



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

Sheikh Dr. Saleh Al-Talib

27/2/1436 (12/12/2014)

The Call to Allah's Path: the Mission of Messengers

Khutbah Topic

His Eminence Sheikh Saleh Ibn Muhammad Āl Ṭālib –May Allah protect him– delivered this Friday Khutbah titled “*The Call to Allah's Path: the Mission of Messengers*”. He talked about the Call (*da'wah*) to the Path of Allah, highlighting its merits and the magnitude of the reward of those making it. He says these people are heirs to such a great responsibility, namely the legacy of prophethood. He also showed that it is the duty of every Muslim to make *da'wah*.

Part One

Praise is due to Allah! He sent His Prophets and Messengers in succession, and decreed that the closest of His creatures to Him are those who show obedience to His Messengers and prove to be their most loyal followers. I bear witness that there is no deity except Allah, alone with no associate. He sent to every single community a guide to be obeyed and a source of enlightenment to chase out obscurity. I equally bear witness that Muhammad is the Servant, Messenger, Select Creature, and Close Companion of Allah. His Lord sent him as a Witness, a Herald of good tidings, a Warner, a Caller to (the path of) Allah, with His leave, and a Lustrous Lamp. May Allah send His *Salāt* (Graces, Honours, and Mercy), Peace and Blessing upon him and all his Companions and Family!

Now then,

O people! Observe *taqwa* (fear of disobeying Allah) vis-à-vis Allah, for *taqwa* is the best of provisions and the most suitable apparel to be adorned with:

﴿And be afraid of the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.﴾ [Al-Baqarah: 281]

In fact, earthly life is mortal whereas the hereafter is eternal. Beware of being distracted by ephemeral worldly life! Let it not divert your attention from everlasting life! Worldly life is perishable and the ultimate destination is towards Allah.

O Muslims!



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Allah Almighty sent His Messengers to guide people to His straight path and to illuminate their way to Him. Whenever the teachings of a precursor divine messenger faded and the inspirational impact of prophethood on the hearts of its followers withered away, Allah would send a messenger to revive the faint traces of religious precepts and renew people's faith which either slid into oblivion or became prone to confusion. The Messenger of Allah (May Allah's *Salāt* and Peace be upon him) said, "***Israelites used to be ruled by prophets; whenever a prophet passed away, he was succeeded by another. But there will be no prophet after me.***" [Agreed-upon *hadith*]

When Allah sealed prophethood by (the Message of) the Master of Mankind, Muhammad (May Allah's *Salāt* and Peace be upon him), He made him the best of Messengers and made his *Ummah* (i.e. his followers till Doomsday) the best of all *ummahs*. Among the honours with which Allah has blessed this *Ummah* is conferring upon it the role of messengers to continue calling (mankind) to His Path and guiding them towards Him:

﴿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 Allāh...﴾ [Āl Imrān: 110]

Then, He said, ordering His Prophet (May Allah's *Salāt* and Peace be upon him) to convey the following message to people:

﴿Say (O Muhammad SAW): "This is my way; I invite unto Allāh (i.e. to the Oneness of Allāh - Islāmīc Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allāh i.e. to the Oneness of Allāh - Islāmīc Monotheism) with sure knowledge...﴾ [Yūsuf: 108]

Therefore, the Call (*da'wah*) to the Path of Allah is a continuous religious obligation upon this *Ummah*:

﴿Let there arise out of you a group of people inviting to all that is good (Islām), enjoining *Al-Ma'rûf* (i.e. Islāmīc Monotheism and all that Islām orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islām has forbidden)...﴾ [Āl Imrān: 104]



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It is the duty of the *Ummah* to transmit the Message revealed to the Prophet (May Allah's *Salāt* and Peace be upon him) and forewarn of divine chastisement as its Prophet did earlier. Allah –to Whom belong Might and Majesty– says:

﴿Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islāmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)... ﴾ [Al-Tawbah: 122]

Allah, the Most Glorious of speakers, also says:

