

## **A Pause with the Meaning of 'Barakah'<sup>1</sup>**

### **Part One**

Praise be to Allah! Blessed be He in His divine essence, He Who blessed whom He wills among His creatures! Praise be to Allah, the Supreme and the Most Generous. No human being can give Him His due in full. No creature is capable of disengaging itself from the bonds of His service; nor can any human being exist independently of His generosity and bountiful gifts. He is the First in the whole existence and to Him alone all creatures stand upright in performance of worship rituals and lie in prostration. His existence (ﷻ) is unequalled by any form of being and His generosity is peerless. His might takes those who shy away from His message unawares, either in their waking time or during their sleep.

I bear witness that there is no deity worthy of worship except Allah, with no rival partner to Him and that Muhammad (ﷺ) is His servant and Messenger. O Allah! Send Your *Salat* (Graces, Honors, and Mercy) and Peace on your servant and Messenger Muhammad (ﷺ), his family, his Companions, the *tab'in* (the contemporaries of the Companions of the Prophet (ﷺ) after his death), and all those who righteously follow them till the Day of Judgment!

O people!

My recommendation, to myself then to you, is to adhere to *taqwa* (fear of Allah). It is our resort in time of hardships, our source of assistance in ordeals, the inspiration of the soul and its quietude, the generator of patience and tranquility, the stimulator of strength and firm conviction, the tool of ascension to heaven to seek sublimity, the guarantee of guidance in moments of perilous predicaments, and the booster of morale in time of stressful affliction: ***«O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.»*** [70]. ***«He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).»*** [Al-Aḥzab: 70-71].

<sup>1</sup> The Arabic word (بركة) means blessing, benediction, good fortune, abundant good.

O Muslims!

In our greetings and prayers, there are expressions which deserve our attention; we use them frequently and daily in our verbal exchanges and prayers. They contain the good of both this life and the Hereafter, the source of happiness now and later. They are namely prayers imploring (divine) *barakah*. For instance, when a Muslim meets his brother in faith, he says to him, “*May Allah’s Peace, Mercy and barakat (plural of ‘barakah’, blessings) be upon you!*” Have we ever contemplated the significance of supplication for *barakah*? Besides, in our prayer, we appeal to Allah by saying, “[...] and send Your ‘*barakah*’ upon Muhammad and upon the family of Muhammad as You had sent it upon Ibrahim [...]” Also, among the supplications during *Qiyaam* (night) prayer, we ask Allah, “[...]And] send Your ‘*barakah*’ (make abundant and blessed) in whatever you have bestowed on me!” We also say to the newly married couple, “May Allah send His ‘*barakah*’ (make abundant and blessed) in whatever He has bestowed upon you, and may He also send His ‘*barakah*’ upon both of you!”

So, what is the exact meaning of such ‘*barakat*’ (abundant blessings)?

O servants of Allah!

The original meaning of the term ‘*barakah*’ in Arabic is ‘constancy’, ‘permanence’, and ‘stability.’ Other meanings include ‘growth, increase, and abundance of good.’ The term ‘*barakah*’ can be followed by various prepositions in Arabic to mean: to bless something/someone, to make something abundant, to allow someone to enjoy divine bounties, and to preserve existent favors. There is also the attribute ‘*mubarak*’ (blessed and permanently abundant) to refer to anything which received Allah’s (ﷻ) holy blessings. Allah says in reference to the Holy Qur’ān: **﴿And this is “mubarak” (a blessed) Reminder (the Qur’ān) which We have sent down...﴾** [Al-Ānbiya: 50]. The attribute ‘*mubarak*’ is used here to refer to the abundant benefits, permanent merits, and various aspects of ‘*barakah*’ in the Holy Qur’ān.

‘*Barakah*’ is exclusively from Allah, for it is only the Lord, be He exalted, that has quintessential blessing and whatever is attributed to Him becomes blessed. In fact, His words are blessed, His Messenger is blessed, His servant believers dedicated to the service of His creatures are blessed, His Holy Mosque is blessed, and His sanctified land (His *Kinanaḥ*)—which is *Sham* (the area consisting of Palestine, Syria, Lebanon, and Jordan)—is the land of blessings and is depicted in some verses of the Holy

Qur'ān as blessed. The Al-Aqsa Mosque in Al-Quds<sup>2</sup> along with its vicinity are blessed by Allah as well.

