

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

*The Virtues of Hajj and the Day of
'Arafah*



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

The Virtues of Hajj and the Day of 'Arafah

The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ
أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ: فَإِنَّ أَصْدَقَ
الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ
بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

All praise belongs to Allah. We praise Him, we seek His help, and we seek His forgiveness. We seek refuge in Allah from the evil within ourselves and from our sinful deeds. Whomever Allah guides, none can lead astray, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muḥammad is His servant and His Messenger. To proceed: the truest speech is the Book of Allah, the best guidance is the guidance of Muḥammad ﷺ, the worst of affairs are the newly invented matters, every innovation is misguidance, and every misguidance is in the Fire.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ.

رَبِّ اشْرَحْ لِي صَدْرِي * وَيَسِّرْ لِي أَمْرِي * وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي * يَفْقَهُوا
قَوْلِي *

We praise Him, and we send blessings upon His noble Messenger. To proceed: I seek refuge with Allah from Satan, the accursed; in the name of Allah, the Most Gracious, the Most Merciful. My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue, that they may understand my speech.

Sūrah Tā Hā (20:25 to 28)

Dear brothers and sisters, **assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh.**

The Journey of a Lifetime

Of the five pillars upon which Islam is built, there is one that asks of a person not a moment of the day, like the prayer, nor a month of the year, like the fast, but a journey: that he leave his home and his work and his comfort, cross deserts and oceans if he must, and stand at the most ancient house of worship on the earth, the Ka‘bah that Ibrāhīm and Ismā‘īl raised with their own hands. It is the Hajj, and Allah made it a duty upon every believer who has the means to reach it.

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ *

And Hajj to the House is a duty owed to Allah by the people, by whoever is able to find a way to it. And whoever disbelieves, then indeed Allah is free of need of the worlds.

Sūrah Āl ‘Imrān (3:97)

Whoever is able to find a way to it. So the believer who has the wealth and the health to perform the Hajj and yet keeps delaying it, year after year, telling himself there is always next year, is gambling with an obligation that Allah placed upon his neck. The Prophet ﷺ urged the one who intends Hajj to hasten to it, for none of us knows what illness or hardship or death may come between us and the journey. And when the Prophet ﷺ was asked which deeds are the most excellent, he placed an accepted Hajj among the very highest, just below faith itself and striving in the path of Allah.

سُئِلَ النَّبِيُّ ﷺ: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: إِيمَانُ بِاللّٰهِ وَرَسُولِهِ. قِيلَ: ثُمَّ مَاذَا؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللّٰهِ. قِيلَ: ثُمَّ مَاذَا؟ قَالَ: حِجٌّ مَبْرُورٌ.

The Prophet ﷺ was asked: Which deed is the most excellent? He said: Faith in Allah and His Messenger. It was said: Then what? He said: Jihad in the path of Allah. It was said: Then what? He said: An accepted Hajj.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 26, Muslim 83 **Authenticity:** Muttafaqun ‘Alayh

Returning as a Newborn

And what does Allah grant the one who completes this journey purely for His sake? The Prophet ﷺ promised a renewal so complete that it returns a person to the state in which he first entered the world, washed of every sin.

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرُفْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمَ وَلَدَتْهُ أُمُّهُ.

Whoever performs Hajj for the sake of Allah and does not engage in obscenity or wrongdoing returns like the day his mother bore him.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 1521 **Authenticity:** Ṣaḥīḥ

Like the day his mother bore him, brothers and sisters: with a clean slate, the record of a lifetime's sins wiped away, as innocent as a newborn child. There is no second birth in this world, but the Hajj is as close as a believer comes to one, a chance to begin again with nothing weighing on the soul. And the Prophet ﷺ told us that an accepted Hajj, a Hajj mabrūr, has a reward that nothing less than Paradise itself can satisfy.

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.

