



١٦-٠٦-١٤٣٤هـ - آل طالب المسجد الحرام

High Aspiration

Khutbah Topic:

His eminence Sheikh Saleh Bin Muhammad Al-Tâleb –may Allah protect him– delivered this Friday’s Khutbah titled “High Aspiration.” He dealt with the notion of high-aspiring character and stressed the need for acquiring the merits of this quality and departing from debasement. He also pointed out the necessity to take as our reference the pure and inexhaustible source of inspiration: namely, Allah’s Sacred Book (Qur’ân) and His Prophet’s (ﷺ) *Sunnah* so that the *Ummah* could get out of the crises and pitfalls it has experienced.

Part One

Praise be to Allah (ﷻ), the Creator of all living creatures and the All-Knower. He preordained that His devout worshippers should be privileged over all creatures so that they would serve as exemplary models like lofty towers, and their faith would render them distinguished in the entire world. I bear witness that there is no deity worthy of worship save Allah, with no associate –a testimony free of any scepticism or contention– and I bear witness that Muhammad (ﷺ) is His servant and Messenger, the best creature who ever tread on earth. May Allah send His *Salat* (Graces, Honours, and Mercy) and Peace on His Messenger Muhammad (ﷺ), on his Companions, so brave and heroic, like lions, on his *tabi’in* (the contemporaries of the Companions of the Prophet [ﷺ] after his death), and on all those who have followed them in righteousness till the Day of Judgment.

Having said that, I advise you to fear Allah and hold fast to His firmest bond: ﴿O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].﴾ [Âl-Îmran: 102]



O servants of Allah!

High aspiration is a token of honour that people look forward to. With it, nations can reach the zenith of achievement, realise the best results, and foster moral perfection. After all, acquiring such a prestigious status is a divine favour: *﴿Allâh will exalt in degree those of you who believe, and those who have been granted knowledge ...﴾* [Al-Mujadila: 11]

Allah did commend His prophets and messengers for their strong aspirational potential, and counselled His Prophet Muhammad (ﷺ) to follow their example: *﴿Therefore be patient (O Muhammad صلى الله عليه وسلم) as did the Messengers of strong will...﴾* [Al-Ahqaf: 35]. Allah equally commended His devout worshippers for their high aspiration in situations requiring toughness and patience, exceptional determination and steadfastness, and unshakable religious belief: *﴿Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for Jihâd (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allâh] in the least.﴾* [Al-Ahzeb: 23]

In addition, Allah (ﷻ) commanded His creatures to compete for achievements. He said, *﴿So hasten towards all that is good ...﴾* [Al-Baqara: 148]. The Prophet (ﷺ) also taught his Ûmmah how to promote motivation and develop a sense of high aspiration. He said, *“There are one hundred ranks in Paradise which Allah reserved for the mujahedeen for the sake of divine satisfaction; the interval between each two ranks measures the distance between the earth and the heavens. So, when you supplicate Allah, do ask for Firdaws –it is Middle Paradise and Higher Paradise. On top of it is located Allah’s Throne, and from it springs out the rivers of Paradise.”* [Reported by Imam Bukhari]. On his part, Omar Bin Al-Khattab (رضي الله عنه) was



reported to have said, “*Let not your volition and aspiration weaken, for I have never seen something that discourages people from performing good deeds more than that.*”

Likewise, Allah (ﷻ) dispraised feeble-minded people who rush to fulfil their capricious and worldly desires when He said, “*And recite (O Muhammad صلى الله عليه وسلم) to them the story of him to whom We gave Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), but he threw them away; so Shaitân (Satan) followed him up, and he became of those who went astray); [Al-Âraaf: 175]. And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.*» [Al-Âraaf: 176]

Servants of Allah!

A religion characterised by such principles never accepts its followers to be lazy, sluggish, powerless, inactive, irresolute, feeble-minded and weak-spirited: “*So when you have finished (your occupation), devote yourself for Allâh’s worship.*» [Al-Sharh: 7]; “*And to your Lord (Alone) turn (all your) intentions and hopes.*» [Al-Sharh: 7].