We say, when invoking Allah (ﷻ), “tabaraka”; that is to say, “be He elevated, lauded, and glorified.” This (i.e. “tabaraka”) can never be said to anyone except Allah (ﷻ). He is blessed in His divine essence and He imparts His blessing to whomever He selects from among His creatures. It is similar to saying “Allah is All-Mighty, All-Magnificent.” It is a sign of His Might, of the abundance and permanence of his goodness, as well as the accumulation of perfection traits in Him. This equally means that every benefit in the world originates from His bounty and generosity (ﷻ), for He is the All-Mighty, the Glorious, and the All-Sublime.

This is why in the opening of Qur'ānic verses, Allah (ﷻ) frequently mentions the notion of blessing in association with His Magnificence and Glory. Allah (ﷻ) says: *«Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ān) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the 'Ālamîn (mankind and jinn).»* [Al-Furqān: 1]. Allah (ﷻ) further affirms: *«Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists)!»* [Al-Aâraf: 54]

O Muslims!

Allah may equally make some of His creatures blessed. Thus, the recipient of divine blessing would generously engage in good acts, acquire a higher status allowing him to influence people's lives positively, manifest clear signs of moral fiber, and benefit others from resources at hand. Jesus Christ (ﷺ) is a perfect example of the select blessed when he extols Allah's favors: *«And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live.»* [Maryam: 31]

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<sup>2</sup> Al-Quds is the Arab name for what Western geographers tend to call *Jerusalem* in the occupied Palestinian territories.

“*Barakah*” is Allah’s favour bestowed on man without the latter being aware of its source or involved in any conscious calculations to get it. In fact, whenever you notice a kind of imperceptible increase in some phenomenon, that very phenomenon is said to be blessed or contains “*barakah*.” “*Barakah*” is then a gift from Allah which is inexplicable by the causal logic followed by our human minds. For instance, when Allah bestows “*Barakah*” on someone’s age, that person will enjoy longevity coupled with obedience to and worship of Him or will enjoy a wealth of good traits characterizing his/her personality. Moreover, when Allah bestows “*barakah*” on someone’s health, this means its preservation.

The same applies to bestowing “*barakah*” on someone’s property; that is, Allah accumulates, increases, purifies, and turns it into a source of gaining further assets. In addition, He also guides its owner to spending it in ways which please Allah and facilitate obedience to His instructions. Other examples of Allah’s granting “*barakah*” to someone include offspring and spouse. When Allah confers “*barakah*” on someone’s offspring, his children will show filial devotion, piety and good conduct; and when Allah bestows “*barakah*” on someone’s spouse, her husband’s life will turn into sheer bliss: whenever he looks at her, he enjoys perfect happiness and while he is absent she remains faithful to him.

“*Barakah*” is also visible in our actions, for whenever Allah grants His blessing to our actions, their positive impact will spread to larger spheres of life and their utility to others will become more obvious and rewarding. It is worth remembering here that the safest guarantee of Allah’s blessing on our actions resides in loyalty to Him (that is, without indulging, even unknowingly, in forms of associating deities with Him) and in tracking the footsteps of the Prophet (ﷺ).

Ibn Al-Qayyim<sup>3</sup>—may Allah have mercy on his soul—said, “...*Whatsoever is not dedicated to Allah will certainly be devoid of blessing (barakah), for it is exclusively Allah who is self-sufficiently blessed and all types of “barakah” emerge from Him.*”

In the divine statement<sup>4</sup>: The Lord (ﷻ) says, “***Whenever I am worshipped, verily I am pleased, and whenever I am pleased I confer my blessings, knowing that my ‘barakah’ parallels infinity.***” [Reported by Imam Ahmed in his hadith publication entitled *Al-Zuhd*, as narrated by Wahb Ibn Munabbih (authentic chain of reporters)].

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<sup>3</sup> Muhammad ibn Abu Bakr (also known as Ibn Qayyim al-Jawziyyah ("Son of the principal of the (school of) Jawziyyah") (1292–1350 CE / 691 AH–751 AH) was a Sunni Islamic jurist, commentator on the Qur’an and theologian. His scholarship was focused on the sciences of Hadith and Fiqh.

<sup>4</sup> This type of divine statement is known in the science of hadith as *Hadith Qudsi* (i.e. sacred hadith because—unlike the Prophet’s hadith—its provenance is traced back to Allah, though only its content is literally revelation whereas its wording is said to be the Prophet’s (peace be upon him)).

