



The General Presidency for the Affairs of  
the Grand Holy Mosque and the Prophet's Holy Mosque

Translation of the Two Holy Mosques Khutbahs  
A Joint Project



Al-Imam Muhammad Ibn Saud Islamic University  
College of Languages and Translation

المسجد الحرام

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## **The Ummah's Malady and Its Remedy**

### **Khutbah Topic**

His Eminence Sheikh Saleh Ibn Muhammad Āl-Tālib –may Allah protect him– delivered this Friday's khutbah entitled “**The Ummah's Malady and Its Remedy**”. He spoke about the causes of the Ummah's weakness and the series of calamities befalling it in recent decades. He further explained that this situation is imputable to a major reason: namely, Muslims' failure to adhere to the Holy Qur'ān and the Noble Sunnah, in addition to the blatant disunity among them. Finally, he insisted on the necessity of remedying that especially at the hands of Muslim scholars (the *Ulama*) and rulers.

### **Part One**

Praise be to Allah! Praise be to Allah Who sent His Prophet with guidance and the final of divine messages. Allah sent him with revelation, supported him with miracles, unified with him the Arab tribes formerly disunited, and rescued them through him from obscurity to radiant light. I bear witness that there is no deity worthy of worship except Allah alone –the Lord of the Earth and the Lord of the Heavens. How profuse His bounties are! How numerous His graceful blessings are despite our interminable sinning! I equally bear witness that Muhammad is Allah's Servant and Messenger. His Lord perfected His creation, blessed his inherently noble self, made his guidance a token of purity for all creatures, and imparted lustre to the whole universe through His religion. May Allah send His *Salat* (Graces, Honours, Mercy), Peace and Blessing upon him, his family, his Companions, the *tabi'in* (the contemporaries of the Companions after the death of the Prophet [May Allah's *Salat* and Peace be upon him]), and all those who follow them righteously till the Day of Judgement!

Now then,

The best advice ever provided, after offering due praise and greetings, is to urge you to observe *taqwa* vis-à-vis Allah, the Supreme Being: **﴿O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (SAW) he has indeed achieved a**



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*great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).﴾ [Al-Aḥzāb: 70-71]*

Each of you shall return to Allah and proceed to the Hereafter. Time flies, days hasten to their destination unfolding our lifespan. Human souls in the Herein are bare and shall soon return to their owner (Allah). Gates leading to Allah are still wide open, and with Allah lies all vow of recompense and threat of chastisement. He is lurking for tyrants but His bounties for obeisant worshippers are endless.

O Muslims!

Nowadays, the whole world is engaged in a fierce struggle for realising political, nationalistic, religious, and economic desires. It is witnessing a number of serious crises due to individual whims, regional avidity, and tyranny deriving its very existence from committing atrocities and aggressions. This has led to the emergence of wrongdoing, injustice, warfare, casualties, and devastation of material assets, which threatens the whole world with turmoil and deteriorating conditions.

Muslims have been largely affected by such calamities. Having fallen prey to the greed of other nations, their share of the disaster has been twice as much as the others'. Some of their territories were colonised, their resources completely exhausted, their sources of livelihood and riches stolen, and their voices lost. They have been experiencing disunity, dislocation, conflicts, and divergence. Meanwhile, many of the other countries are organising themselves into international coalitions and alliances which have ironed out their differences. As a result, they have come closer to one another in order to serve their mutual interests, bearing in mind that the Muslims' bonds of unity, solidarity, collaboration, and mutual assistance are potentially stronger than those extant among all the other nations of the entire globe.

The real conditions of Muslims today are quite similar to those they once experienced on the day of Al-Aḥzāb (the Confederates)<sup>1</sup>: *﴿When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allāh.﴾ [Al-Aḥzāb: 10].*

Look at the Al-Aqsā Mosque ... the Holy Land and its outskirts ... the Levant (Sham) of glory and its inhabitants ... Burma and Central Africa ... the turmoil in so many Muslim countries, internal fighting (civil strife), and the rush of enemies from east and west to seize them.

