

Ask forgiveness from your Lord and He will send rain to you in abundance

"By the dawn and the ten nights." (Al Fajr, vs. 1-2)

Most exegetes stated that the ten nights are the days of Dhil Hejja. Most importantly, our beloved, Al Mustafa (p.b.u.h.) asserted the excellence of the ten of Dhil Hijja in many of the Prophetic Speech.

Thus, whenever one forgets remembering his God, time occasions remind him. Many occasions do this task of reminding, such as the middle of Sha'ban, the month of Ramadan, and the *Hurum* months (sacred months). When the best days of these sacred month come, the believer directs his heart to Allah and reconsiders his behavior to reform his wrong doing.

Haven't you seen how, nowadays, the whole world is complaining of the lack of rain...?

This has no more become a local problem or a regional one. It has become a universal phenomenon. The reason is the evil that has prevailed in the world: the oppression of the world to the world; the injustice; the dissolution; the deviation from the straight way and from the normal law of the universe and from the human equilibrium.

On the authority of Al Tabrani in *Al Kabir*, from Ibn Abbas, (Al Seyuti (m.b.u.h.) also said it is a true Hadith) from our beloved, Al Mustafa (p.b.u.h.) who said:

"Five for five...

If a folk repeal their commitment, their enemy is given authority over them.

If they rule by other than the law of Allah, poverty spread among them.

If adultery appeared in their society, death spread among them.

If they deal in fraud, they are prevented crops and suffer barren years.

If they do not give zakat (alms), they are prevented rain.

1- If a folk repeal their commitment, their enemy is given Authority over them

They accept to break their pledge with Allah and with people. Consequently, their enemy is given free hand over them and he repeals all his commitments with them.

Where is what is called the international legitimacy put by those who claimed to be the owners of justice, and to call for freedom and equality...?

All commitments were repealed. The Charter of the United Nations has become worthless and ineffective, and we, Ommat Al Islam (the followers of Islam), who gave a pledge to Allah and His Apostle, and we daily say: "I testify that there is no god but Allah, and I testify that Muhammad (p.b.u.h.) is the Apostle of Allah", a pledged that is renewed daily, contradict this pledge every day.

"I testify that there is no god but Allah" means that I direct my heart to nobody but Allah, and I believe that there is no one who controls the world but Allah.

"I testify that Muhammad (p.b.u.h.) is the Apostle of Allah" means that the Shari'a (legislation) I accept and appeal to, the legislation that disciplines my life is the Shari'a of our master Muhammad (p.b.u.h.).

We frequently say "I testify that there is no god but Allah" so does the tape recorders repeatedly, but the essential thing is the attentiveness of the heart to its meaning, because it is a daily renewed pledge we hear everyday too many times with every Azan (call for prayer).

2- If they rule by other than the law of Allah, poverty spread Among them

Allah, the exalted, presented this Shari'a to make mankind upright. **"ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life."** (Al Anfal, v. 24)

When we are committed to Allah's judgment in this Shari'a, we live happily. This state of delight cannot be realized unless we submit to the law of Allah remembering our servitude to Him.

This Shari'a is the factor that changes our states and presents our figurative and material renaissance.

The material renaissance the west (as well as some eastern countries, imitators of the west) witnesses is void of any moral renaissance, whereas, the Shari'a of Allah has practically proved to enliven the Ommah (followers of Islam) and change the manners of mankind to the best.

Allah's Shari'a presents the moral and material human presence. Moreover, it leads to human and material renaissance. But, like parrots, we only reiterate what the others say. We do not want to react with the Shari'an of Allah. Sometimes, we describe those who can understand this Shari'a to be the guidance from Allah, and who hold fast to it and call for it, as fundamentalists. At another time, we accuse them of reactionism. We frequently attribute disgracing epithets to them because we do not want to understand them. We only repeat what the others say frequently.