How much “*barakah*” has been conferred on things, time, speech, actions, and people! With “*barakah*”, meager quantity turns into abundance; benefit is generalized; what is good yields further goodness; sufficiency is realized; satisfaction reigns all over; and joy fills up people’s lives.

We can draw lessons from the “*barakat*” (blessings) bestowed on the lives of famous personalities and great brains, although they were simply human beings living in their respective communities. However, Allah bestowed His blessings on their actions and lifetimes. Muhammad (ﷺ)—the most honorable of all creatures—was endowed with a blessed lifetime. Quite amazingly, although his *dawa* (i.e. mission campaign to spread Islam) only lasted for twenty-three years or so, he benefited all creatures and his “*barakah*” is unceasingly unfolding, era after era, until the Day of Judgment when Allah inherits the earth and all that lives thereon. Abu Bakr’s term as Caliph lasted just two years and a few months; however, he fulfilled in such a short period of time what requires decades.

As to scholarship, there are miraculous phenomena in scholars’ biographies. For instance, Imam Chafeî —may Allah have mercy on his soul— died at an early age: 54. Al-Ṭabari, Al-Nawawi, Ibn Taymīya, among others, left a scholarly legacy comprising books and various writings whose design and publication must have taken their lifetime and would certainly challenge entire teams. Such prolific scholarship would have never been possible without Allah’s assistance and “*barakah*” which He bestowed on their lifetimes and works.

As to “*barakah*” in ordinary people’s lives, it was manifest in their way of life: they used to be contented with the bare minimum to live at subsistence level on a day-to-day basis; they also used to live as an extended family in one collective house; a single serving of food would satisfy two individuals; they used to live under the umbrella of contentment, taking pleasure in the joy of satisfaction and perfect delight.

So, what’s the matter with people nowadays? Have their incomes shrunk or have their spirits been incarcerated? Have their lifetimes become shorter or is it their volition that has become too weak to meet the challenge?

People nowadays do enjoy numerous life facilities and aspects of well-being of which their predecessors were visibly deprived. Today, treasures have erupted from inside the earth; money and business have become abundant; job opportunities have been multiplied as a direct result of technological inventions, scientific discoveries, and industrial progress. Paradoxically, it seems as though people were more pauperized and their lives became a picture of human misery, frustration, and coercion. The whole world tends to be constantly complaining about poverty, scarcity, tight budget, constraints of time, and phobia about the future—despite the availability

of all kinds of luxury and life facilities. Where does the problem lie then? The answer is certainly the effacement of “*barakah*.”

A very eloquent dictum says, “*Barakah does not mean or result in abundance; it is rather the reverse: abundance is the direct output of Barakah.*” In this regard, Abu Huraira (رضي الله عنه) narrated that Prophet Muhammad (ﷺ) said, “*A year of severe drought does not mean the absence of rainfall; it is rather the year during which there is heavy and continual rainfall, but Allah does not bestow His Bâarakah on it.*”

In our Holy Book, we read: **﴿And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes).﴾** [Al-Ârâf: 96]

Faith, *taqwa* (fear of Allah), and good deeds bring about “*barakah*” and increase income. They also bring about peace of mind and satisfaction: **﴿“But whosoever turns away from My Reminder (i.e. neither believes in this Qur’ân nor acts on its teachings); verily, for him is a life of hardship...”﴾** [Tâha: 124]

Indeed, shying away from Allah is the reason of misery from which both individuals and nations are suffering today.

Why don’t we ponder about the reasons behind the disintegration of the strongest economic consortiums despite the availability of expertise and management skills that Allah enabled them to master? Why don’t we think about the spread of panic and the absence of security in the most powerful and oppressive countries of the world, along with the recurrence of wars, homicides, and turmoil despite the existence of a battery of laws, conventions, and organizations to govern societies?

It is Allah, the Almighty –may He be exalted and elevated– Who is indeed running the world where things are exclusively managed in accordance with His *sunnah* (laws) and where prosperity and well-being only materialize when He (ﷻ) orders them to be. He (ﷻ) said: **﴿Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.)﴾** [Al-Baqarah: 276], and **﴿It is those who believe (in the Oneness of Allâh and worship**

none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided.) [Al-Ana'am: 82]. It is Allah (ﷻ) Who also said: ﴿Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).﴾ [Al-Nahl: 97]

Faith, piety and good deeds bring about blessings, happiness and satisfaction while sinning annihilates them and makes scant livelihoods. Allah Almighty said: ﴿And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه و سلم) which they (its people) used to do.﴾ [Al-Nahl: 112]

Fear and hunger make a monstrous specter terrifying all the living. In fact, some of the effects of sins and disobedience are unthinkable. It is said in the *Hadith* that «*whenever two friends are separated it is because of a sin one of them committed.*» [Narrated by Bukhari in *Al Adab Al Mufrið*<sup>5</sup>].