<sup>1</sup> The *Battle of the Trench* (Arabic: *Ghazwat al-Khandaq*), also known as the *Battle of the Confederates* (Arabic: *Ghazwat al-Aḥzāb*), was a fortnight-long siege of Yathrib (now *Medinah*) by Arab and Jewish tribes.



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The wound of Palestine is still bleeding; the more Muslims are preoccupied with incidental events, the more the occupier reopens that very wound to cause painful irritation, which becomes all the more provocative for millions of Muslims. In so doing, provokers are simply accelerating the emergence of revolts and confrontations which can easily be triggered but slowly subdued. The Muslim peoples are experiencing today the state of a boiling cauldron. Being aware of such a vulnerable situation, their enemies rushed to block their aspirations and abort their dreams, using as their ally certain wicked souls and all those who want to induce their people to sink into decadence, humiliation and expatriation.

The one billion Muslims are now experiencing ordeals and cruel predicaments across the world; in fact, it is part of Allah's universal rule of trial through affliction so that **Allah might accomplish a matter which He had already ordained.**<sup>2</sup>

O Muslims!

Our great Muslim *Ummah*, which is deeply rooted in history, is a high-ranking pioneer nation; it prevailed over the world throughout ages of human history. Therefore, its well-deserved destiny is to continue to occupy its leading position, since it represents the closure of nationhood, the owner of the most perfect divine laws, the witness to successive generations of mankind, and the inheritor of the revealed divine religions the final True Religion.

Under its rule, the whole world enjoyed stability and people benefited from its justice. When it called people to Islam through wise counselling, they were guided to the path of their Creator. Under its rule, the earth was connected to the avenues of bliss ascending towards heaven. At that moment in history, Muslims were completely aware of the quintessential nature of their own *Ummah* and its merits thanks to the wise leadership of their rulers, scholars, and judicious people. They offered sacrifice and showed patience and perseverance. Consequently, they enjoyed the blessings of life, and so did their *Ummah* and the entire world. The fruit of the prevalence of the final religion (Islam) announcing the sealing of divine revelation was so bountiful that it affected even the lives of animals, birds, and plants.

Now that the equilibrium has been disturbed, the civilisation of the machine has prevailed over that of Man, egotism has been dominant, morality has decayed, many advocates of this religion have grown powerless and have turned easy prey to the maladies affecting previous nations, and now that many Muslim rulers have failed to assume their full responsibility, this *Ummah* has been split into factions with little control over their destiny. Their force has been scattered to the four winds, their might has lost all momentum, and their position among the nations has deteriorated.

As a corollary, people today seek guidance from sources other than Islam; they turn to other nations for counsel; they over-rely on the products of materialistic civilisation and the gist of modern thought. The only outcome has been further loss and straying in life. Nevertheless, our only relief here is that the malady whose symptoms are the aforementioned failures does not

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<sup>2</sup> This is expression which the Sheikh borrowed from the Holy Qur'an, Surat Al-Anfal, verse 42: **﴿that Allāh might accomplish a matter already ordained (in His Knowledge)﴾**.



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reside in Islam per se, but it is the fault of many of its followers and advocates. This is why the torch has not been extinguished but rather its carrier has felt exhausted. The sun has not gone down below the horizon but its watcher's eyes have rather turned blind. Indeed, this religion resists extinction. It resists dilution although some of its followers have melted into soft substance. Even if one generation does not fully assume its responsibility vis-à-vis its religion, Allah will create other generations to assume such responsibility.

All the foregoing elements urge us to stop for a moment of contemplation in order to find a way out. That is to say, to look for a rescue path and an optimal plan for the rebirth of our *Ummah* so that we can protect it from afflictions, wars, poverty, scarcity, diseases, and ignorance. Today's conflict between nations is not a mere competition for victory but it is rather a struggle for survival. It is a matter of existence or non-existence: to be or not to be!

In an era of intellectual and cultural globalisation followed by an economic and political globalisation, and in an era of dominant superpowers where everyone is trying to impose their own opinion by force, solidarity among Muslims remains the ultimate tool of survival, since the world around us is constantly building coalitions and only united powerful groupings command due respect.

The Muslim peoples categorically reject all types of faith except Islam. They adhere to it as a creed, a system of government, a religion which unites their dispersion, a brotherly bond unifying their ranks, sincere deeds fulfilling their goals, justice reigning over their societies, and equality enjoyed by all social strata so that they could live in peace and worship Allah in serenity.