If they rule by other than the law of Allah, poverty spread among them, because the difference between the one who depends on the knowledge of the All-Knowing, "**sent from His (own) knowledge.**" (An Nisa', v. 166) and the one who depends on experiment and the methods of those do not know the truth, is too great, "**But Allah knoweth, and ye know not.**" (Al Baqarah, v.216)

3- If adultery appeared in their society, death spread among Them

Adultery leads to sickness that causes death. This atrocity has begun to spread not only among the grown-ups and youths, but its introductory part has reached even the children. It has really become present in the Islamic societies, among the children of Syria, Jordan, Egypt, Lebanon and Iraq... not among the children of Paris and London...!

Sorrowfully, we have lost the method of education. Originally, we did not care enough for the right method of education because we were occupied by our individualism.

4- If they deal in fraud, they are prevented crops and suffer Barren years

'Weighing with two different scales' is a general expression that means that one over weighs for himself, and under weighs for the others.

When favoritism is taken into consideration, then the balance becomes unjust.

If 'the son of the two honorable' does not become equal to the others (as our master Omar did with Amro Ibn Al Aas, the prince of

Egypt, when the former made Amro's son equal to the son of the Copt), i.e., if the two are not treated equally, then the balance is unjust.

If there is no equality of opportunities for all people, the balance is unjust.

If you there is no reconciliation of your conscience with yourself in treating the others, then the balance is unjust...

This state of balance cannot be achieved unless we feel true servitude towards Allah.

"If they deal in fraud, they are prevented crops". It is related in the prophetic speech that rain might fall but plants do not grow. The problem is not in the falling or not falling of rain, because when rain falls at other than its proper time, it may cause aridity. Plants grow only when Allah, the Exalted, allows watering them at a specific time appointed for them by Him, i.e., when they need watering. This is one of the universal laws put by Allah.

5- If they do not give zakat (alms), they are prevented rain

The right of Allah should precede any other right. If you have to pay Al Zakat, do not defer it for any excuse. 'Al Hawl' is a Hejiri year or lunar year, not a calendar one. Al Zakat should be paid every lunar Hawl. There is a lot of wisdom in this process, because when you pay Al Zakat in the end of every lunar year, this may happen in any of the four seasons of the year, summer, winter, spring or autumn, to satisfy the needs of the poor people at all times.

The above mentioned elements are summed up in Allah's speech in the Holy Qur'an:

"To the Aad people (we sent) Hud, one of their own brethren. He said: O my people worship Allah ye have no other god but him." (Hud, v. 50)

This verse refers specifically to worshipping the One God, i.e., when you verify your servitude to Allah you become balanced, just and benevolent.

"Ye do nothing but invent", (Hud, v. 50) i.e., when you refrain from directing your hearts to Allah and disciplining your behavior according to real worship and servitude to Allah, you lie to yourselves.

"O my people I ask of you no reward for this (message). My reward is from none but Him Who created me: will ye not then understand? And O my people ask forgiveness of your Lord, and turn to him (in repentance): he will send you the skies pouring abundant rain, and add strength to your strength: so turn ye not back in sin." (Hud, v. 51-52)

When are we going to understand this address and not just repeat it in our broadcasts, T.V. channels and other electronic stations, in our assemblies, in our clubs, in our night meetings and our education without realizing its significance...?

When are we going to make this address our cultural identity...?

When are we going to adopt it, to have trust in it, as the Speaker is the Lord of all the worlds...?

When the disbelievers tightened their grip around Al Mustafa (p.b.u.h.) in Mecca, he supplicated Allah to punish them by drought. In *Sahih Al Bukhari*, Abdullah Ibn Mas'ud said:

"When the Nessenger of Allah (p.b.u.h.) found that people turned away from Islam, he said: **'Allahum... Seven years as those of Joseph...!'** ", i.e., seven years of drought.

In another version: "When he (p.b.u.h.) found that Quraish opposed him and did not believe in Islam, he said:

'Allahum... Help me by making them suffer seven years like those of Joseph'.

