

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَغْفِرُهُ وَنَسْتَعِينُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ ،
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا ،
مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ، وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ

وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِي وَيُمِيتُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . وَنَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِدِينِ الْحَقِّ بَشِيرًا وَنَذِيرًا ، بَيْنَ يَدَيْ السَّاعَةِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ
أَمَّا بَعْدُ فَأَوْصِيكُمْ وَإِيَّايَ بِتَقْوَا اللَّهِ وَأَحْذَرُكُمْ وَإِيَّايَ مِنْ مَعْصِيَتِهِ

تاريخ اليوم التاسعة من شهر ذو الحجة سنة ألف و أربعة مآت و ثلاثين

I council you and myself to have taqwa of Allah, and I council you and myself to avoid and beware of disobeying Him.

The date today is the 9th of Dhul Hijjah in the year 1430.

قال الله تعالى في كتابه العزيز

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ

Allah t'ala says in His Precious Book that whose meaning is:

(25:58) Put your trust in the Living who does not die and glorify Him with praise.

And He also says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Whose meaning is:

(64:13) Allah – there is no god but Him. So let the muminun put their trust in Allah.

In a previous khutbah we looked at the matter truth and falsehood. And we have seen from Allah's Book that by His mercy we have been guided to the truth and it is our duty to be people who call to the truth at all times. As Allah t'ala says:

وَمَنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

Among those We have created there is a community who guide by the Truth and act justly according to it (7:181).

And we ask Allah to make us of these people. But in order for us to fulfil our potential and become these people - so that we can stand in the face of falsehood and uphold the truth, without fear - requires a strong iman. It requires knowledge of certainty, so that we know

that everything we have is from Allah and that as long as we follow this path we will have the best in this life and the Akhira. And it requires complete and utter reliance on Allah alone, which in Arabic is called tawakkul.

In these last few days we have seen what can only be described as a modern-day miracle. Over 3 million Muslims, young and old, male and female, arab and non-arab have travelled from every continent to the city of Makkah and the Plain of Arafat to establish the fifth pillar of our deen; the Hajj. The fact is that no amount of planning or management on the part of Human Beings could make this happen. It is only by the mercy of Allah (swt) that the Hajj continues to take place, and that its rites and practices are protected and that the vast majority of people return safely to their homelands. Alhamdulillah. So we ask Allah to protect the Hajjis, and accept their pilgrimage and return them home safely.

During the Hajj the pilgrims are placed in a position of complete and utter reliance on Allah (swt). And because of this I would like to look at the matter of tawakkul in some detail. Many of the rites of the Hajj are taken from the sunnah of Sayidunna Ibrahim (alayhi salaam) and his family such as running between Safa and Marwa, stoning the jamarat and the sacrifice on the day of Eid ul Adha. In light of this I would like to recount some of the life of Sayidunnah Ibrahim as described in the Quran and the hadith. Sayidunnah Ibrahim embodied tawakkul and lived his life in complete reliance on Allah (swt). By looking at his life in some detail, we will gain a better understanding of how we should live our own lives inshallah.

Sayidunnah Ibrahim is one of the great prophets of Allah. He is mentioned 73 times in the Quran, in 25 surahs. He has a very high station with Allah, as He (swt) says in the Qur'an:

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ
إِبْرَاهِيمَ خَلِيلًا

(4:124) Who could have a better deen than someone who submits himself completely to Allah and is a good-doer, and follows the religion of Ibrahim, a man of pure natural belief? Allah took Ibrahim as an intimate friend.

And in a later ayat:

إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَكَمْ يَكُ مِنَ الْمُشْرِكِينَ

Whose meaning is:

(16:120) Ibrahim was a community in himself, exemplary, obedient to Allah, a man of pure natural belief. He was not one of the mushrikun.

Prophet Ibrahim (alayhi salaam) was born in an age of idolatry. In fact his own father, Azar, used to make idols with his own hands and sell them. However Allah t'ala blessed Ibrahim with wisdom and discrimination from an early age as He says in surat al-Anbiya (21:51):

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ

We gave Ibrahim his right guidance early on, And we had complete knowledge of him.