﴿Invite (mankind, O Muhammad SAW) to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching, and argue with them in a way that is better...﴾ [Al-Naḥl: 125]

Allah –Exalted be He– also says:

﴿...but invite them to your Lord. Verily! You (O Muhammad SAW) indeed are on the (true) straight guidance. (i.e. the true religion of Islāmic Monotheism).﴾ [Al-Hajj: 67]

Allah –Great and Almighty– also says:

﴿...and invite (men) to (believe in) your Lord [i.e: in the Oneness (*Tauḥīd*) of Allāh (1) Oneness of the Lordship of Allāh; (2) Oneness of the worship of Allāh; (3) Oneness of the Names and Qualities of Allāh], and be not of *Al-Mushrikûn* (those who associate partners with Allāh, e.g. polytheists, pagans, idolaters, those who disbelieve in the Oneness of Allāh and deny the Prophethood of Messenger Muhammad SAW).﴾ [Al-Qaṣaṣ: 87]

Prophet Muhammad (May Allah's *Salāt* and Peace be upon him) said in this respect, “**Transmit even one verse from what had been revealed to me.**” So, the incumbency of *da'wah* upon every individual is in accordance with the capacity of every individual, even if it is *farḍ kifāyah* (community obligation)¹. However, what *kifāyah* (are we talking about) while the *Ummah* is mostly submerged in ignorance, lack of religious discipline, (moral) deviations,

¹ *Farḍ kifāyah* (فرض كفاية) is something that the whole community is responsible for. If some members do it, then that would suffice. If none does it, then the whole community is at fault and has sinned. An example is funeral prayer.



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undesirable innovations (in religion), in addition to the great numbers of those who are in crucial need for *da'wah* and education –let alone the existence of entire nations lost in misguidance and disbelief.

The start of every *da'wah* and every divine message is the call to monotheism: the Oneness of Allah, the Almighty, and singling Him out with '*ulūhiyyah* (Divinity) and *rubūbiyyah* (Lordship, Sovereignty). This is the foundation of the *da'wah* of all Messengers, and all details in those successive divine messages have been based on this great foundation.

﴿And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) *Tāghūt* (all false deities, etc. i.e. do not worship *Tāghūt* besides Allāh)." ...﴾ [Al-Nahl: 36]

﴿And We did not send any Messenger before you (O Muhammad SAW) but We inspired him (saying): *Lā ilāha illa Ana* [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else).﴾ [Al-Anbiyā': 25]

O Muslims!

Suffice it for the Muslim to be among those honoured by calling to what Allah Himself has called to:

﴿Allāh calls to the home of peace (i.e. Paradise, by accepting Allāh's religion of Islāmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds)...﴾ [Yūnus: 25]

It is He (May He be exalted) Who also says:

﴿...but Allāh invites (you) to Paradise and Forgiveness by His Leave, and makes His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.﴾ [Al-Baqarah: 221]

Servants of Allah!

The religious scholar is the inheritor of the status of prophethood. He assumes its major responsibilities, namely, calling and guiding Allah's creatures to His path, purifying them, teaching them (religious precepts), coaching them on truth so that they understand it, accept it,



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and work with it and for it. There is no speech better than that of the Muslim scholar's. (Here is what Allah says about his speech):

﴿And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴾ [Fuṣṣilat: 33]

Also, there is no work better than his. Ibn Al-Qayyim –May Allah have mercy on his soul– said: “*Conveying the Prophets’ sunnah (May Allah’s Salât and Peace be upon him) to the Muslim Ummah is better than shooting the enemies’ necks with arrows because shooting arrows is being done by many people, whereas conveying the prophet’s sunnah is exclusively done by the inheritors of prophets.*” In the same vein, Abu Al-Dardâ’ –May Allah be pleased with him– said, “*There is no better form of charity than exhorting one’s Muslim brothers, so that, after they disperse, they realise that Allah has benefited them from that religious exhortation.*”

