

Contemplation

First Khutbah

إِنَّ الْحَمْدَ 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 وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

Among the greatest acts of worship neglected by many is the worship of contemplation (tafakkur). This form of worship requires only the engagement of the mind in noble and elevated matters—the loftiest of which are the names and attributes of Allah Almighty, His actions and creations, His Quranic and observable signs, the creation and destiny of humankind, and what benefits them in the Hereafter. It is this very worship that the Companions and the righteous predecessors cherished. They elevated its status and witnessed its profound effect on the rectification of

hearts and their steadfastness upon the commands of Allah—the Most High.

'Amir ibn 'Abd Qays said that I heard more than one, two, or three of the companions of Mohammad ﷺ say: 'Indeed, the light of iman (faith) is contemplation.

Umm al-Darda' was asked, what was the best act of worship of Abu al-Darda'? She replied, contemplation and reflection.

Ibn 'Abbas said that contemplation for an hour is better than standing (in prayer) for an entire night.

Al-Hasan al-Basri said that the best worship is contemplation and consciousness of Allah.

Ibn al-Qayyim, may Allah have mercy on him, provided profound insights on what believers should engage their thoughts on. He said that the most elevated, noble, and beneficial thoughts are those directed towards Allah and the Hereafter. Thoughts focused on Allah are of several types.

The first type is contemplation upon His revealed verses, comprehending them, and understanding His intent from them. Allah Almighty did not reveal them merely for recitation but for reflection and action. Some of the righteous predecessors said that the Quran was revealed to be acted upon, but some (wrongly) took its recitation as the (only) action.

Allah Almighty said:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

Sad (38) 29: [This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.

In numerous verses, Allah Almighty clarified that He sent down His signs and explained them to His servants so that the people of faith, knowledge, certainty, and sound intellect may benefit from them. Allah the Exalted said:

قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

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Al-Baqarah (2) 118: **We have certainly made the signs clear for a people who are certain [in faith].**

And Allah Almighty said:

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Baqarah (2) 219: **Thus does Allah make clear to you the verses [of revelation] that you might give thought.**

And Allah Almighty said:

قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ

Aal-Imran (3) 118: **We have certainly made the signs clear to you if you will use reason.**

And Allah Almighty said:

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ

Al-An'am (6) 126: **We have certainly detailed the signs for a people who remember.**

And Allah Almighty said:

وَنُفِّصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

At-Tawbah (9) 11: **And We detail the verses for a people who know.**

And Allah Almighty said:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

Al-'Ankabut (29) 43: **And these examples We present to the people, but none will understand them except those of knowledge.**

The second type is contemplation upon His observable signs, reflecting upon them, and using them as evidence for His names and attributes, His wisdom, benevolence, kindness, and generosity. Allah Almighty urged His servants to reflect upon His signs, contemplate them, and comprehend them, and has reproached those heedless in this regard.

Allah the Exalted said:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Al-Baqarah (2) 164: **Indeed, in the creation of the heavens and the earth, the alternation of the night and the day, the ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.**

And Allah Almighty says:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ

Aal-Imran (3) 190: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.**

And Allah Almighty says:

وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ * وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

Al-An'am (6) 97-98: **(97) And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea. We have detailed the signs for a people who know. (98) And it is He who produced you from one soul and [will provide for you] a place of settlement and storage. We have detailed the signs for a people who understand.**

And Allah Almighty says:

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ * وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ * وَفِي الْأَرْضِ قَطْعٌ مُّتَجَاوِرَاتٍ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنَوَانٌ وَعَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Ar-Ra'd (13) 2-4: (2) It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain. (3) And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed, in that are signs for a people who give thought. (4) And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise-watered with one water. But We make some of them exceed others in [quality of] fruit. Indeed, in that are signs for a people who reason.

And Allah Almighty said:

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

Al-Hadid (57) 17: Know that Allah gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.

The third type is contemplation upon His favors, His benevolence, and His blessings upon His creation in various forms of bounties, and the vastness of His mercy, forgiveness, and forbearance.

The messengers, peace be upon them, commanded their people to do this, as Hud said to his people:

فَاذْكُرُوا آيَاتِ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ

Al-A'raf (7) 69: **So remember the favors of Allah that you might succeed.**

And Salih said to his people:

فَاذْكُرُوا آيَاتِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

Al-A'raf (7) 74: **So remember the favors of Allah and do not commit abuse on the earth, spreading corruption.**

Allah the Exalted enumerated a number of His favors in Surah Ar-Rahman.

Allah Almighty said:

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ * فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ * وَالْحَبُّ ذُو الْعَصْفِ
وَالرَّيْحَانُ * فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ

Ar-Rahman (55) 10-13: **(10) And the earth He laid [out] for the creatures.**

(11) Therein is fruit and palm trees having sheaths [of dates], (12) And grain having husks and scented plants. (13) So which of the favors of your Lord would you deny?

He, the Exalted, repeatedly said:

فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

Thirty times in Surah Ar-Rahman, as a reminder of His favors upon His servants.