From an early age Prophet Ibrahim placed complete trust in Allah and rejected the teaching of his forefathers. He endeavoured to warn his people about the error of their ways and to guide them to the straight path. Allah t'ala continues in surat ash-Shu'ara' (26:75):

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ {75} أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ {76} فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ

He said, 'Have you really thought about what you worship, You and your fathers who came before? They are all my enemies – except for the Lord of all the worlds:

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ

He who created me and guides me;

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ

He who gives me food and gives me drink;

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

And when I am ill, it is He who heals me;

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ

He who will cause my death, then give me life;

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

He who I sincerely hope will forgive my mistakes on the Day of Reckoning.

Sayidunnah Ibrahim stood up in the face of the idolators and showed them the folly of their ways. He did not fear any retribution. He reminded his people that they were slaves of Allah alone, and that all power rests with Him (swt).

We must not fail to see the parallels between the time of Ibrahim (alayhi salam) and the age we find ourselves in now. Once again people have left the worship of Allah and have turned towards idols, this time in the shape of wealth and fame. But we must remain steadfast and call people to the truth. That is our sole purpose in this world. We must worship Allah and call

people to His deen, and we must trust that as long as we are doing that Allah t'ala will protect us and provide for us from where we least expect it.

One day he decided to show his people the error of their ways by destroying their idols. Fuelled by absolute and unwaivering trust in Allah, Sayidunnah Ibrahim took up his axe and went to the temple and destroyed all the idols except one, on whose neck he hung the axe. As Allah tells us in Sura al-Anbiya (21:57):

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ {57}
فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ يَرْجِعُونَ {58} قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ
الظَّالِمِينَ {59} قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ {60} قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ
النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ {61} قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ {62} قَالَ بَلْ فَعَلَهُ
كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ

By Allah, I will devise some scheme against your idols when your backs are turned.' He broke them in pieces, except for the biggest one, so that they would have it to consult! They said, 'Who has done this to our gods? He is definitely one of the wrongdoers!' They said, 'We heard a young man mentioning them. They call him Ibrahim.' They said, 'Bring him before the people's eyes so they can be witnesses.' They said, 'Did you do this to our gods, Ibrahim?' He said, 'No, this one, the biggest of them, did it. Ask them if they are able to speak!'

Remember Sayidunnah Ibrahim was still young at this point, Allah t'ala describes him as - فَتًى - or a young man. Fuelled by anger and frustration the idolators decided to throw Ibrahim into a huge fire and burn him alive.

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ

(21:67) They said, 'Burn him and support your gods if you are resolved to do something.'

It is said in the books of tafsir that they spent days building a huge fire, so big that if a bird flew over it they would fall down dead. So they had to use a catapult to throw Sayidunnah Ibrahim into the fire desiring to burn him alive. But as with everything, fire is one of Allah's creations, and so He has power over it and does with it as He wills. Allah t'ala says:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ

(21:68) We said, 'Fire, be coolness and peace for Ibrahim!'

Look at this, Allah t'ala can change our situation at any time if He wills. He split the sea for Sayidunnah Musa, He made diseases vanish under the hand of Sayidunnah 'Isa, He made the moon split for Sayidunnah Muhammad (s.a.w) and He made the blazing fire coolness and peace for Sayidunnah Ibrahim. Allah t'ala can provide for us and grant us victory from where we least expect it, we don't need anything except Him (swt). When Ibrahim was thrown into the fire his du'a was *hasbi Allahu wa ni'mal wakeel*. Allah is enough for me, and the best of guardians. In a hadith narrated by Al-Bukhari, ibn Abbas said "*hasbi Allahu wa ni'mal wakeel*, as said Ibrahim when he was thrown into the fire and as said Muhammad (saw) when people threatened him saying 'The people have gathered against you, so fear them.' As Allah t'ala says in Sura Ali Imran (3:173):

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

those to whom people said, 'The people have gathered against you, so fear them.' But that merely increased their iman and they said, 'Allah is enough for us and the Best of Guardians.'

And so this is our dhikr in times of fear and difficulty *hasbuna allahu wa nimal wakeel*. Allah is enough for us and the best of guardians.