O Muslims!

Solidarity and mutual assistance are a natural predisposition in human nature, an authentic Islamic principle, and a magnificent divine command: *﴿... Help you one another in Al-Birr and AtTaqwa (virtue, righteousness and piety); but do not help one another in sin and transgression...﴾* [Al-Māedah: 2]. Allah (Glory Be to Him: He is the Venerated of All Speakers) said: *﴿And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmîc Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to you, that you may be guided.﴾* [Al 'Imrân: 103]



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The Messenger of Allah [May Allah's Salat and Peace be upon him] said, ***“In their solidarity, mutual love and affection, the believers are comparable to the human body: whenever an organ is affected, the rest of the organs will consequently respond via symptoms of insomnia and fever.”*** [Reported by Imam Muslim and Imam Bukhari] He [May Allah's Salat and Peace be upon him] also said, ***“The believer is to the co-believer like building blocks, they mutually support each other.”*** In the *Musnad* of Imam Ahmed –via a good chain of narration– the Prophet [May Allah's Salat and Peace be upon him] said, ***“Congregation is mercy whereas disunity is torment.”***

The first thing the Messenger of Allah [May Allah's Salat and Peace be upon him] did when he emigrated from Makkah to Madinah was to enjoin the *Muhajireen* (Muslim immigrants from Makkah) and the *Ansār* (Muslim supporters in Madinah) to establish brotherly ties with each other. As a matter of fact, Qur'ānic verse and the Prophet's *hadith* have repeatedly exhorted people to adhere to unity and reject disunity. This is not only a religious commandment but also a rational principle, since divergence pertains to irrationality. Allah (To Whom belong Might and Majesty) said: ***“...You would think they were united, but their hearts are divided, that is because they are a people who understand not.”*** [Al-Hashr: 14] Accordingly, Allah once tormented a certain people by inflicting on it Diaspora for forty years during which they went astray everywhere on Earth.

O servants of Allah!

This Muslim *Ummah* has a historical heritage of unity and consensual spirit. More than any other nation, it possesses the potential and the constituent elements of unity. Throughout history, it has tried to follow labyrinthine tracks leading down blind alleys and obscure pathways, but it has neither succeeded nor gained any insight in traversing those paths out and back.

The Islamic *Ummah* is expected to sincerely and faithfully try to hold fast to the very motives that represent its *raison d'être*, return to its spirit of leadership, and adhere to the essence of its message. We are hoping that this expectation will be shared by all Muslim people: including people in power, those concerned with Islamic *da'wa*, politicians, economists, educationalists, and sociologists in our modern world. We expect them to adopt such a view and defend it sincerely, faithfully, resolutely, and decisively so that our *Ummah* can regain and occupy its due position among the nations of the world and realise the divine proclamation in Allah's (Glory and Grandeur Be to Him) statement: ***“You [true believers in Islāmīc Monotheism, and real followers of Prophet Muhammad SAW and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islāmīc Monotheism and all that Islām has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islām has forbidden), and you believe in Allâh.”*** [Āl 'Imrān: 110]



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Nowadays, the world is witnessing the bankruptcy of Western values, the disintegration of man-made secular systems, the multiplicity of disasters affecting mankind, the decadence of human dignity. It is also witnessing the support of discriminatory doctrines and sectarian perspectives which advocate and lead to bloodshed in Muslim societies, divide their opinion, twist their religion, ruminating past enmities and our predecessors' grievances, and allowing animosities and vengeance to take root.

The *Ummah's* disunity is further aggravated by the hysteria of partisan affiliation and the multiplicity of identifying labels to the point that the noble designation originally assigned to the members of this *Ummah* –that is, Muslims– is about to disappear amidst the vast ocean of partisan and sectarian affiliation which, whether forced or voluntary, further itemises society and fosters disunity in already divided communities. To add insult to injury, categorisation enthusiasts have become so label-sensitive that they classify Muslims on the basis of a single term uttered or even via misclassification.

