

Three who Spoke in Infancy

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) [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:

In the news of the Prophet صلى الله عليه وسلم are wonders that do not cease, and benefits that do not end. And in it is firming the beliefs and anchoring the hearts. And in it is moving the minds from the present that is crowded with the materialistic and filled with the animalistic and worshipping the lusts to the most supreme beautiful moments and soaring to the high horizons of īman (faith). And that is by living with the Prophet صلى الله عليه وسلم and his noble companions and knowing their news and looking at their conditions. And today we will reflect on one of the long hadiths. Abu Hurairah (may Allāh be pleased with him) reported that the Prophet صلى الله عليه وسلم said:

لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ عَيْسَى ابْنُ مَرْيَمَ وَصَاحِبُ جُرَيْجٍ وَكَانَ جُرَيْجٌ رَجُلًا عَابِدًا فَاتَّخَذَ صَوْمَعَةً فَكَانَ فِيهَا فَاتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي فَقَالَتْ يَا جُرَيْجُ . فَقَالَ يَا رَبِّ أُمِّي وَصَلَاتِي . فَأَقْبَلَ عَلَى صَلَاتِهِ فَانصرفت فلما كان من الغد أتته وهو يصلي فقالت يا جريج فقال يا رب أُمِّي وَصَلَاتِي فَأَقْبَلَ عَلَى صَلَاتِهِ فَانصرفت فلما كان من الغد أتته وهو يصلي فقالت يا جريج . فَقَالَ أَيُّ رَبِّ أُمِّي وَصَلَاتِي . فَأَقْبَلَ عَلَى صَلَاتِهِ فَقَالَتِ اللَّهُمَّ لَا تُمِتَّهُ حَتَّى يَنْظُرَ إِلَى وُجُوهِ الْمُؤْمِسَاتِ .

None spoke in the cradle, except three: 'Īsa, the son of Maryam and the companion of Juraij. Juraij was a worshiper so he had a sanctuary for worshipping. And while he was in it praying, his mother came and said: Oh Juraij. So he said: My Lord, my mother or my prayer? And he continued his prayer, so she left. The next day she came while he was praying and said: Oh Juraij. He said: My Lord, my mother or my prayer? So he continued his prayer and she left. The following day she came while he was praying and said: Oh Juraij. He said: My Lord, my mother or my prayer? and he continued his prayer. So she said: O Allāh, do not cause him to die until he sees the faces of the unchaste women.

فَتَذَاكَرَ بَنُو إِسْرَائِيلَ جُرَيْجًا وَعِبَادَتَهُ وَكَانَتِ امْرَأَةٌ بَغِيٌّ يُتَمَثَّلُ بِحُسْنِهَا فَقَالَتْ إِنَّ شِئْتُمْ لِأَفْتِنَنَّهُ لَكُمْ - قَالَ - فَتَعَرَّضْتُ لَهُ فَلَمْ يَلْتَفِتْ إِلَيْهَا فَاتَتْ رَاعِيًا كَانَ يَأْوِي إِلَى صَوْمَعَتِهِ فَأَمَكَّنَتْهُ مِنْ نَفْسِهَا فَوَقَعَ عَلَيْهَا فَحَمَلَتْ فَلَمَّا وُلِدَتْ قَالَتْ هُوَ مِنْ جُرَيْجٍ . فَأَتَوْهُ فَاسْتَنْزَلُوهُ وَهَدَمُوا صَوْمَعَتَهُ وَجَعَلُوا يَضْرِبُونَهُ فَقَالَ مَا شَأْنُكُمْ قَالُوا زَنَيْتَ بِهَذِهِ الْبَغِيِّ فَوُلِدَتْ مِنْكَ . فَقَالَ أَيْنَ الصَّبِيِّ فَجَاءُوا بِهِ فَقَالَ دَعُونِي حَتَّى أُصَلِّيَ

The Children of Israel talked about Juraij and his worship. And there was an unchaste woman known for her beauty. So she said, if you wish, I will seduce him. She offered herself to him but he did not turn to her. So she approached a herdsman who used to take refuge in Juraij's sanctuary. She offered herself to him and he fornicated with her then

she became pregnant. So when she gave birth, she said, it is from Juraij. They came to him and pulled him down and demolished his sanctuary and beat him. So he said, Why are you doing this? They replied: You fornicated with this unchaste woman and she bore a child from you. He asked: Where is the child? So, they brought the child to him. Then he said: Leave me until I pray.