'Umrah to 'Umrah is an expiation for what is between them, and the accepted Hajj has no reward except Paradise.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 1773, Muslim 1349 **Authenticity:** Muttafaqun 'Alayh

What is a Hajj mabrūr, an accepted Hajj? The scholars said it is the Hajj untouched by sin and disobedience, performed with sincerity and good character, whose sign is that the person returns better than he left, more generous, gentler, more devoted, for a Hajj that does not change the one who performed it has not yet been accepted. So the question for every pilgrim is not only whether he completed the rites, but whether he came home a different man.

Where Every Status Dissolves

There is a sight at the Hajj that teaches with no words at all, and it answers the very principle the Prophet ﷺ proclaimed in his Farewell Sermon. When the pilgrim enters the state of iḥrām, he sheds his ordinary clothes and wraps himself in two simple pieces of white cloth, unstitched and plain, the same garment worn by the king and the labourer, the scholar and the new Muslim, the wealthy man and the one who saved for years to afford the journey. In that white cloth there is no brand, no rank, no flag, no marker of nation or wealth or fame. Millions stand in identical dress, and you cannot tell the powerful from the poor, because before Allah the distinction never existed. It is a rehearsal for the Day of Judgement, when every soul will rise in a single shroud and stand equal before its Lord, with nothing to commend it but its deeds and its taqwā.

And this is no accident of ritual, brothers and sisters, it is the lived form of the Prophet's command that there is no superiority except by taqwā. Remember that when Makkah was conquered, it was Bilāl, an African who had once been enslaved and tortured for his faith, whom the Prophet ﷺ raised onto the roof of the Ka'bah to call the adhān over the holiest site on earth, while the nobles of Quraysh looked on. Islam took the man the world had counted as nothing and placed his voice above every head. So when we return from these reflections to our own lives, we must ask whether we have let back into our hearts the very pride that Hajj and the Farewell Sermon were sent to destroy: the quiet looking-down on another people, the jokes at the expense of a race, the marriage refused over colour, the masjid where one community is made to feel less welcome than another. The white cloth of the pilgrim is a rebuke to all of it. We are one father's children, standing in one garment, before one Lord.

A Prayer Worth a Hundred Thousand

And among the gifts Allah placed in the sacred precinct of Makkah is a multiplication of reward that exists nowhere else on the earth, so that the worship of the pilgrim is magnified beyond imagining.

صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ، وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ.

A prayer in this mosque of mine is better than a thousand prayers anywhere else, except the Sacred Mosque, and a prayer in the Sacred Mosque is better than a hundred thousand prayers anywhere else.

Source: Sunan Ibn Mājah (from Jābir) **Hadith No:** 1406 **Authenticity:** Ṣaḥīḥ (graded by al-Albānī)

A hundred thousand prayers in the reward of one. Consider what that means for the pilgrim who spends his days in that mosque, his every prostration weighed as if it were a hundred thousand. It is a measure of how Allah honours that place and that journey, and it should fill the heart of every believer who has not yet gone with longing to stand there, and the heart of every one who has gone with gratitude that he was allowed to taste it. There is nowhere on the earth like the House of Allah, and the one whom Allah invites to it has been given a gift that no wealth could purchase if Allah had not opened the way.

And the Prophet ﷺ taught that returning to this journey, joining Hajj and 'Umrah one after another, does not only cleanse the soul but lifts the burdens of this life as well.

تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ
وَالذَّهَبِ وَالْفِضَّةِ.

Follow up the Hajj with the 'Umrah, for the two of them remove poverty and sins as the bellows removes the impurity of iron, gold, and silver.

