

Do Good as Allah has Done Good to You

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَغِيثُهُ 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:

Ihsan (excellence) is a lofty station and a high rank. It is not reached except by the most sincere believers, those whose faith is complete. It is, as the Prophet ﷺ said:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

That you worship Allah as if you see Him, and although you do not see Him, indeed He sees you. [Bukhari 50]

And there are two great foundations that motivate one to reach the level of Ihsan.

The first is Allah's ihsan (benevolence) to His creation, as indicated in His statement:

وَأَحْسِنُ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

Al-Qasas (28) 77: **And do good as Allah has done good to you.**

The second is Allah's reward for the doers of good, which is preserved and never lost, as indicated by His words:

وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

Yusuf (12) 56: **And We do not let the reward of the doers of good be lost.**

And Allah Almighty's words:

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

Al-An'am (6) 84: **And thus do We reward the doers of good.**

And Allah Almighty's words:

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

As-Saffat (37) 121: **Indeed, thus do We reward the doers of good.**

Rather, Allah Almighty will increase their reward, as He Almighty said:

وَسَنَزِيدُ الْمُحْسِنِينَ

Al-Baqarah (2) 58: **And We will increase the doers of good [in reward].**

And Allah's ihsan (benevolence) to His creation is evident in every aspect of a person's own life as well as the lives of others.

Among the signs of Allah's Ihsan toward His servants is that He created them from nothing:

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا

Maryam (19) 67: **Does man not remember that We created him before, while he was nothing?**

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا

Al-Insan (76) 1: **Has there [not] come upon man a period of time when he was not a thing [even] mentioned?**

Also from His Ihsan is that He formed the human being in the best shape and proportion- better than all other created beings. Allah Almighty said:

وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ

At-Taghabun (64) 3: **And formed you and perfected your forms.**

And Allah Almighty said:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

At-Tin (95) 4: **We have certainly created man in the best of stature.**

Also from His Ihsan is that He guaranteed provision. Allah Almighty said:

فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ

Al-'Ankabut (29) 17: **So seek provision from Allah.**

هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ

Fatir (35) 3: **Is there any creator other than Allah who provides for you from the heaven and earth?**

أَمْ مَنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ

Al-Mulk (67) 21: **Or who is it that could provide for you if He withheld His provision?**

And from His Ihsan is that He subjugated everything in the universe for humankind. Allah Almighty said:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا

Surah Al-Baqarah (2) 29: **It is He who created for you all of that which is on the earth.**

وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالشُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ

An-Nahl (16) 12: **And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command.**

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ

Al-Jathiyah (45) 13: **And He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him.**

And from Allah's Ihsan to people, is that He placed within them the faculties of knowledge. Such that they may distinguish between good and evil, between what harms and what benefits and between the agreeable and the disagreeable. Through the faculties of intellect, sight, and hearing, a person acquires knowledge and understanding. Allah Almighty said:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

An-Nahl (16) 78: **And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.**

And Allah Almighty said:

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

Al-Mu'minun (23) 78: **And it is He who produced for you hearing and vision and hearts; little are you grateful.**

And from Allah's Ihsan to people is that He created them with an innate disposition to recognize and affirm His Oneness (Tawhid), and He sent to them His Messenger, revealed His Book to them, guided them to His religion, and established the evidences for them. So nothing remains except that they either accept the guidance from Allah and become among the doers of good (al-muhsinin), or turn away from it and become among the wrongdoers. Allah Almighty said:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

Al-Insan (76) 3: **Indeed, We guided him to the way, be he grateful or be he ungrateful.**

And Allah Almighty said:

وَهَدَيْنَاهُ التَّجْدِينَ

Al-Balad (90)10: **And We showed him the two ways.**

That is, the two paths. The path of guidance , good, and righteousness or the path of misguidance, evil and corruption. Allah Almighty said:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ

An-Nisa (4) 170: **O mankind, the Messenger has come to you with the truth from your Lord, so believe – it is better for you.**

And Allah Almighty said:

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

An-Nisa (4)165: **[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers.**

And Allah Almighty said:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ * يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ
وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Al-Ma'idah (5)15-16: **There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.**

And the Ihsan of Allah to humankind is beyond counting. It has no limit, no boundary, and none can encompass it except Allah. It is continuous, uninterrupted and never-ending. Allah's Ihsan upon people is in their every movement – in their sleep and their wakefulness, in their health and their illness, in hardship and in ease and in every condition and state of their lives.

Peoples' each and every movement is by the Ihsan of Allah. People's each and every breath is by the Ihsan of Allah. When someone performs an act of obedience, those actions are from the Ihsan of Allah.