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<sup>5</sup> This book, by Muhammad ibn Ismaeel al-Bukhari, is translated from the original Arabic into English. It provides a vivid insight into the moral conduct of the early Muslims in a society led by the perfect character of Prophet Muhammad (ﷺ). The Prophet's Companions represent excellent examples of men of vigorous moral stature whose conduct inspired and attracted the masses to the fold of Islam wherever they went during the expansion of the Muslim territories, and contrary to the stereotypic portrayal, in the West, of Islam as being spread by the sword. (Retrieved from <http://www.islamhouse.com/ip/13303>, Dec. 9<sup>th</sup>, 2012)

Insofar as marital relations are concerned note the repetition of *taqwa* (fear of Allah) and its effects in *Surat Al Talaq* (Divorce), then also note what Allah (ﷻ) said in this regard: **«And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter). So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter). Allâh has prepared for them a severe torment. So fear Allâh, O men of understanding.»** [At-Talaq: 8 - 10].

These are the same laws Allah made and executed on families and individuals and on nations and villages alike.

On the authority of Hakim Ibn Hizam (رضي الله عنه), the Prophet (ﷺ) said: **«The vending/purchasing parties are given the choice so long as they are not separated. If they are honest and clear with each other, then their deal is blessed. However, if they lie and hide the truth, blessing shall be wiped off of their deal.»** [Narrated by Muslim].

On the authority of Ibn Omar –may Allah be pleased with both of them (he and his father)– the Prophet (ﷺ) mentioned the main sins annihilating blessing and bringing about poverty, disaster and misery. These are the spread of immorality, the failure to observe fullness in weighing and measuring (in trading), the prevention of *zakat*<sup>6</sup>, the betrayal of promises, dishonesty, and the arbitration of laws other than those of Allah.

Here, one may wonder whether merchants and vendors, those who have no scruples over carrying out fraud, bribery, betraying promises and practicing forgery and advocates of vice and corruption who mean to propagate immorality among the believers understand that! Allah the Truthful said: **«And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much»** [Al-Shura: 30], and **«(What is the**

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<sup>6</sup>It is the giving of a fixed portion of one's wealth as a tax, generally to the poor and needy or to the people who collect it. It is one of the Five Pillars of Islam. (Retrieved from <http://en.wikipedia.org/wiki/Zak%C4%81t>, Dec. 9<sup>th</sup>, 2012).



matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)" [Al Omran: 165]

O servants of Allah!

Observe *taqwa* (fear of Allah) and good deeds and then think about the effect thereof on your physical health, the tranquility of your souls and the thoroughness of your happiness. Ask Allah to bestow His blessing on you and seek the reasons amenable to it, *﴿and obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.﴾* [Al Omran: 132]

O Allah! Bless us by the Great Qur'ân and guide us to Your Right Path! 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.e. the Day of Resurrection). I bear witness that there is no deity worthy of worship but Allah, the King, and the Manifest Truth. I also bear witness that Muhammad (ﷺ) 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 family and all his Companions!

O servants of Allah!

As is mentioned in both *Sahihs*<sup>7</sup> (Muslim's and Bukhari's), Abderrahman bin Abi Leila said: "I ran into Kaab Ibn Ujrah (رضي الله عنه) who said to me: 'may I pass on to you a gift I heard from the Prophet (ﷺ)? I said: 'certainly, give it to me.' He said: 'we asked the Messenger of Allah (ﷺ): 'O Messenger of Allah! How do we send our prayer on you, *Ahl al Bayt*<sup>8</sup>, for Allah taught us how to say 'peace on you'? He answered: «**say**

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<sup>7</sup> *Sahih Bukhari* and *Sahih Muslim* are two of the Al-Kutub Al-Sittah (six major hadiths) of sunni Islam. These prophetic traditions, or *Hadith*, were collected by the Persian Muslim scholar Muhammad ibn Ismail al-Bukhari and Imam Muslim, respectively, after being transmitted orally for generations. Sunni Muslims view these as two of the three most trusted collections of hadith. In some circles, these *Sahihs* are considered the most authentic books after the Qur'an.<sup>[2][3]</sup> The Arabic word *sahih* translates as *authentic* or *correct*. (Retrieved from [http://en.wikipedia.org/wiki/Sahih\\_al-Bukhari](http://en.wikipedia.org/wiki/Sahih_al-Bukhari), Dec. 9<sup>th</sup> 2012).