In the two Sahîh Books (those of Imam Bukhari and Imam Muslim) –and the wording is to Imam Bukhari– Sahl Ibn Saad is reported to have narrated that Prophet Muhammad (May Allah’s Salât and Peace be upon him) said, “***I swear by Allah that contributing to guiding just one person to the Path of Allah is by far better for you than owning the best species of camels.***” Thus, *da’wah* brings about Allah’ love. In this respect, Al-Tabarâni reported that Prophet Muhammad (May Allah’s Salât and Peace be upon him) said, “***The dearest of mankind to Allah Almighty are those who are most beneficial to people.***”

Quite certainly, the greatest benefit to people is helping them rectify their fallacious religious beliefs, boost their faith, purify their moral behaviour, combat their wrong beliefs and impermissible pleasures. It is enough reverence and success for the *du’ât* (pl. of *dâ’i*, those making *da’wah*) that they are fortunate and happy both in the Herein and the Hereafter. The Absolute Truth (an attribute of Allah) says:

﴿Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining *Al-Ma’rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴾ [Al-Imrân: 104]

They are also promised divine mercy:

﴿The believers, men and women, are *Auliyâ’* (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) *Al-Ma’rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do),



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and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform *As-Salât* (*Iqâmat-as-Salât*) and give the *Zakât*, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.) [Al-Tawbah: 71]

Imam Muslim, along with the collectors of the *Sunan* Books, reported that Prophet Muhammad (May Allah's *Salât* and Peace be upon him) said. "***Whoever invites people to guidance will gain the same reward of whom he guided, without them losing their own share of it.***"

The Call to the Path of Allah benefits him who makes it, guarantees him constancy in faith, blessing in family and offspring, repudiates his misdeeds, refutes and repels the erroneous assumptions of those advocating misguidance, improves the conditions of society at large, spreads Islam and champions its glory. It is enough honour for *da'wah* that is the way leading to the establishment of religion which is approved by the Lord of the Worlds to people.

Moreover, *da'wah* leads to an increase in good deeds and an elevation in the status of the *du'ât*. If reward for human beings ceases after their death, the reward of the *du'ât* continues for as long as their *da'wah* continues to be beneficial to others. Abu *Mas'ūd* Al-Ansâri –May Allah be pleased with him– reported that Prophet Muhammad (May Allah's *Salât* and Peace be upon him) said, "***Whoever guides others to do good will gain the same reward as that obtained by the doers themselves.***" [Narrated by Imam Muslim]

Therefore, it is the duty of the *du'ât* and reformers to implement the mission entrusted to them as regards spreading religion and good morals, in addition to combating evil and vice and stopping the overt plea for corruption which has devastated the entire world:

﴿(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad SAW and the religious knowledge) known and clear to mankind, and not to hide it, ...﴾ [Āl Imrân: 187]

Whenever the drive of *da'wah* withers away or disappears altogether, the *shariah* will weaken, faith will be shaken, acts of worship will vanish, the Prophet's tradition (*Sunnah*) will become extinct, security will be compromised, and misguided thought will spread.

Servants of Allah! O Muslims!

Nations before us were penalised because they had forsaken their religion. Allah (May He be exalted) says:



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﴿Then We gave the Book the Qur'ân) for inheritance to such of Our slaves whom We chose (the followers of Muhammad SAW)...﴾ [Fāṭir: 32]

This *Ummah* has indeed been selected to assume its responsibility for this gigantic legacy, which it has inherited. It is, therefore, accountable before Allah for the consequences of such a huge legacy. It is equally held responsible vis-à-vis the Holy Book (Qur'ân) with which Allah sealed His Revelation, after entrusting this *Ummah* with the duty of studying and spreading it, in addition to living with and for it.

The *Ummah* of Islam has inherited this Book and this divine Message; so, its duty as well as the main rationale behind its very existence is to salvage mankind from utter darkness to enlightenment and to guide the world to the straight path, piety, chastity, and sufficiency.