This requires from all Muslims to realize the magnitude of the responsibility of preserving the remainder of their territories and communities and to proceed to building solidarity amongst them in order to reduce the gravity of their differences. They also need to work seriously and steadily in order to gradually realise unity as stipulated by the Holy Qur'ān and the Noble *Sunnah*. While engaged in such a process, they have to be equipped with a proper understanding and realistic knowledge of modern life in order to move on confidently and steadily. All improvisation or reactive response has to be avoided. All events and incidents should be handled according to the modern spirit in conjunction with the *Shar'* (Islamic legislation or law): **﴿So fear Allāh and adjust all matters of difference among you.﴾** [Al-Anfāl: 1]

Unification attempts have been made on premises other than those of Islam. Such attempts have been founded on nationalistic and racist thoughts which would alienate Islamic faith and overlook its laws or legislations. Each time, the outcome has been but loss, dispersion, bloody wounds and devastating effects which are still at the root of the *Ummah's* suffering.

O Muslims!

There are signs of glad tidings despite the doom and gloom and the grave dangers afflicting Muslims, despite the ferocity of the offensive launched against them. Verily, the *Ummah* teems with goodness and benevolence; it is a good enough witness and observant of righteousness and justice among people: **﴿And so are the days (good and not so good), We give to men by turns.﴾** [Āl 'Imrān: 140]

If willing to act in good faith, a unified Muslim *Ummah* would be able to set a model of integrity and a living example of true Islam; that kind of Islam for which all mankind aspire in order to be saved from its stumbles, agitation and bankruptcy with respect to values and morals in a world dominated by the dictates of the ego, materialism and mad passion. It is a world



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where morals and political initiatives are overpowered by such dictates and where materialism has failed to ensure happiness for people and to put an end to warfare and conflicts.

The current rupture befalling Muslims today is but a temporary misfortune; it is one that Islam had already experienced and subsequently overcome and survived. Verily, succumbing to defeat is a misdeed, loss of confidence in the future and a sin. Defeat comes from within the self before it is brought by pressure from the enemy, and we are not the first nation to be trialled and forced to live contrary to its will.

The imperativeness of solidarity is a matter imposed by reality, recommended by experience, and prompted by the critical phase our *Ummah* is undergoing in a world where people who are so far apart culturally, religiously and ethnically rush to seek solidarity among them in order to safeguard their common interests. If this is the case, then we should be the first to be entitled to such attribute and endeavour, as our Lord –the Almighty– said: **«Truly! This, your *Ummah* [*Sharia* or religion (Islamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [Tafsir Ibn Kathir]»** [Al-Anbiyā': 92] He (May He be extolled) also said: **«And verily! This, your religion (of Islamic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.»** [Al-Mu'minūn: 52]

O Allah! Bless us by the Qur'ān and the Sunnah and benefit us with the verses and wisdom they contain! I say this and ask Almighty Allah to forgive you and me.

## Part Two

Praise be to Allah, Lord of the worlds, the Most Gracious, the Most Merciful and the Only Owner (and the Only Ruling Judge) of the Day of Recompense. I bear witness that there is no deity worthy of worship but Allah, the King, and the Manifest Truth. I also bear witness that



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Muhammad (**May Allah's Salat and Peace be upon him**) is His Servant and Messenger, the honest and the faithful; May Allah send His *Salat* (Graces, Honours, and Mercy), Peace and Blessing on him, his noble and chaste family, his magnanimous and auspicious Companions, on the *tabi'in* (the contemporaries of the Companions of the Prophet [**May Allah's Salat and Peace be upon him**] after his death), and on all those who have followed them righteously till the Day of Judgment!

Now, then

Among the good omens is the hosting in Makkah –the Islamic capital, the birthplace of the Revelation, and the *Qiblah*<sup>3</sup> of all Muslims– of the gathering of senior Muslim scholars from around the world under the patronage of the Custodian of the Two Holy Mosques –May Allah grant him success. These scholars have come to examine the reality of the Muslim world including its problems and solutions, and seek to carry out the aspirations of the Muslim *Ummah*.