And at the point when he was about to be cast into the fire the Angel Jibrail (alayhi salam) came to him and said; 'O Ibrahim do you wish for anything?' to which he replied: "Nothing from you." Look at this. At the very moment, when he was apparently about to be killed, Sayidunnah Ibrahim remained steadfast. This was a man for whom tawakkul was not an ideal, it was a reality. And this is the example we must strive to follow. We must understand and believe with sincerity that as long as we are on the path of Allah and His Messenger (s.a.w) our needs will be met and the dunya will serve us.

Much later in his life Allah commanded Prophet Ibrahim to travel with his wife Hajar and their son Isma'il and leave them in a barren valley which was later to become the site of the Ka'ba. Hajar asked him 'To whom are you leaving us?' to which he replied, 'To Allah.' She said, 'I am content with Allah.' As we all know when Hajar ran out of water she ran between mounts Safa and Marwa seven times looking for help, and on the 7th time she saw an Angel digging the ground for water at the spot where Zamzam exists today. Millions of pilgrims replicate her running from Safa to Marwa during the Hajj each year.

Our final example is the well-known moment when Ibrahim (alayhi salaam) was ordered by Allah to sacrifice his beloved son Ismail. Allah t'ala says (37:102):

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ

أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

Whose meaning is: When he was of an age to work with him, he said, 'My son, I saw in a dream that I must sacrifice you. What do you think about this?' He said, 'Do as you are ordered, father. Allah willing, you will find me resolute.'

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ {103} وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ {104} قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

Then when they had both submitted and he had lain him face down on the ground, We called out to him, 'Ibrahim! you have discharged your vision.' That is how We recompense good-doers.

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ {106} وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ {107} وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ
{108} سَلَامٌ عَلَى إِبْرَاهِيمَ {109} كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

This was indeed a most manifest trial. We ransomed him with a mighty sacrifice and left the later people saying of him: 'Peace be upon Ibrahim.'

We can see that not only was Ibrahim resolute in the face of such a mighty test but so too was his young son Ismail (peace be upon them both). This kind of conviction can only come from complete and absolute trust in Allah. This is the true meaning of tawakkul and this is the example that we must all strive to follow.

May Allah fill our hearts with the conviction and resolution of Sayidunnah Ibrahim (alayhi salaam).

And may we embody tawakkul in every action of our daily lives. And may we realise with the knowledge of certainty that there is no power and no strength except by Allah.

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

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ،

أَوْصِيكُمْ بِتَقْوَا اللَّهِ وَطَاعَتِهِ، وَأُحْذِرْكُمْ عَنْ مَعْصِيَتِهِ وَمُخَالَفَتِهِ. فَاتَّقُوا اللَّهَ فِيمَا أَمَرَ، وَأَنْتَهُوا عَمَّا نَهَى
عَنْهُ وَزَجَرَ.

قال تعالى :

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ {7} وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ {8}

أَمَّا بَعْدُ :

وقال الله تعال

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا {2} وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ
حَسْبُهُ

Allah t'ala says in surat at-Talaq (65:2) that whose meaning is:

Whoever has taqwa of Allah – He will give him a way out and provide for him from where he does not expect. Whoever puts his trust in Allah, He will be enough for him.

And Umar ibn al Khattab narrated that the Rasul (s.a.w) said: If you were to rely on Allah as He truly should be relied upon, He would provide for you as He provides for the birds: they go out in the morning hungry and return in the evening replete.

This is the true meaning of our affair in this world and holding fast to this and embodying this will pave our way to the Garden insha'allah. Fear over our provision can quickly become a barrier and an excuse for not busying our lives with the establishment of Allah's din. We must clear the way, so that the establishment of Allah's din takes priority over everything.

Shaykh Abd al Qadir al-Jilani (may Allah be pleased with him) said:

The slave must be convinced that there is no possibility of changing the allotment of destiny, which means that whatever has been allotted to him cannot pass him by, and that he can never obtain what has not been allotted to him. His heart will then become reconciled to this, and he will feel confident in relying on the promise of his Master. He will therefore receive from his Master.

Clearly reliance on Allah is not an excuse for not earning a living, on the contrary tawakkul is a protection for us in our earning. But if our striving is for wealth and position in this world, then that is all we will get. But if our striving is for the sake of Allah and the establishment of His din then we will receive from where we least expect it and we will be rewarded both in this life and the next insha'Allah.