People may indeed be shut off from Truth by various types of darkness wherein they might live until death. We, Muslims, are required to illuminate their way until those at a loss are guided. If the Earth's mountains are stationary in order to save it from shaking, then active religious scholars the society's stationary mountains. Scholars are the remedy for all social illnesses. They are the last hope for the survival of good on earth despite successive disasters and darkening horizons. Allah (May He be exalted) says:

﴿And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.﴾ [Al-A'rāf: 181]

Championing the truth entails heavy burdens, for whenever someone's advocacy clashes with people's whims and personal desires, they hold him as their enemy. That was the case with prophets earlier in history. Therefore, one needs to persevere in confronting the thwarting efforts of saboteurs and the demoralising conspiracies of opponents, and to constantly behave leniently with all people.

Our Prophet Muhammad (May Allah's *Salāt* and Peace be upon him) was most enthusiastic about guiding people to the path of Allah. He (May Allah's *Salāt* and Peace be upon him) promptly proceeded to invite people to Islam as soon as the following verses were revealed to him:

﴿O you (Muhammad SAW) enveloped (in garments)! Arise and warn!﴾
[Al-Muddaththir: 1-2]

Thereafter, he rose and never renounced his enterprise.



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We testify that he conveyed the message, performed his duty, advised the *Ummah*, and made true jihad in the cause of Allah until the end of his lifetime. He sacrificed his life and comfort to call mankind to Islam, teaching them its precepts, and guiding them to the right path even though he had put himself harm's way. He used to take advantage of all types of situations to offer advice to people and to remind them of Allah everywhere, in all circumstances and at all times, to the extent that Allah revealed to him these verses as consolation and comfort:

﴿...Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad SAW) in sorrow for them. ...﴾ [Fâṭir: 8]

﴿Perhaps, you, would kill yourself (O Muhammad SAW) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ân).﴾ [Al-Kahf: 6]

When some of the Jinn converted to Islam, they rushed to their community to forewarn their peers to do the same, and when Abu Bakr Al-Siddīq –May Allah be pleased with him– converted to Islam, he kept calling people to convert to his faith until half of the ten Companions promised entry to Paradise declared their conversion to Islam. Thus, he guaranteed that whatever good deeds they were to perform in Islam, he would gain with them an equal reward. Besides, when Al-Ṭufail converted to Islam, he soon returned to Prophet Muhammad (May Allah's *Salāt* and Peace be upon him) accompanied by eighty or ninety people from the tribe of *Daws* who had already converted to Islam.

Our *Al-Salaf Al-Ṣāliḥ*² sailed the seas, travelled through wildernesses and worked day and night in order to pursue *da'wah* for Allah and convey His Message. How could some of the successors of such righteous people laze around when it comes to engaging *da'wah* for the sake of their relatives, neighbours, servants, as well as others around them, particularly when such task has become much easier and the ways to carry it out multifarious!?

Indeed, had people known of the favours and rewards accrued from such a deed as the call to Allah Almighty, they would have never opted for lounging around. Doing good and seeking to promote it engender some of the *Ummah's* manifest peculiarities, intrinsic endowments, and enduring tasks. The *Ummah's* mission is not just engaging *da'wah*; for the act rather stands as a set example to follow and an integrated entity of benevolence experienced by the *dā'i* before engaging his *da'wah*. Allah Almighty says:

²This Arabic term means 'the righteous predecessors', i.e. the earliest Muslims, including the Prophet's Companions, as model examples of Islamic practice.



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﴿O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior).﴾ [Al-Hajj: 77-78]

Every (religious) scholar should realize that he is entrusted with the Book of Allah, with implementing the *Sunnah* of His Messenger and with carrying it out as it is. Indeed, he is entrusted with their guardianship against attempts of falsification by the immoderate, distortion by the extremists, or abuse by the (heretic) innovators.