فَصَلَّى فَلَمَّا انصَرَفَ أَتَى الصَّبِيَّ فَطَعَنَ فِي بَطْنِهِ وَقَالَ يَا غُلَامُ مَنْ أَبُوكَ قَالَ فُلَانُ الرَّاعِي - قَالَ - فَأَقْبَلُوا عَلَى جُرَيْجٍ يُقْبَلُونَهُ وَيَتَمَسَّحُونَ بِهِ وَقَالُوا نَبِيِّ لَكَ صَوْمَعَتِكَ مِنْ ذَهَبٍ . قَالَ لَا أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ . فَفَعَلُوا .

When he had finished praying he came to the child and poked him in the stomach, and said: O child, who is your father? The child responded: So-and-so, the herdsman. So the people turned to Juraij, kissing him and touching him. They offered to rebuild his place of worship with gold. He said, rebuild it with mud as it had been before, so they did.

وَبَيْنَا صَبِيٌّ يَرْضَعُ مِنْ أُمِّهِ فَمَرَّ رَجُلٌ رَاكِبٌ عَلَى دَابَّةٍ فَارِهَةٍ وَشَارَةٍ حَسَنَةٍ فَقَالَتْ أُمُّهُ اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَ هَذَا . فَتَرَكَ الشَّدَى وَأَقْبَلَ إِلَيْهِ فَنَظَرَ إِلَيْهِ فَقَالَ اللَّهُمَّ لَا تَجْعَلَنِي مِثْلَهُ . ثُمَّ أَقْبَلَ عَلَى ثَدْيِهِ فَجَعَلَ يَرْضَعُ . قَالَ فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَحْكِي ارْتِضَاعَهُ بِإِصْبَعِهِ السَّبَابَةِ فِي فَمِهِ فَجَعَلَ يَمْصُهَا .

There was also a baby, who was suckling from his mother when a man riding a luxurious animal passed by. So his mother said: O Allāh, make my child like him. Then the baby left suckling and looked at the man, and said: O Allāh, do not make me like him. He then continued suckling. Abu Hurairah said: It is as if I can see the Messenger of Allāh صلى الله عليه وسلم right now demonstrating the baby suckling by using his forefinger in his mouth.

قَالَ وَمَرُّوا بِجَارِيَةٍ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ زَنَيْتِ سَرَقْتِ . وَهِيَ تَقُولُ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ . فَقَالَتْ أُمُّهُ اللَّهُمَّ لَا تَجْعَلِ ابْنِي مِثْلَهَا . فَتَرَكَ الرَّضَاعَ وَنَظَرَ إِلَيْهَا فَقَالَ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا

He صلى الله عليه وسلم said: And some people passed with a bondmaid, who they were beating and accusing of fornication and theft. She was saying: Sufficient is Allāh for me, and He is the best of Guardians. The mother said: O Allāh, do not make my child like her. Again the baby stopped suckling, looked at her and said: O Allāh, make me like her.

فَهُنَاكَ تَرَاجَعَا الْحَدِيثَ فَقَالَتْ حَلَقِي مَرَّ رَجُلٌ حَسَنُ الْهَيْئَةِ فَقُلْتُ اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ . فَقُلْتُ اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ . وَمَرُّوا بِهَذِهِ الْأَمَةِ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ زَنَيْتِ سَرَقْتِ . فَقُلْتُ اللَّهُمَّ لَا تَجْعَلِ ابْنِي مِثْلَهَا . فَقُلْتُ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا قَالَ إِنَّ ذَاكَ الرَّجُلَ كَانَ جَبَّارًا فَقُلْتُ اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ . وَإِنَّ هَذِهِ يَقُولُونَ لَهَا زَنَيْتِ . وَلَمْ تَزِنْ وَسَرَقْتِ وَلَمْ تَسْرِقْ فَقُلْتُ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا .

At this point they reviewed what each one of them said. The mother said: A good looking man passed by and I said, oh Allāh to make my son like him, and you said, oh Allāh do not make me like him. Then, the people passed by with this bondmaid who they were striking and accusing of fornication and theft, and I said, oh Allāh do not make my son like her and you said, oh Allāh make me like her. The child said: The man was a tyrant, so I said, oh Allāh do not make me like him. And they were accusing the girl of fornicating while she did not fornicate or steal, so I said, oh Allāh make me like her. [Bukhari 3436, Muslim 2550b] This narrative was narrated by the one who does not speak from his own inclination. The truthful and the trustworthy صلى الله عليه وسلم. He mentioned in this narrative from the news of the previous communities. And he narrated it to us so that we reflect about what it contains.

As for the first of the three who spoke in infancy, Allāh mentioned his narrative in the Noble Quran. He mentioned it in detail and it was Jesus

the son of Mary, peace be upon him. And he was the last prophet before Mohammad صلى الله عليه وسلم. And Jesus the son of Mary was a sign from the signs of Allāh Almighty. As Allāh the Exalted said:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ-المؤمنون: 50

Al Mominoon (23) 50: **And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water.**

He was a sign in his inception without a father. And a sign in his birth when Maryam received delightful food and drink. And when she gave birth she came to her people holding him. She was holding a child and she had not married. So they said to her suggesting unchastity:

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا-مريم 28

Maryam (19) 28: **O sister [i.e., descendant] of Aaron, your father was not a man of evil, nor was your mother unchaste."**

Then her vindication was through the speech of Jesus and that was the greatest testimony to her innocence. When Allāh Almighty inspired her, she pointed to the child, then it was if they ridiculed her:

قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

Maryam (19) 29: **So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"**

Then she turned the child in the cradle towards them and he said these eloquent amazing words. And the first words that he uttered was, "Indeed, I am the servant of Allāh". For he is the servant of Allāh and His messenger. And he is neither His son nor a god as some claim. Glorified and Exalted is Allāh and high above what they say:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا * وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا * وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْ لِي جَبْرًا شَقِيًّا * وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا-مريم: 30-33

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Maryam (19) 30-33: **(30) [Jesus] said, "Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet. (31) And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive (32) And [made me] dutiful to my mother, and He has not made me a wretched tyrant. (33) And peace is on me the day I was born and the day I will die and the day I am raised alive."**

Seven sentences spoken by a child in the cradle. For it was a great miracle and a clear proof that he is truly the messenger and servant of Allāh. As for the second of the three in this narrative, it is the companion of Juraij. And Juraij was devoted to worship and his mother became angry with him supplicating saying: Oh Allāh do not cause him to die until he looks at the faces of the unchaste women. Because a man may be tempted by looking at a women in general, let alone an unchaste women availing herself to him. So his mother supplicated against him with this. And this indicates that looking at the faces of the unchaste is an affliction and punishment that is invoked against a person. For that reason his mother supplicated with it in the moment of anger when his prayer busied him from her. So where is this from the one who, by their own choice and accord, spends a long time looking at the forbidden?

And from the benefits of this narrative is that if the parents call the child while they are praying then it is necessary for the child to respond to them on the condition that it is not an obligatory prayer. For if it is an obligatory prayer he should not interrupt it. But if it is a voluntary prayer, then he interrupts it and responds to them. Except if the parents would excuse him if they knew that he is praying. So he should indicate to them that he is in prayer. Either by saying subḥanAllāh or raising his voice in reciting a verse or something like that. Ibn Hajar, may Allāh have mercy on him, said: and in this ḥadith is giving priority to responding to the mother over the voluntary prayer and not continuing to pray if it a voluntary prayer. Because the prayer is voluntary and responding to the mother and being dutiful to her is mandatory.