Source: Jāmi' at-Tirmidhī (from 'Abdullāh ibn Mas'ūd) **Hadith No:** 810 **Authenticity:** Ḥasan

As the bellows of the blacksmith blasts the impurity out of iron until what remains is pure metal, so the Hajj and the 'Umrah blast the impurities out of a soul, the rust of sin, and even the grip of poverty. The pilgrim is the guest of Allah, and Allah does not receive His guests poorer than they came, but enriches them, in their souls first and often in their lives as well. So let no one fear that spending wealth in the path of this journey will leave him poor, for the Prophet ﷺ promised the opposite: that the one who keeps returning to the House of Allah will find that Allah keeps returning provision to him, and washes his sins away in the process.

The Sermon that Still Speaks

It was during the Hajj, on the ninth day of Dhul-Hijjah, standing in the valley of 'Arafah before a vast gathering, that the Prophet ﷺ delivered the sermon we now call the Farewell Sermon, for it was the last great address of his life. He knew he was leaving them. He said that he did not know whether he would ever be among them after that year, and so he distilled into that hour the principles by which this Ummah was to live forever. Listen, brothers and sisters, to what the Messenger of Allah ﷺ chose to leave us with at the very end.

He declared the life and the property and the honour of every Muslim a sacred trust, as inviolable as that sacred day and that sacred place, so that no believer may wrong another in his blood, his wealth, or his name. He commanded that trusts be returned to their owners and that no one harm another so that no one may be harmed in return. He abolished the interest and the blood-feuds of the age of ignorance with a single word, beginning with the debts owed to his own family. He warned them against Satan, who had despaired of being worshipped openly but would still be obeyed in the small things. He reminded the men of the rights their women hold over them, commanding that they treat their wives with kindness, for they are partners and committed helpers, not possessions. And then he proclaimed the principle that shattered the pride of every nation and tribe and colour for all time.

يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَى.

O people, your Lord is One and your father is one. There is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a white person over a black, nor of a black over a white, except by taqwā.

Source: Musnad Ahmad **Hadith No:** 23489 **Authenticity:** Ṣaḥīḥ (graded by al-Albānī)

Except by taqwā. In a world that ranked human beings by their blood and their tribe and the colour of their skin, the Prophet ﷺ stood before a gathering of every kind of person and erased every false hierarchy with one sentence. The only thing that raises one human above another in the sight of Allah is the God-consciousness in his heart, which no eye can see and no lineage can buy. And he ﷺ left them with the two things that would keep them from ever going astray: the Book of Allah and his own Sunnah, telling them that as long as they held fast to these two, they would never be lost. Then he turned his face to the sky and asked Allah to bear witness that he had delivered the message, and the people answered as one that he had. Brothers and sisters, that sermon was not for them alone. He commanded that those present carry his words to those absent, and that the last to hear them might understand them better than the first. We are the absent ones he spoke of. The trust has reached us.

Reflect on what it means that the Prophet ﷺ chose these matters for his final address. He did not spend his last great sermon on the details of ritual or the fine points of law, though he had taught all of that. With the whole Ummah of the future listening through that gathering, he spoke of how we treat one another: the sanctity of a person's blood and wealth and honour, the returning of trusts, the ending of exploitation and interest, kindness to women, the equality of all people, and clinging to the Book and the Sunnah. It is as though he were telling us that the test of our faith is not only in our worship of Allah, but in our justice and mercy toward His creation. A community may pray and fast and make the pilgrimage, and still betray the Farewell Sermon if it cheats in its dealings, crushes the weak, despises another race, or wrongs its women. He gave us, in that hour, the measure by which to judge ourselves, and it would be a strange thing to honour the sermon with our tears once a year and ignore its commands the other fifty-one weeks.

The Day Allah Perfected the Religion

That sermon was delivered on the greatest day of the Islamic year, the day of 'Arafah, and this day carries honours that belong to no other. It was on this day, as the Prophet ﷺ stood at 'Arafah, that Allah revealed the verse announcing the completion of the religion itself.

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 الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا *

This day I have perfected for you your religion, completed My favour upon you, and have approved for you Islam as a religion.