"Thus aridity befell them and everything became scarce," i.e., they suffer great aridity that they ate anything they found, "so that they ate bones, dead bodies, corpses, skin. Consequently, when any one of them looked at the sky, he imagined to see it full of smoke because of hunger." So, Allah, the Exalted, revealed Surat Al Dukhan, in which He said:

"Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible."

Enveloping the people: this will be a Penalty Grievous.

They will say: 'Our Lord! Remove the Penalty from us for we do really believe!' (Al Dukhan, vs. 10-12)

Abu Sufiyan, the ruler of Quraish, came to our master, Muhammad (p.b.u.h.), knowing surely that he (p.b.u.h.) was the honest and truthful. He said to him:

"Oh Muhammad...You recommend obeying Allah and relationship with kinship, and your kinship has perished. Do invoke Allah to drive away this ordeal from them."

Abu Sufiyan's entreaty of our prophet (p.b.u.h.) is the explanation of Allah's, Most High, speech: **"Our Lord! Remove the Penalty from us for we do really believe!"** (Al Dukhan, v. 12)

They believed that Muhammad (p.b.u.h.) called for good manners, and they were disgraced and defeated by the famine and drought they had faced.

In another version, they said: " Do invoke your God to remove the ordeal from them.' And he did."

In another version: "...He prayed for rain, and it rained."

After which Allah's speech was revealed saying:

"We shall indeed remove the Penalty for a while, (but) truly ye will revert to your ways)." (Al Dukhan, v. 15) That is, when your distress is removed and you see that Allah has driven away the drought from you, you will go back to your denial of faith.

The Messenger of Allah said: **"You will go back (to your disbelief) after that (after the removal of the ordeal).**

"How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them. Yet they turn away from him and say: Tutored (by others), a man possessed! We shall indeed remove the Penalty for a while, (but) truly ye will revert to your ways)." (Al Dukhan, v. 13-15)

When they became luxurious again, they returned to their first state of disbelief, so the Exalted Allah said:

"One day We shall seize you with a mighty onslaught: We will indeed inflict (then) exact Retribution." (Al Dukhan, v. 16)

Thus, the first prayer for rain by our prophet (p.b.u.h.) was a response to an atheist ruler who did not believe in Islam and refused to obey our master, Muhammad (p.b.u.h.).

The second prayer for rain done by our prophet (p.b.u.h.) was when he (p.b.u.h.) was the supreme ruler of the state of Islam in Medina.

The Messenger of Allah was standing one day on the pulpit giving a sermon, when a Bedouin entered into the mosque and said:

"Oh Messenger of Allah...! Wealth is destroyed and children are hungry. Do invoke Allah for us to send us rain."

In another version;

"Al Kura' (riding animals) and the ewe have perished. Do Invoke Allah to send us rain."

Our prophet (p.b.u.h.) raised his hands and said:

"Allahum...! Send us water (thrice).

In another version, he (p.b.u.h.) said:

"Allahum... relieve us (thrice).

He said: "there was not any Qaz'a (a small cloud) in the sky.

The Companion of the Messenger of Allah (p.b.u.h.), Anas Ibn Malek said:

"Our prophet (p.b.u.h.) did not descend from his pulpit until I saw rain drop from his beard (p.b.u.h.)".(The roof of the mosque was made of date leaves which did not prevent the rain from falling on the mosque)" We had rain all that day and the next day and the day after the next till the second week."

In another version:

"By Allah, we did not see the sun for six days."

On the next Friday, the Bedouin entered the mosque (the same one or another Bedouin) and said:

"Oh Messenger of Allah... Houses are destroyed and wealth is drowned. Do invoke Allah (to stop the rain)."

In another version: "Wealth are destroyed, and roads are cut. Do Invoke Allah to stop it."

Our prophet (p.b.u.h.) raised his hands and said:

"Around us, not on us."