As the pursuit of relaxation and idleness is not a commendable trait of those with valour and a sense of honour, one of the early commands our Prophet Muhammad (ﷺ) received was: “*O you wrapped in garments (i.e. Prophet Muhammad صلى الله عليه وسلم)!*» [Al-Muzzammil: 1] “*Stand (to pray) all night, except a little*» [Al-Muzzammil: 2]. The Prophet (ﷺ), along with his Companions, made a lot



of sacrifices; they migrated from their native towns; they were brought up for the sake of Allah. It is with sacrifice that they achieved victory at (the Battle of) Badr. It is with patience and certitude that they saved themselves from *Al-Ahzeb* (the Confederates). They departed into (the Battle of) *Tabûk* while in deplorable conditions. They equally followed their Prophet in time of difficulty; and when they were told: *“Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.”* [Al-Îmran: 173], they became stronger in faith and steadfastness, and simply replied: *“Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).”* [Al-Îmran: 173-]

After the Prophet’s death (ﷺ), his Companions did not spare any effort (to carry on their mission). Thus, their aspirations were so high that they defeated the two greatest of the time civilisations (i.e. the Persians and the Romans), hoisted their flags over the hills of the East and the West, and spread civilisation, knowledge and guidance throughout the entire world. All such achievements have been recorded in the chronicles of history in the form of spell-binding and enthralling biographies and records. Were it not for the existence of concrete historical evidence, some people might consider such accounts as just dreams!

They were humans, yet their hearts and souls were moulded by the Revelation to the extent that they became fond of the heavens. Allah selected and tested them (by hardships); they succeeded because they were sincere. That was the way the Prophet’s (ﷺ) educated his Companions until they became leaders of the *Ûmmah* in the areas of knowledge, jihad, and leadership.

O Muslims!

Today, our *Ûmmah* is in need of people who encourage our children to become (exceptional) men and women, for nowadays many people consider themselves as being promised paradise in the hereafter just because they happened to perform petty acts of worship, without ever contemplating the idea of sacrifice, as if Allah would not select amongst us martyrs or witnesses over mankind. For some of them, Islam has become a sheer social conduct which might be shared with other people and in which some others might outperform them. Don’t they realise that Islam means a set of solemn and arduous obligations, continuous work and trial: *“Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty*



and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near!» [Al-Baḳara: 214]

If someone sleeps oneself to boredom, gets immersed in feasts abundantly set on tables, spends long hours shopping and in nightly entertainment, unrestrainedly spends most of the day browsing electronic media or performing futile entertainment activities and run after worldly gains, like predators in the bush running after their prey, then when should such a person be capable of producing anything positive or repelling any kind of external aggression or working for the advancement of his own nation?

Great achievements and grand aspirations strictly depend on hard work and arduous effort. If we examine the status of any nation, we will realize that no nation has been able to prosper and accomplish success –carving out its renown in the chronicles of history– without hard toil, immeasurable sacrifice, and onerous effort in all areas of life. Nations will never achieve such a status if their people do not assume their responsibilities and their youth and youngsters are not ready to serve their communities and offer sacrifices. This leads us to realize the risk of negligence when it comes to raising children or failing to nurture them to be serious and responsible. Imam Ghazali –may Allah send mercy on his soul– said, *“The child is under the guardianship of his parents, and his pure uncorrupted heart is a precious gem. If he is taught to form good habits he will behave accordingly –achieving happiness both in the herein and the hereafter– and if, on the contrary, he is trained to acquire bad habits and is left to his own animalistic instincts, he will be unhappy and his destiny will be fatal. His deliverance lies in mending his manners, polishing up his taste, and teaching him good ethics.”*

A retrospective look at how the earlier generations of Muslims handled this issue shows that they concentrated on a balanced education of their children. They were keen to instruct them how to face hardships and endure painful experiences without complaining. Indeed, they offered generous services to this religion and glory of this *Ūmmah* without asking for any favour.

Servants of Allah!