Sūrah al-Mā'idah (5:3)

It is reported that a Jewish man once said to 'Umar ibn al-Khaṭṭāb, may Allah be pleased with him, that there is a verse in your Book which, had it been revealed to us, we would have taken the day of its revelation as a festival. 'Umar asked which verse, and the man recited this one, this day I have perfected your religion. 'Umar replied that he knew well the day and the place in which it was revealed to the Prophet ﷺ: it was while he stood at 'Arafah, on a Friday. Reflect on that, brothers and sisters. On this one day, the religion was completed, the favour of Allah upon this Ummah was made full, and Islam was chosen for us as our way. Every day of 'Arafah after that carries the echo of that completion, and it remains, in the words of the scholars, an 'īd, a festival, for the people of Islam who stand in its blessing.

The Day of Freedom from the Fire

And it is the day on which Allah frees more of His servants from the Fire than on any other day of the year. The Prophet ﷺ described what happens in the heavens while the pilgrims stand below.

مَا مِنْ يَوْمٍ أَكْثَرَ مَنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ، وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ، فَيَقُولُ: مَا أَرَادَ هَؤُلَاءِ؟

There is no day on which Allah frees more servants from the Fire than the day of 'Arafah. He draws near, then boasts of them to the angels, saying: What do these people want?

Source: Ṣaḥīḥ Muslim **Hadith No:** 1348 **Authenticity:** Ṣaḥīḥ

Picture it, brothers and sisters. Millions of pilgrims stand on that plain, dusty and dishevelled, having travelled from every corner of the earth, their hands raised, their tears falling, asking only for forgiveness. And Allah, the Most High, draws near and turns to His angels, not in anger but in something like pride, asking what these servants of His could want, as if to say: look at them, look how they have come to Me. And He frees them from the Fire in numbers beyond any other day. This is why the Prophet ﷺ taught us that fasting the day of 'Arafah expiates the sins of two years, for it is a day soaked in the mercy of Allah, and even from our homes, far from that plain, we are invited to stand in its forgiveness.

The Covenant We Have Forgotten

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

I say these words of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness; indeed He is the Most Forgiving, the Most Merciful.

The Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

All praise belongs to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his Companions. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.

A Reminder Carried Home

Dear brothers and sisters, in the first khutbah we saw that Hajj is a duty upon all who can reach it, among the most excellent of deeds, returning the sincere pilgrim as pure as a newborn, with no reward but Paradise. We stood again in the Farewell Sermon, with its sacred trusts, its erasing of every false hierarchy, and the two things the Prophet ﷺ left us, the Qur'an and the Sunnah. And we saw that the day of 'Arafah is the day the religion was perfected, the day Allah frees the most servants from the Fire, the place of our first covenant. Now what do we carry home from all of this?

For the One Who Can, and the One Who Cannot Yet

If Allah has given you the means and the health, brothers and sisters, do not delay the Hajj. Make the firm intention this year, begin the preparation, and do not let the journey of a lifetime keep slipping to a next year that may never come, for the Prophet ﷺ urged the one who intends Hajj to hasten, since none of us knows what stands between us and tomorrow. And if you cannot yet reach it, do not imagine you are shut out of the season's mercy. Make the sincere intention and resolve, and save toward it, for the one who truly intends a good deed and is prevented is written among its people. Meanwhile, reach for the deeds that share in its spirit: fast the day of 'Arafah, for it erases the sins of two years, and stand in even a little of these blessed nights. Turn to Allah in honest repentance, naming your sins and leaving them, that you too may be among those freed from the Fire on the day He draws near. The plain of 'Arafah is far, but the mercy of 'Arafah reaches every heart that turns toward it.