The Prophet ﷺ, while reciting poetry during the digging of the trench, said:

وَاللَّهِ لَوْلَا اللَّهُ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

By Allah, if not for Allah, we would not have been guided, nor given charity, nor prayed. [Bukhari 4104]

And in the Noble Qur'an:

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

Ibrahim (14) 34: **And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them.**

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ

An-Nahl (16) 53: **And whatever you have of favor – it is from Allah.**

And as for the Ihsan of people – if they do good, it is for their own souls. Allah Almighty does not benefit from the goodness of the doers of good, and He is not harmed by the wrongdoing of the wrongdoers. He is absolutely independent of the worlds. Allah Almighty said:

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا

An-Nisa (4)133: **If He wills, He can do away with you, O people, and bring others [in your place]. And Allah is ever competent to do that.**

And in the Hadith Qudsi, Allah Almighty said:

يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّتَكُمْ كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّتَكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا

O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. [Muslim 2577a]

This is a foundational principle that every believer must know. Due to its importance, it is repeated in the Qur'an.

That principle is that every act of Ihsan (goodness) that people do – they benefit themselves thereby, and the harm of every act of evil that they commit falls back upon them. Allah Almighty said:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا

Al-Isra (17) 7: **If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves.**

And Allah Almighty said:

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا

Al-An'am (6) 104: **There has come to you insight from your Lord. So whoever will see – it is for [the benefit of] his soul; and whoever is blind – it is against it.**

And Allah Almighty said:

وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

Luqman (31)12: **And whoever is grateful – his gratitude is only for [the benefit of] himself. And whoever denies [His favor] – then indeed, Allah is Free of need and Praiseworthy.**

And Allah Almighty said:

فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا

Az-Zumar (39) 41: **So whoever is guided – it is for [the benefit of] his soul. And whoever goes astray – only goes astray to its detriment.**

And Allah Almighty said:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا

Fussilat (41) 46: **Whoever does righteousness – it is for his [own] soul; and whoever does evil [does so] against it.**

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:

The Ihsan (excellence, goodness) of people is of two types, that which is related to the rights of Allah, and that which is related to the rights of the creation.

As for the one's Ihsan in fulfilling the rights of Allah – it is through preserving the obligatory duties and following them with voluntary acts, as is mentioned in the Hadith Qudsi, where Allah says:

وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ
بِالنَّوَافِلِ حَتَّى أُحِبَّهُ- رَوَاهُ الْبُخَارِيُّ

And My servant does not draw near to Me with anything more beloved to Me than the obligations I have enjoined upon him. And My servant continues to draw near to Me with supererogatory deeds until I love him.

[al-Bukhari 6502]

But Ihsan in both obligatory and voluntary acts can only be achieved with two essential conditions. The first is Ikhlas, sincerely performing the deeds for the sake of Allah Almighty. And the second is following the way of the Prophet ﷺ. For he ﷺ is the one who conveyed the message from Allah Almighty. Allah Almighty said:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Al-Baqarah (2) 112: **Yes, whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.**

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

An-Nisa (4) 125: **And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth?**

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

Luqman (31) 22: **And whoever submits his face to Allah while he is a doer of good – then he has grasped the most trustworthy handhold.**

Submitting one's face to Allah refers to sincerity (ikhlas), and being a doer of good refers to following the Prophet ﷺ.

And this Ihsan also requires avoiding what is prohibited and disliked, which is detailed throughout the Qur'an and Sunnah. Allah the Exalted addressed His Prophet ﷺ, saying:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ

Al-An'am (6) 151: **Say, 'Come, I will recite what your Lord has prohibited to you.'**

Then Allah Almighty listed a number of prohibitions.

As for the Ihsan that is related to creation, it is a broad and vast domain, starting with one's parents, spouse, children, relatives, neighbors, and extending to all Muslims, and to all people, and even to animals.

This type of Ihsan done with the heart is through love for the believers, loyalty to them, and sincere advice. And with the tongue through kind speech. And with actions through kindness and charity. And withholding harm from others is a form of Ihsan.

The one who enjoins good is commanding Ihsan. The one who forbids evil is forbidding injustice, which is the opposite of Ihsan.

Believers are able to practice Ihsan in all aspects of their lives, whether related to themselves, their relationship with Allah, or their interaction with others.

This is achieved by being mindful of Allah in every matter, and by worshiping Allah as though they see Him. And although they do not see Him, indeed Allah sees him.

Allah Almighty said:

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

An-Nisa (4) 1: **Indeed Allah is ever, over you, an Observer.**

And Allah Almighty said:

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا

Al-Ahzab (33) 52: **And ever is Allah, over all things, an Observer.**

We ask Allah, the Almighty, to inspire us to Ihsan, to protect us from the evils of our own selves, and to make us among His righteous servants.

Indeed, He is All-Hearing, All-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.

أَذْكُرُوا 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.