It is the obligation of every Muslim to beware not to cause any abuse to Islam, to promptly respond to the call of truth and to the rescue of his religion whenever it is alarmed or offended. It is also the obligation of every Muslim to actively seek to uphold the spirit of truth and guidance whenever that of delusion and aberration is stimulated, to rush to the support of truth against falsehood, to fight off heretic novelty, evil and corruption before they thrive out of control, before people get accustomed to them, and before their roots run so deep within their hearts and souls that it will be too difficult to extirpate them.

Almighty Allah will certainly bless the efforts of people of integrity, though they seem to stumble at times:

﴿As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic Monotheism). And verily, Allah is with the *Muhsininun* (good doers).﴾ [Al-Ankabūt: 69]

May Allah bless you and me by the Qur'ān and the *Sunnah* and benefit us with their verses and wisdom! Having said this, I ask Allah, be He exalted, to forgive me and you!



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Part Two

Praise be to Allah! I bear witness that there is no deity but Allah and that Muhammad is His Messenger. May Allah send His *Salat*, Peace, and Blessing on him, his Companions and followers!

The *da'wah* to Allah is limited neither by time nor by place. For instance, Prophet Nūḥ (Noah) –May Allah's Peace be upon him– said:

﴿O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism).﴾ [Nūḥ: 5] and ﴿...Then verily, I proclaimed to them in public, and I have appealed to them in private.﴾ [Nūḥ: 9]

Also, Prophet Yūsuf (Joseph) –May Allah's Peace be upon him– said, calling on his fellow inmates while in prison:

﴿O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?﴾ [Yūsuf: 39]

He who finds it difficult to work things out a certain way will surely find an alternative way, and he who has one door shut to his face will certainly find several open before him. Indeed, the *da'wah* to Allah is an advisory undertaking that is accessible for all.

A *dā'i* must observe perseverance and endurance while carrying out his task, conveying Allah's Message, and issuing commands and warnings in accordance with the provisions of Islamic *shariah* and within the bounds of what is possible. He must then train himself to withstand the ensuing harm and tribulations and never lose faith in the benevolence-laden hearts of many.

There are many among Muslims whom Almighty Allah has endowed with much knowledge in the areas of jurisprudence, Islamic law and teaching. Some have been gifted with effectiveness in permeating admonition and inspiring leniency, while others have been granted the aptitude for exhortation, guidance, the promotion of virtue and the prevention of vice. Some Muslims have been preoccupied with the publication of books and some others with striving



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against evil and wrongdoing. Operating within their respective fields of competence, each and every one of these (experts) must observe a sense of commitment towards Islam.

Such a potentially wholesome diversity should by no means turn into a factor of dissent and dispute, for all are entrusted to carry out that for which they have been created. To this effect, Allah Almighty says:

﴿Each (group of) people knew its own place for water.﴾ [Al-Baqarah: 60]
﴿And it is not (proper) for the believers to go out to fight (*Jihad*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).﴾ [Al-Tawbah: 122]

In the event an offense is committed regarding *da'wah* by any Muslim or any group of Muslims from among the advocates of benevolence and reform, who have been known for their true faith, good intent and ethical conduct, it behoves their fellow Muslims to be considerate enough to gently enlighten and admonish them, to observe perseverance in teaching and exhorting them at any time, no matter how alienated they may seem. Indeed, they are more worthy of patience than the infidels during the times of the prophets.

Discord is by and large the greatest impediment down the path of *da'wah*. May Almighty Allah bless those who seek to offer support for religion by contributing even a fraction of an utterance! Verily, true perdition resides in relinquishing one's chance to carry out *da'wah* for the sake of this religion.

O Muslims!

Prominent among those factors that would be detrimental to Islam by hampering the *da'wah* process and limiting the Religion's propagation scope are the actions of certain Muslims, particularly those who wrongly consider themselves to be its defenders. Allah Almighty says:

﴿Our Lord! Make us not a trial for the disbelievers.﴾ [Al-Mumtahinah: 5]

In recent years we have witnessed criminal actions from the part of such people that have been far more effective in denigrating Islam and the *da'wah* to it than its own foes. The scene was not a war zone, nor were the casualties warriors. Rather, the targets have been Muslim schools, homes and markets. The latest of such actions was the one carried out in a Pakistani school where more than one hundred and thirty people, mostly young children, were killed.