Allah the Exalted also said:

اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ * وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ

Al-Jathiyah (45)12-13: **(12) It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful. (13) And He has subjected to**

you whatever is in the heavens and whatever is on the earth—all from Him. Indeed in that are signs for a people who give thought.

Ibn Qayim said that these three types of contemplation produce in the heart, knowledge of Allah, love of Him, fear of Him, and hope in Him. Continuous contemplation upon that, along with remembrance the Allah, completely saturate the heart with knowledge and love.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

So be conscious of Allah and obey Him, and engage your thoughts in what benefits you, for it is a path to Allah-consciousness. Allah Almighty said:

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ

Yunus (10) 6: **Indeed, in the alternation of the night and the day and [in] what Allah has created in the heavens and the earth are signs for a people who fear Allah.**

And among the most important topics for contemplation, is contemplation upon the flaws within oneself, and the shortcomings in

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one's deeds. This contemplation is of immense benefit, and it is a gateway to all goodness.

Allah Almighty is the Creator of the human soul and knows it best. He has mentioned its qualities and defects in the Quran in a way that prompts believers to monitor it, discipline it, reform it, and purify it through iman (faith) and righteous deeds, continuous vigilance, and self-accountability. Here are some verses that explain the hidden aspects of the human soul. Allah Almighty said:

إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

Ibrahim (14) 34: **Indeed, mankind is [generally] most unjust and ungrateful.**

And Allah Almighty said:

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا

Al-Isra (17) 11: **And man supplicates for evil as he supplicates for good, and man is ever hasty.**

And Allah Almighty said:

وَكَانَ الْإِنْسَانُ قَتُورًا

Al-Isra (17) 100: **And man has ever been stingy.**

And Allah Almighty said:

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

Al-Kahf (18) 54: **But man has ever been, most of anything, [prone to] dispute.**

And Allah Almighty said:

وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Al-Ahzab (33) 72: **But man [undertook to] bear it. Indeed, he was unjust and ignorant.**

And Allah Almighty said:

وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ

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Fussilat (41) 49: **But if adversity touches him, he is despairing and loses hope.**

And Allah Almighty said:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا * إِذَا مَسَّهُ الشَّرُّ جَزُوعًا * وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا * إِلَّا الْمُصَلِّينَ

Al-Ma'arij (70) 19-22: **(19) Indeed, man was created anxious: (20) When evil touches him, impatient, (21) And when good touches him, withholding [of it], (22) Except the observers of prayer.**

And Allah Almighty said:

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

'Abasa (80) 17: **Destroyed is man; how disbelieving is he!**

And Allah Almighty said:

وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا * قَدْ أَفْلَحَ مَنْ زَكَّاهَا * وَقَدْ خَابَ مَنْ دَسَّاهَا

Ash-Shams (91) 7-10: **(7) And [by] the soul and He who proportioned it (8) And inspired it [with discernment of] its wickedness and its righteousness, (9) He has succeeded who purifies it, (10) And he has failed who instills it [with corruption].**

And Allah Almighty said:

كَلَّا إِنَّ الْإِنْسَانَ لَيَطْغَى * أَلَّنْ رَأَاهُ اسْتَغْنَى

Al-'Alaq (96) 6-7: **(6) No! [But] indeed, man transgresses (7) Because he sees himself self-sufficient.**

Moreover, the human soul is afflicted with showing off, craving reputation, desiring prominence, and seeking fame and renown, along with a deficiency of righteous deeds and shortcomings in performing them, ignorance while claiming knowledge, corruption while claiming righteousness, and other ailments that necessitate treatment.

Another important type of contemplation is reflecting upon one's current duties and obligations, focusing all attention and energy on them. The truly knowledgeable understand the value of the present moment. If they allow it to slip away, they forfeit all their interests, for every benefit arises from time. Once time is wasted, it can never be recovered.

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In the worship of contemplation, many people focus on what they cannot achieve and neglect acting upon what they can accomplish. As a result, they are unable to attain the former and miss out on the latter. Some become preoccupied with pondering future matters at the expense of present ones, thereby neglecting their immediate duties for a future they are uncertain to reach. And even if they do reach it, they may not be able to realize what they had contemplated.

Therefore, a proper understanding of contemplation involves prioritizing contemplation upon the most significant matters over those that are merely important, focusing on what might be missed if neglected over what is less likely to be lost, and concentrating on what one is capable of achieving rather than on what is beyond one's ability. By doing so, one's entire life becomes worship to Allah Almighty, with not a moment passing without devotion. Upon completing a righteous deed, they contemplate the next virtuous act, and so on. Throughout this process, they continually reflect upon the names and attributes of Allah Almighty, His actions, signs, creations, blessings, and favors. In this way, they remain in a constant state of worship, continually earning rewards without interruption.

Whoever strives against their self in contemplation is guided to the best of it, employing their mind in the highest and most beneficial matters. Allah Almighty said:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

Al-'Ankabut (29) 69: **And those who strive for Us–We will surely guide them to Our ways. And indeed, Allah is with the doers of good.**

We ask Allah the Exalted to make us among those who contemplate upon the highest matters. Indeed, Allah is All-Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا
سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ
الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You

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from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

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

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.