The current state of weakness and generalised infirmity from which our *Ūmmah* is suffering is due to excessive attachment to worldly desires and to the sense of contentment with petty mundane benefits, coupled with cowardice due to fear of



losing benefits or missing opportunities. Thawban (رضي الله عنه) narrated the following *hadith* of the Messenger of Allah, Muhammad (ﷺ): **“Nations will be tempted to rush to defeat you in the same way eaters rush to a feast.”** ‘One member of the audience then asked,’ ‘Is that because we will be outnumbered (by them) then?’ ‘The Prophet replied,’ **“No, you will be numerous then; but you are like scum. Allah will remove any feeling of apprehension from the hearts of your enemy vis-à-vis you, and will alternatively instil a feeling of frailty and defeatism in your hearts.”** ‘Someone asked,’ ‘What is frailty and defeatism?’ **“It is the longing for worldly desires and the hatred of death”**, ‘replied the Prophet (ﷺ)’. [Narrated by Imam Ahmed and Abu Dawood with an authentic chain of authority]

Prophet Muhammad (ﷺ) said, **“The moment your commercial transactions become based on forms of usury, you stick to the plough behind bovine tails, and feel contented with your crop, Allah will inflict upon you humiliation which only return to (and reconciliation with) your religion can eradicate.”** [Narrated by Abu Dawood with a sound chain of authority].

Excessive indulgence in the pleasures of life, desires, debased amusement, and distracting entertainment is like drugs which obstruct the advancement of the *Ummah* and impede its accession to a prestigious position. Just read history! Just read modern and ancient history to learn lessons. O wise and judicious people! This *Ummah* has been experiencing a sense of loss for a long period now and its tragic conditions have persisted for ages, reaching a dead end of utter darkness.

During the last century, we have seen the rapid renaissance and full restoration of other nations to prosperity after many falls. They have been steadily recovering despite a series of crises, wars, plagues, predicaments, and ordeals. Of course, this is not a statement of admiration for the West; it is rather a statement of bewilderment by the conditions of the East which is experiencing ordeals monthly or bi-monthly. However, people refuse to repent (from their sins) and awaken from their slumber. Allah did blame communities that had suffered from ordeals inflicted upon them once or twice a year without ever repenting or getting out of their state of stupor.

All the goods and chattels of life can never be an efficient and wholesome way to realise pride and integrity for the *Ummah*. Arabs can have at their disposal all types of resources everywhere; but if one day they ignore the principles of their religion, they will simply be reduced to incapacity and eternal humiliation, notwithstanding their possession of the weaponry of the East and the West combined.

Thus, Muslims are left but with a single alternative to achieve glory; it is their return to Islam as both outer physical appearance and inner essence. Muslims are therefore invited to follow the footsteps of the pioneers of Islamic creed in the



sincerity of their faith and the rectitude of their moral behaviour. Retracing such path of honour and integrity will depend on Muslims' knowledge of how, in the past, they became an *Ummah* and how they claimed their existence in history. We primarily need to conduct a self-assessment and a re-examination of our status as a whole.

As a rule, the *Ummah* will not be subject to outside aggression until it deteriorates from the inside. Thus, if we perpetrate evil deeds, we should not normally expect Allah to bestow favours upon us: *«That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqûn (the pious).»* [Al-Qaşaş: 83]; *«And indeed We have written in Az-Zabûr [i.e. all the revealed Holy Books - the Taurât (Torah), the Injeel (Gospel), the Psalms, the Qur'ân,] after (We have already written in) Al-Lauh Al-Mahfûz (the Book that is in the heaven with Allâh), that My righteous slaves shall inherit the land (i.e. the land of Paradise).»* [Al-Anbiya: 105]

The human being who is fit for edifying civilisation and inheriting Allah's land is not restrictively the one characterised by intelligence; he should be someone who has a live conscience, a high feeling of *taqwa* (i.e. constructive and deterrent fear of Allah) which inhibits moral unrestraint and unethical capricious drives. All those qualities are normally nurtured by the enlightenment of monotheism and acts of worship. In fact, the entire world is in need for such a venerated spiritual leadership.

Making its way through the twenty-first Century, the world has found itself immersed in an atmosphere of injustice, disorder, anxiety and disintegration, where the night darkness is blocking the day light, the advocates of personal desires are flocking from all directions, virtue and morality are defeated, and where man –fueled by greed and vanity– goes on to kill his fellow man. In today's world, the flames of lust are raging and the torch of guidance is being put out. Objects and substances have turned so precious and man so cheap.