We should know that the only thing preventing us from getting our provision is our wrong actions. The Rasul (s.a.w) said; "The slave is forbidden provision because of a wrong action he does". He (s.a.w) also said "A person will not die until he receives his provision in full, so have taqwa of Allah and be moderate in your seeking: take what is halal and leave what is haram."

Fear over provision and desire for wealth can easily cloud our vision and cause one to overstep the limits. But acting in this way is a sign of ignorance, disobedience and discontentment with Allah's Decree. As the Rasul (s.a.w) has reminded us we could not avoid our provision even if we tried, unless we go beyond Allah's limits.

In our lives we experience hardship and tests, there are times of expansion and times of constriction, but all of it is from Allah. We should know that the outcome of tawakkul is contentment with Allah's Decree. This is why we must ask Allah for knowledge of certainty - *'ilm al-yaqin*. Because with this knowledge, you know without any doubt that everything is from Allah and that Allah only wants the best for His slaves. Therefore in times of ease and prosperity we don't get carried away and think highly of ourselves because we know it is only from Allah and it is the best thing for us in that moment. And likewise in times of constriction and difficulty we don't allow ourselves to become depressed and anxious because it is also from Allah and therefore the best thing for us in that moment. At times we may look at our situation and become depressed, thinking it is bad, when Allah created us and knows us better than we know our selves, so how could we know better than Him what is good for us and what is bad? As He says in Sura Baqara (2:214):

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

It may be that you hate something when it is good for you and it may be that you love something when it is bad for you. Allah knows and you do not know.

I say again, the outcome of tawakkul is contentment with Allah's Decree.

Allah t'ala says in surat al-A'raf (7:41)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا

whose meaning is: *As for those who have iman and do right actions – We impose on no self any more than it can bear.*

Because of this we must have the best opinion of Allah t'ala and the highest expectation of Him. We must know that even in these times when the Muslims are being portrayed as evil and terrorists, people are still flocking to the din. And we must know that our sole purpose in life is to worship Allah and to strive to see His din uppermost in the land. And we must know with the knowledge of certainty that we will be successful!

Shaykh Abdal Qadir as-Sufi says in his book "The Hundred Steps":

Tawakkul is nourishment, encouragement and sheer compassion from Allah to His slave in the difficult part of his journey. It is the dhikr of the moment when the faqir cannot go on. It is the dhikr for the moment of crisis when the faqir wishes to give up. It is the dhikr of trust for

the moment when the faqir falters, sure he has made a mistake in ever imagining he can attain to the Real. If you set out you will arrive. Allah is enough for you. At the beginning. In the middle. And at the end.

We ask Allah to guide us to true reliance on Him alone,
We ask Allah to give us a firm understanding that success is only by Him,
And we ask Allah to make our sole efforts be to see His din established in our lifetimes.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا
وَارْضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ ، وَسَائِرِ الصَّحَابَةِ خُصُوصًا
الْمُهَاجِرِينَ مِنْهُمْ وَالْأَنْصَارِ وَالتَّابِعِينَ لَهُمْ وَتَابِعِي التَّابِعِينَ وَمَنْ تَبِعَهُمْ إِلَى يَوْمِ الدِّينِ
اللَّهُمَّ اهْدِ وِلَاةَ أُمُورِ الْمُسْلِمِينَ لِمَا يُرْضِيكَ وَلَا تَبَاعِ سُنَّةَ مُحَمَّدٍ
اللَّهُمَّ اعْزِزْ الْإِسْلَامَ وَالْمُسْلِمِينَ ، وَاخْذُلْ الْكُفْرَ وَالْكَافِرِينَ ، وَانصُرِ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ ،
وَاجْعَلْ كَلِمَتَكَ هِيَ الْعُلَا ، وَكَلِمَةَ الْكُفْرِ هِيَ السُّفْلَى
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ
رَوْوْفٌ رَحِيمٌ
رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا
إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَلَذِكْرُ اللَّهِ أَكْبَرُ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ
وَقَوْمُوا إِلَى صَلَاتِكُمْ يَرْحَمُكُمُ اللَّهُ