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And from the benefits of this narrative is that the supplication of the parent against their child, if they deserve it, is likely to be answered. So it is necessary for the child to fear the supplication of their parent against them.

Also this narrative indicates the dangers of maltreating the parents. And that it is a reason for releasing adversity and afflictions upon a person. So how miserable are some people who have success and blessing lifted from them and many misfortunes and calamities because of maltreating their parents.

And from the benefits of this narrative is the strong conviction of Juraij and the soundness of his hope. For he was a cause for the newborn to speak in spite of the fact that infants are not able to speak. And if it was not for the strength of his conviction and hope of the infant speaking, he would not have been a cause for the infant speaking.

And this narrative reveals the attitudes of the people of corruption and immorality towards the righteous and the good. And that they use the weapon of lust and desires, to occupy them and busy their youth and to wipe out the spirit of modesty and religiosity from them, and to make them fall from people's eyes. They plan, but Allāh plans, and Allāh is the best of planners. And the good conclusion is for Allāh's righteous and pious servants.

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، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

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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:

And the third of these three that spoke in the cradle was the infant being nursed by his mother. An honorable and eminent person passed by. Then the infant left nursing and said, "oh Allāh do not make me like him". Then people brought a bondmaid who they were striking while she was saying "Sufficient is Allāh for me, and His is the best of Guardians". Then he left nursing and said, "oh Allāh make me like her". And this is a great sign from Allāh Almighty that this infant feels, observes, reflects, thinks and has some religious knowledge. He said that the man was a stubborn tyrant. And he said referring to the lady "oh Allāh make me like her", because he knew that she was innocent from what she was accused. And she entrusted her affair to Allāh saying "Sufficient is Allāh for me, and He is the best of Guardians". And some scholars said regarding the infant's saying "oh Allāh make me like her" means sound from sins like she is sound, and not in her being wrongfully accused while innocent. And for that reason the Prophet ﷺ used to supplicate:

لَلَّهِمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْقِلَّةِ وَالْفَقْرِ وَالذَّلَّةِ وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ

Oh Allāh I seek refuge with You from want, poverty and humiliation, and I seek refuge with You from wronging others or being wronged.

[Sunan an-Nasa'i 5462, Grade: Ṣaḥīḥ]

And from the benefits of this narrative is to clarify that the scale of Allāh Almighty is different from that of the people. The scale of humans is based on the outward, appearances and looks. But the scale of Allāh is based on consciousness of Him. Indeed the best of you with Allāh are the most conscious of Him. As the Prophet ﷺ said:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى أَعْمَالِكُمْ وَقُلُوبِكُمْ

Allāh does not look at your forms or your wealth, rather He looks at your deeds and your hearts. [Sunan Ibn Majah 4143, Grade: Ṣaḥīḥ] Allāh Almighty has established this life on a set of fixed laws that do not change. And sometimes Allāh Almighty breaks these laws to show mankind that behind these fixed laws is a Lord that is able to say to something be and it is. And from that, is infants speaking which is usually not the case. And Allāh is over all things able. And in this Ḥadīth is a reminder of some of the proceedings and horrors of the Day of Resurrection whereby our tongues, hands, feet will speak and witness against us. And the earth will witness against us with what we used to do upon it. Allāh Almighty said:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا * وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا * وَقَالَ الْإِنْسَانُ مَا لَهَا * يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا * بِأَنَّ رَبَّكَ أَوْحَى لَهَا-الزلزلة: 1-5

Az Zalalah 1-5: (1) When the earth is shaken with its [final] earthquake (2) And the earth discharges its burdens (3) And man says, "What is [wrong] with it?" - (4) That Day, it will report its news (5) Because your Lord has inspired [i.e., commanded] it.

May Allāh make us among those who are conscious of Allāh at all times and those who magnify and venerate Him and long and prepare for meeting Him. Indeed Allāh 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 عَاذَ 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 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 الْقُرْبَى وَيَنْهَى 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.