In today's world, vibrant cities are being flattened and thousands of people killed in minutes and seconds. A handful of nations have managed to dominate the world and turn it into a house of gambling or a butcher's market. They set out to abuse humanity the way a baby would a piece of paper and to manipulate other nations the way one would juggle a ball. In view of this, the universe cried out for justice, groping about the enlightening guidance of Islam as the steady gleaming light of dawn would traverse the gloomy darkness of the night. So, do you hear the call?!

O Muslims!

What you have in hand is the truest of all the heavenly legacies ever bestowed on man, and in your hands the world's nurture. The Muslim *Ummah* is blessed with an everlasting religion that is capable of stirring life into dormant souls and bringing about rebirth. This *Ummah* is still in the process of recovering and trying to recuperate its strength in order to resume its maiden mission. May Allah (ﷻ) grant it the power it needs to accomplish its goal!

The territory our great *Ummah* occupies holds the reins of the entire world and the key to prosperity. Our *Ummah* holds the well-being and honor of humanity; and had it succeeded in employing such assets properly, it would have needed no other nation to help it while the rest of the world would have rushed to it in need of assistance:

«Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the Muhsinûn (good-doers - see V.2:112) to be lost.» [Youssef: 90]

Therefore, aim at success, put on the garments of pure righteousness, take from the 'lantern' of Allah's words thus: *«Indeed he succeeds who purifies his*



*ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmîc Monotheism and by doing righteous good deeds).﴾ [Ashams: 9], then ﴿follow (another) way.﴾ [Al Kahf: 92]. Recover your dignity and say ‘NO’ to desires and whims, wishes and fear, division and discord. Make the resolve to traverse pathways and pull through hardships, and bear in mind that reaching peaks and pinnacles may not be carried out in one leap and that progression is a necessary measure Allah (ﷻ) has created as part of His *sunan* (laws) in life.*

Those with a high aspiration are willing to carry their *Ummah*'s concerns and sacrifice themselves and all that is precious to them towards helping it accomplish its goals and attain greatness. Such people do realize that positive outcomes are contingent upon negative ones and that interests, good things, pleasure and amenities may not be obtained except with a fair share of pain and discomfort. Those seeking greatness for their *Ummah* must learn to rise above others' blame and reproach and must proceed to work hard towards that end: ﴿**And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh's Obedience) while he is a believer (in the Oneness of Allâh - Islâmîc Monotheism) - then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allâh).**﴾ [Al Isra: 19]. In this context, the Prophet (ﷺ) said: "**He who is afraid of the pillage of the enemy, sets out in the early part of the night; and he who sets out early, reaches his destination. Be on your guard that the commodity of Allah is precious. Verily the commodity of Allah is Jannah**".



Verily, those possessing a strong determination do not rescind their intentions. In this regard Allah (ﷻ) says: **«Then when you have taken a decision, put your trust in Allâh.»** [Al Imran: 159]

The road to success is not paved with roses and basils. It rather requires much endurance and hard work to make one's way through it. Once a man gets a taste of success, then trouble does not matter anymore. Ironically, it turns into a delicacy that is sweeter than serenity and tranquility. Indeed, this is the Way of Allah (ﷻ) in this life: **«As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers).»** [Al Ankabout: 69]

The rearing of the *Ummah* on such tenets is the responsibility of parents, educators, the media and the officials alike. However, promoting insensibility and debility through the proliferation of distractions may only breed a tamed nation that is fit neither to build during times of prosperity nor to withstand hardships at times of calamity.

As it experiences the gloomiest of its circumstances ever and the most precarious juncture throughout its history, it is incumbent upon the Muslim *Ummah* to rise above the low motives of amusement, frivolity, division, discord, negligence and oblivion, and to take upon itself to raise its generation on the values of earnestness, ambition and strong resolve. Allah told His Prophet: **«O Yahyâ (John)! Hold fast the Scripture [the Taurât (Torah)].»** [Mariam: 12]. He also said: **«Hold unto these with firmness.»** [Al Aaraf: 145]



The Laws of Allah in matters of triumph and defeat are no mere accidents as events are meant to evolve to an end in accordance with accurate universal laws, and premises as consistent as the effects that come to validate the causes: *﴿Verily! Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh).﴾* [Al Raad: 11]

May Allah bless you and me by the Great Qur'ân and benefit us with the *sunnah* of the Master of all the messengers! Having said this, I ask Allah (ﷻ) to forgive me and you!