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There will be no excuse for those assassins before Almighty Allah. No logic or common sense would stand a chance seeking to justify such heinous deeds. By all standards, moral or otherwise, their actions are utterly unacceptable. Those murderers are doomed as their action of bloodshed has been judged ‘*ḥarām*’ (forbidden); they have taken the lives of many, mostly children. What did those do to deserve that?!

What did they do to deserve such fate, those young children in Syria, Iraq and elsewhere in the world who are being massacred day and night, ousted from their homes and left to suffer from starvation, terror and the freezing winter?! Criminals are criminals, and Islam has nothing to do with them.

One of the fundamental and most obvious precepts of our religion involves the immaculacy and sanctity of human blood. Yet, we see that many would not hesitate to commit bloodshed. Indeed, it is such a daring evil act driven by the wicked power of perversion and falsity. Islam has always maintained to spare the blood of young fighting boys among the infidels, let alone that of peaceful Muslim children.

We seek protection from Allah against the evil of relapse in religion and the risk of slipping into the aberrant path of *Khawarij/Kharijites*³. We beseech Almighty Allah to protect Muslims against their evil, to defeat them, to bless the souls of those who are dead among Muslims and to cure their wounded!

On behalf of all Muslims, our condolences go to the families of the victims, thus: May Allah bless their souls, and compensate those of them who left children behind! May Almighty Allah make those children intercessors for them (on the Day of Judgment) and reward them with the guardianship of their forefather, Ibrahim (Peace be upon him)!

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 wives, the mothers of believers, and on his sincere and audacious Companions, and on those who followed them in righteousness until the Day of Judgement!

O Allah! Be pleased with the four Caliphs and true Imams, Abu Bakr, Omar, Othman and Ali, on all the Companions of Your Prophet, and on us along with them, O You, the Most Merciful!

³ A separatist group of Muslims



The General Presidency for the Affairs of
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Translation of the Two Holy Mosques Khutbahs
A Joint Project



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

Sheikh Dr. Saleh Al-Talib

27/2/1436 (12/12/2014)

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

O Allah! Foreordain for this *Ummah* (the nation of Islam) a matter (an affair) of rationality (guidance) where the pious are honoured and the sinful 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 us, our country, Islam and Muslims! Turn their plots and their cunning 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 and everywhere! 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! Have mercy on our fellow Muslims in Syria, Burma, Central Africa, and everywhere! O Allah! Lift their distress and grant them speedy relief! O Allah! Have mercy on them, for they are defenceless! O Allah! Mend their breakage and take charge of their case! O Allah! Spare their blood, turn their fear into safety, protect their honour, bring them close together, feed their hungry, grant them boldness, strength and victory against their oppressors! O Allah! Grant them victory against their oppressors! O Allah! Set right their conditions, gather them around (Your) Guidance, and protect them against the evil of the wrongdoers 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 what you love and accept and to follow the path of righteousness and *taqwa*! O Allah! Guide him, his crown princes, his brothers, and their aids to do what is good for the people and the country! O Allah! Guide all Muslim leaders to rule by the provisions of Your Book (*shariah*) and to follow the *Sunnah* of Your Prophet (May Allah's *Salat* and Peace be upon him)! O Allah! Make them a mercy on Your believing 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!



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﴿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 ʿImrān: 147]

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

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

O Allah! **Forgive us our sins and the excess [committed] in our affairs and plant firmly our feet, and grant us victory over the disbelieving people.**⁴

O Allah! Forgive us! O Allah! Forgive us! O Allah! Forgive us! O Allah! It is Your forgiveness we seek, for You are All-Forgiving! O Allah! Do send down pouring rain on us!

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 rain down 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; 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, 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 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!

⁴ The expression in bold face is borrowed from the Holy Qur'ān, surat Āl ʿImrān, verse number 147.