<sup>8</sup> *Ahl al-Bayt* (Arabic: أهل البيت) is an Arabic phrase literally meaning *People of the House*, or *family of the House*. The phrase "ahl al-bayt" was used in Arabia before the advent of Islam to refer to one's clan,

***‘O Allah! Send Your prayer on Muhammad and his family as You did on Ibrahim and his family! You are All-Praiseworthy, All-Glorious. O Allah! Send Your blessing on Muhammad and his family as You did on Ibrahim and his family! You are All-Praiseworthy, All-Glorious.›***

Hence, supplicating for the Prophet (ﷺ), by saying: ***«send Your blessing on Muhammad and his family as You did on Ibrahim and his family »***, implies bestowing as much good on him as was bestowed on Ibrahim’s family, as well as sustaining, doubling and increasing it for him. Allah (ﷻ) said about Ibrahim and his family: ***﴿We blessed him and Ishâq (Isaac)﴾*** [Al Safat: 113]. Still on Ibrahim and his family, Allah (ﷻ) said: ***﴿The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]﴾*** [Hud: 73]

O Allah! Send Your Prayer, Peace and Blessing on Your servant and Messenger, Muhammad, and on his good and pure family! O Allah! Be pleased with all of Your Messenger’s Companions and those who followed them in righteousness until the Day of Judgement!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and victory to Muslims and fail tyrants, infidels and corruptors! O Allah! Grant glory to Your religion, Your Book and the *sunnah* of Your Prophet and Your believing servants!

O Allah! Foreordain for this nation (the nation of Islam) a matter (an affair) of rationality (guidance) where the people of piety are honored and those of sins are guided, and where *al-ma’roof* (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! Turn their plots and their cunning against them! O Lord of the worlds!

O Allah! Grant victory to the *Mujahideen* in Your cause in Palestine, in the Levant and wherever they may be, O Lord of the worlds! O Allah! Lift the siege around them, improve their conditions, and suppress their enemy!

O Allah! Liberate Al Aqsa Mosque from the oppressors’ injustice and the occupiers’ aggression! O Allah! Improve the conditions of Muslims everywhere! O Allah! Improve their conditions in Syria! O Allah! Group them around Your Truth and Guidance! O Allah! Spare their blood, safeguard their tranquility, bring them

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and would be adopted by the ruling family of a tribe. Within the Islamic tradition, the term refers to the family of Prophet Muhammad (ﷺ). (Retrieved from [http://en.wikipedia.org/wiki/Ahl\\_al-Bayt](http://en.wikipedia.org/wiki/Ahl_al-Bayt), Dec. 9<sup>th</sup> 2012).

close together, feed their hungry, protect their honor, grant them boldness, strength and victory against their oppressors! O Allah! Lift the siege around them! O Allah! It's Your speedy relief we seek!

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, his Crown Prince, his brothers and assistants success to do what is good for the people and the country!

O Allah! All praise is due to You for Your blissful curing of the Custodian of the Two Holy Mosques! O Allah! Bring him full recovery and keep him in good health. O Allah! Grant success to all the leaders of Muslims in order to govern by Your *Sharia* and follow *the sunnah* of Your Prophet (ﷺ)! O Allah! Make them merciful to Your true servants!

O Allah! Make safe and prosperous all of our country and those of all Muslims around the world! Protect us against the evil of wrongdoers, the maliciousness of the lecherous and the evil of those plotting to carry it out by day or night! *﴿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 make come true our wishes in what pleases You! O Allah! Forgive our sins, those of our parents, our grandparents, our wives and children, You are All-Hearing! O Allah! We ask You to be pleased with us and grant us Your paradise, and we seek refuge in You against Your wrath and hell fire! O Allah! Spare us the torment of hell fire! We ask Allah for forgiveness! We ask Allah for forgiveness! We ask Allah for forgiveness, Allah Who is the only deity, the Living, the Subsisting, and we repent to Him!

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! Bestow upon us expedient rain; a blissful, flowing, 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! And 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!