Part Two

Praise be to Allah Who would send out restraining exhortations to fend off evil, put forward lessons that would cause tears to flow, and Who would not hesitate to show His creatures their disgrace whenever they deserved it and their true value after they had been deluded. He (ﷻ) is the possessor of superb sagacity. I bear witness that there is no deity worthy of worship save Allah alone, and I also bear witness that Muhammad is His Servant and Messenger. May Allah send His *Salat* (Graces, Honours and Mercy), Peace and Blessing on him and all his family and Companions!

Now, then:

Right there, in the backyard of the Arab World; on Muslim soil, and precisely in Syria, where the entire world can hear and see, the Syrian people are undergoing massacre after massacre. Blood is being shed continuously. The criminal regime proceeds to take the lives of thousands of Syrians, displace millions of them, terrorize them, bombard the heritage of ancient civilizations, and purposely set ablaze libraries



holding treasures of knowledge and manuscripts. By so doing, that regime is deliberately announcing its formal break away from all that is human, ignoring religious values, civilization, and human heritage and turning a deaf ear to the crying of young children.

Perched on the land of Syria as an intruding cancerous tumor eating away its body, that regime continues to practice all forms of massacres and hideous crimes against the Syrian people, propagating terrorism among them with the help of its brothers in faith and enemies of Arabs and Muslims. These are only a minority in the process of eradicating the majority; a handful of people dominating an entire nation: **﴿And whomsoever Allâh disgraces, none can honour him.﴾** [Al Haj: 18]

Five hundred people, mostly young children, are being slain in Artouz Al-Fadhl in the outskirts of Damascus, while the world is watching and still looking for legitimate reasons to intervene or supply weapons. Such reasons and excuses are indeed flimsy and fabricated as the the real motives lie in the fear that the neighboring enemy would feel embittered over the falling of weapons in the hands of true believers. Hence Syrian blood continues to be shed and people to be massacred at the hands of two enemies, not just one: an aggressor from inside and an occupier from outside; and hence continue to fall the values of those nations and organization that pretend to be protectors of man and human rights and to stand up for the weak and the defenseless as they watch such heart-rending images and horrifying news from Syria without lifting a finger.

It is an obligation for all to stand for the oppressed and to help put an end to this flagrant injustice. Anyone capable of supplying funds or weapons or exercising political pressure towards this end but refrains from doing so is judged to be a sinner and should expect divine retribution to be be wrought on him sooner or later. In this context, the Prophet (ﷺ) says: **“When the people see the wrongdoer and they do not stop him, then soon Allah shall envelope them all in punishment from him.”**



O Allah! Alleviate the suffering of our brothers in Syria! O Allah! Alleviate the suffering of our brothers in Syria! O Allah! Put an end to their affliction! O Allah! Speed up their victory and relief! O Allah! Have mercy on them for they are too weak! Mend their breakage! Be with them! Bless the souls of their dead and heal their wounded! You, the charitable, the benevolent!

Remember –may Allah have mercy on you– that Allah gave you a command, which He Himself started as He said: ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât[1] on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting(salutation, i.e. As-Salâmu ‘Alaikum.﴾ [Al Ahzab: 56]

O Allah! Send Your *Salat* (Graces, honours and Mercy), 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 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) whereby the people of piety are honored and sinful people are guided, and whereby *al-ma’roof* (good deeds) is enjoined and *al-munkar* (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 our Muslim brothers in Egypt and everywhere! O Allah! Bring them close together on the path of guidance! O Allah! Protect them against the evil doers among them and set right their conditions!

O Allah! Be on the side of our brothers in Syria! O Allah! Unite them around righteousness 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 Living, the Everlasting!

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! Impart on him health and well-being! 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 (ﷺ)! O Allah! Make them a Mercy on Your true servants!

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 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 folks.﴾ [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!

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 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! 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!