Religious scholars (*The Ulama*) always remain our best hope during times marked with political turmoil and multiplicity of factions and partisanships: They seek to unify the *Ummah* on the grounds of *Tawheed* (monotheism); they show people Truth and guide them to it; they reveal the aspersion of falsehood and prevent them from practicing it; they take up tasks that would make of Islamic solidarity a reality and not a dream, a tangible reality and not just something to be wished for.

The time has come for the leaderships across the Muslim world to help come true the dream of their peoples in achieving solidarity and unity among them on premises that would please their Lord (**May He be extolled**) and bring happiness to them.

The obligation of putting an end to the state of dispersion experienced by Muslims falls squarely on the *Ummah's* leaders and scholars. All nations have managed to achieve unity, so how come ours is the only one that is still dispersed despite the availability of the means to secure it, the pressing need for it, the warranty of success and the abundance of resources?!

We look forward to a type of union and solidarity that would yield much goodness and blessing in all fields of life and help empower our *Ummah* to lead the other nations and to defend itself, its values and existence.

Such solidarity will be of no avail to the *Ummah* unless it is mentored by an unswerving religious authority that would form the foundation for its unity and its launch pad towards reform. Such authority is represented by the Revelation embodied in the Book of Allah (**May He be extolled**), the *Sunnah* of His Prophet (**May Allah's Salat and Peace be upon him**) and the righteous path set by the valued Companions of the Prophet (**May Allah's Salat and Peace be upon him**). Allah, the Almighty, said: ﴿ **O you who believe! Obey Allah and obey the Messenger (Muhammad), and**

<sup>3</sup> The Qiblah (قبلة, "direction") is the direction that should be faced when a Muslim prays. It is fixed as the direction of the Kaabah in Makkah.





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*those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.*﴾ [Al-Nisā': 59]. He - the Almighty – also said: *«And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.»*﴾ [Al-Nisā': 115]

Hence, it is incumbent upon the (religious) scholars to help unify the *Ummah* around righteousness, to speak about the Truth loudly and clearly and to observe the candidness of Allah's religion regardless of courtesy and civility. The discord in religion currently befalling the *Ummah*, the rampant ambiguity in the approach of Truth and Falsehood and the employment of religion to achieve political ambitions are indeed the main impediments behind its weakening and dispersion. In fact, today's reality attests to the futility of sectarianism and partisanship. Hence blood is heedlessly shed, countries destroyed, and Muslims displaced in their own lands.

Such misfortune is only fuelled by evil Sheikhs and leaders who have swept along with them into polytheism a number of Muslims. They have managed to reshape their thoughts and reasoning to make of them foes and warriors against their own *Ummah*. Driven by their heinous desire to pursue certain cases of historical feud –of which they make no part or parcel – such Sheikhs have attributed to Islam unlikely creeds, legislations, stories, and information. It is such a cheap attempt to use in absentia certain Muslim groups. They got into politics in the name of religion where it was revealed that the latter was none of their concerns. They succeeded in making appeal to their pathos and using their ignorance.

O Muslims!

Enough of this state of oblivion and unconsciousness! Enough of these intimidation endeavours being permeated via pressing charges of fanaticism in order to justify inaction against those who do indeed practice sectarianism in word, deed and belief!

The time has come to shout out loud for the halting of foreign interventions that are rocking our security and causing division and dispersion among our *Ummah*. Such interventions are good for nothing; they can neither help preserve our faith nor can they make our living better: *«Truly, Allah is All-Mighty, All-Wise.»*﴾ [Al-Baqarah: 220] Therefore, it is imperative for us to join efforts, 'screen out our rows', safeguard our religion and achieve consensus on the premises of true faith. May Allah lead this *Ummah* to the right guidance!

O Muslims!



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Reaching out for the needy among our fellow Muslims is a form of solidarity and an obligation that falls on all of those who can afford it. The scourge of warring and destruction befalling the *Sham* (Levant) region is no secret to anyone. People, young and old, have been killed, crops and cattle decimated and millions of people have been displaced out in the cold. The Custodian of the Two Holy Mosques –May Allah grant him success– has renewed the call for reaching out to them and donating what would help attenuate their suffering. May Allah Almighty be on their side!

