a blessing on Your believing servants! O Allah! We implore You to spread security, prosperity in our

own country and in those of all Muslims, to protect us against the evil of evil-doers and the plotting of the lecherous! *﴿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]. *﴿Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk.﴾* [Al Omran: 147]

O Allah! Forgive our sins, cover our flaws, make easy our affairs and fulfill our wishes in what pleases You! O Allah! Forgive our sins, those of our parents, our grandparents, our wives and children! You are indeed All-Hearing!

O Allah! We ask You to be pleased with us and grant us Your Paradise! We seek refuge with You against Your wrath and hell fire!

It is Allah's forgiveness we seek! It is Allah's forgiveness we seek! It is Allah's forgiveness we seek! O Allah! We turn in repentance to You! You are the Ever-Living, the Eternal Guardian! O Allah! You are Allah, and there is no deity worthy of worship except You! You are the Self-Sufficient and we are the poor! Send down rain upon us and do not make us despondent! O Allah! Send down rain upon us! O Allah! Send down rain upon us! O Allah! Send down rain upon us; a blissful, steady, widespread, useful and harmless rain, one that would rejuvenate the land, quench the people's thirst and reach the rural and the urban lands! O Allah! Send down upon us rain of mercy. O Allah! Send down upon us rain of mercy. O Allah! Send down upon us rain of mercy, not rain of torment, disaster, destruction, or flooding!

O Allah! Answer our prayers, for You are indeed the All-Hearing, the All-Knowing! O Allah! Forgive us! You are indeed Most Forgiving, Most Merciful!

Glorified be Your Lord, the Lord of Honor and Power! You are free from what they attribute unto You! May peace be upon all the Messengers! And all praise be to Allah, the Lord of the worlds!