And for the one whom Allah is calling to His House this year, prepare not only your luggage but your soul. The Hajj that returns a person as a newborn is built on sincerity and on wealth that is pure, so begin by repenting from your sins and seeking the forgiveness of those you have wronged, returning

what you have taken and settling what you owe, so that you arrive at the House with a clean account. Learn the rites before you go, that you may worship with knowledge and not confusion. And resolve, from the outset, to guard your tongue and your temper through the crowds and the exhaustion, for the Prophet ﷺ tied the great reward to a Hajj without obscenity or quarrel. The one who travels with a purified intention and a gentle character returns transformed, and the one who carries his bad habits to Makkah and back has spent much and gained little. Prepare the heart, brothers and sisters, and the journey will prepare the rest.

Live the Farewell Sermon

And let us not hear the Farewell Sermon as a beautiful story from long ago, but as a trust delivered to us, the absent ones the Prophet ﷺ named. Hold the life, the wealth, and the honour of your fellow Muslims as sacred, so that you do not steal a person's reputation in a gathering any more than you would steal his money from his pocket. Return what has been entrusted to you, and pay what you owe. Keep your dealings free of interest and free of deception. Treat the women in your life, your mother, your wife, your daughters, with the kindness the Prophet ﷺ commanded in his final hour. Tear out from your heart every trace of the pride that ranks people by colour or race or nation, for he abolished all of it with one word, except by taqwā. And hold with both hands to the two things he left us, the Book of Allah and his Sunnah, returning every dispute and every confusion to them, for he promised that the one who holds to them will never go astray. This is how we keep faith with the man who turned his face to the heavens and begged Allah to witness that he had conveyed the message. We convey it onward, in how we live.

And notice, brothers and sisters, that almost everything the Prophet ﷺ entrusted us with in that sermon can be practised this very week, without travelling a single mile. You do not need to stand at 'Arafah to return a trust, to settle a debt, to guard your tongue from a brother's honour, to be gentle with your family, or to refuse the poison of racism. The pilgrim performs these virtues in Makkah for a season, but the Farewell Sermon asks them of every Muslim, everywhere, for a lifetime. So let those who cannot yet make the journey take comfort in this: the deepest lessons of the Hajj are not locked inside its rites. They are a way of carrying yourself among people, and that road is open to you today, in your home and your work and your street.

Between Hope and Striving

And let each of us, before we leave, ask ourselves honestly: when the day of 'Arafah comes this year, where will I be found? Will I be among the forgetful, who let the most merciful day of the year pass like any other, or among those whom Allah boasts of to His angels? What sin have I carried so long that I am ready, finally, to lay it down and ask my Lord to wash it away? And if Allah has given me the means to reach His House and I keep delaying, what exactly am I waiting for, when no one is promised a tomorrow? These are not questions to admire and forget. They are the work of this very week.

Let no one leave this place thinking the rewards of this season belong only to the pilgrims in Makkah. The mercy of 'Arafah is poured out upon every believer who turns toward Allah on that day, in this

masjid, in his home, wherever he stands. And let no one imagine these gifts are scattered upon the heedless. They are for those who plan, who fast, who repent, who reach. The pilgrims have crossed the world for this; we can cross the short distance from heedlessness to remembrance and meet the same mercy. Do not stand outside the most forgiving day of the year.

Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the One who draws near to His servants on the day of 'Arafah.

O Allah, accept the Hajj of the pilgrims and return them forgiven, and grant those of us who long for Your House the means to reach it. O Allah, on the day of 'Arafah free us and our parents from the Fire, forgive us the sins of all our years, and make us of those You boast of to Your angels. O Allah, make us hold fast to Your Book and the Sunnah of Your Prophet ﷺ, and grant us the taqwā that is the only true nobility. O Allah, set right the affairs of this Ummah, relieve the oppressed and the suffering, and have mercy upon our parents as they raised us when we were small. Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

The Final Reminder

Remember the command of your Lord, the command of justice and excellence with which Allah seals the affair.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ *

Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.

Sūrah an-Nahl (16:90)

So remember Allah, the Most Great, and He will remember you. Thank Him for His favours and He will increase you. And establish the prayer.

وَأَقِمِ الصَّلَاةَ