Therefore, you are called upon to let your spirit of munificence take over. May Allah Almighty bestow on you from His bounty! Be kind (towards them) in return for Allah's kindness towards you. Give them a portion of the money Allah has bestowed on you and you shall have established credit in your Hereafter, ensured blessings in your Herein and provided your fellow Muslims with assistance.

I advise you to send your *salat* and peace on the best and the purest of all mankind, Muhammad Ibn Abdullah, Al-Hashimi, Al-Qurashi.

O Allah! Send Your *Salat* (Graces, Honours, Mercy), Peace and Blessing on Your servant and Messenger, Muhammad, on his good and pure family, on his sincere and audacious Companions, and on those who followed them in righteousness until the Day of Judgement!

O Allah! Grant glory to Islam and victory to Muslims, and fail tyrants, infidels and corruptors!

O Allah! Foreordain for this nation (the nation of Islam) a matter (an affair) of rationality (guidance) where the people of piety are honoured and those of sinning are guided, and where *al-ma'rūf* (promotion of good deeds) is promoted and *al-munkar* (promulgation of evil deeds) is prevented! O Lord of the worlds!

O Allah! Make preoccupied with their own evil those who wish to harm Islam and Muslims!  
O Allah! Make preoccupied with their own evil those who wish to harm Islam and Muslims!  
Turn their plots and their cunning against them and make it the cause of their own destruction!  
O Lord of the worlds!

O Allah! Grant victory to the *Mujahideen* in Your cause in Palestine and wherever they may be, O Lord of the worlds! O Allah! Make preoccupied with their own evil those who wish to harm Al-Aqsā Mosque! Turn their plots and their cunning against them and make that the cause of their own destruction! O Lord of the worlds! O Allah! Lift the siege around the defenceless Muslims in Palestine! O Allah! Improve their conditions, and suppress their enemy!

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

O Allah! Have mercy on our brothers and sisters in Syria, Burma, Central Africa and wherever they may be! O Allah! Lift their distress and grant them speedy relief! O Allah! Have



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mercy on them, for they are defenceless! O Allah! Mend their breakage and take charge of their case!

O Allah! Spare their blood, safeguard their tranquillity, protect their honour, bring them close together, feed their hungry, grant them boldness, strength and victory against their oppressors! O Allah! Set right their conditions, unite them around righteousness, and protect them against the evil-doers among them!

O Allah! Defeat the tyrants and oppressors and those who side with them! O Allah! Defeat the tyrants and oppressors and those who side with them! O Allah! Grant victory to Your Religion, Your Holy Book, Your Prophet's *Sunnah*, and Your true servants!

O Allah! Guide our leader to do whatever you love and accept! O Allah! Guide him to piety and righteousness! O Allah! Grant him, his Crown Prince, his brothers and assistants success to do what is good for the people and the country!

O Allah! Grant success to all the leaders of Muslims in order to govern by Your *Sharia* and follow *the Sunnah* of Your Prophet (**May Allah's Salat and Peace be upon him**)! O Allah! Make them a Mercy on Your true servants!

O Allah! Entrust the Muslims' affairs to the best among them and protect them against the evil of wrongdoers! O Allah! Make safe and prosperous our country and those of all Muslims around the world! Protect us against the evil of wrongdoers, the maliciousness 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 folks.﴾* [Āl Imrān: 147]

O Allah! Forgive our sins, cover our flaws, make easy our affairs and make our wishes come true in what pleases You!

O Allah! Forgive our sins, those of our parents, our grandparents, our wives and children, You are All-Hearing!

We ask Allah for forgiveness! We ask Allah for forgiveness! We ask Allah for forgiveness! Allah is the only deity, the Living, the Subsisting, and to Him we repent!

O Allah! You are Allah, and there is no deity worthy of worship but You! You are the Self-Sufficient while we (humans) are destitute! Do send down rain on us and save us from despair! O Allah! Send rain down on us! O Allah! Send rain down on us! O Allah! Send rain down on us! Bestow upon us expedient rain, a blissful, flowing, widespread, useful and harmless rain,



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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, not rain of torment, disaster, destruction, or flooding!

O Allah! Accept our prayers, for You are indeed the All-Hearing, the All-Knowing! And forgive us! You are indeed Most Forgiving, Most Merciful!

Glorified be Your Lord, the Lord of Honour 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!