In another version:

In another version: **"Allahum... on Aakam** (the hills), **on Al Alzirab** (highlands), **on the mountains, on valleys and the spots of trees."**

In another version:

"Allahum... Around us, not on us... . Allahum...on Al Aakam (the hills), **on Al Zirab** (Highlands), **and on the low valleys** (to be a reservoir for water), **and on the spots of the trees."**

(true Hadith in *Al Sahihain*)

Wherever he (p.b.u.h.) pointed to a direction, clouds cleared up, and Medina became like Al Jubah (like a big pit around which rain was falling).In Al Wadi Qanat (a valley called the valley canal in

Medina) water was running in it for a month. People who came to Medina from many districts talked about the welfare that was sent to them.

Anas said: "The sky cleared up and we went out to walk in the sun."

In another version: "I saw the clouds scatter east and west bringing rain around, and in Medina the rain stopped.

In another version: "Clouds were removed from the sky as the piece of cloth is removed."

The third prayer for rain took place when our master Muhammad (p.b.u.h.) was also the ruler of the state of Islam.

Once rain stopped. Our prophet (p.b.u.h.) went out of Medina to supplicate Allah for rain, as our master Abdullah Ibn Zaid narrated: "The Messenger of Allah (p.b.u.h.) went out one day in order to pray for rain wearing a different cloak (different from that he usually used to wear as an indication of humbleness and supplication. He turned his face towards Kiblah, and turned his mantle around and prayed two Rak'ahs (prostrations) in which he raised his voice while reading the Holy Qur'an.

The Apostle of Allah (p.b.u.h.) was not accustomed to raise his hands in any supplication he made except when praying for rain. He raised his hands high enough that the whiteness of his armpits became visible."

In another version:

"The Apostle of Allah went out with shabby clothes in supplication, devoutness, submissiveness and humbleness to Allah until he reached the mosque. He did not give a sermon, but went on supplicating Allah and glorifying Him. He then prayed two Rak'ahs as he used to do in Al 'id (feast)."

'Aisha (G.b.p.w.h.) narrated:

"The Apostle of Allah (p.b.u.h.) went out at the early dawn and sat on the pulpit (which was put for him for the prayer of the feast outside Medina). He exclaimed 'Allah is Great' and thanked Allah, the Exalted, then he said: **'You complain of the drought in your land'**,

In the first prayer for rain, there was the disbeliever ruler of Mecca, in the second prayer for rain, there was a Bedouin from outside Medina, and in the third prayer for rain, there were the inhabitants of Medina, who all complained of drought.

The Messenger of Allah (p.b.u.h.) said:

"You complain of the drought in your land and the lack of rain that usually falls in this time, and Allah, the Exalted, ordered you to invoke Him and he promised to answer you."

Then he said:

'Praise be to Allah, Most Gracious, Most Merciful, Master of the Day of Judgment. There is no god but Allah. He does whatever He wants. Allahum...You are Allah, there is no god but You. You are the self-sufficient and we are the poor. Send us Al Ghaith (rain). And strengthen us with it until we are satisfied.

In another version:

"Oh Allah quench the thirst of Your slaves and animals. Spread Your mercy and bring your dead country back to life."

He raised his hands high up till the whiteness of his armpits became visible, Then he turned his back to the people, and he turned his mantle around while he was still raising his hands. Then he turned to the people and descent the pulpit and prayed two Rak'ahs, afterwhich there was thunder and lighting followed by rain, by Allah's permission. The Apostle of Allah did not go back to his mosque until torrents were flowing in the streets."

In that way, objects respond to the close Beloved.... .

In that way, objects respond to the people of faith... .

In that way, drought befalls people because of a true invocation, so that when the disbeliever ruler comes to him (p.b.u.h.), things react with him and the state is changes to the better.

When the ruler of the Muslims is our prophet (p.b.u.h.), rain falls and the sun rises with a mere gesture from him (p.b.u.h.).

Thus man, the viceroy, exists on the earth:

"Behold, Thy Lord said to the angels: "I will create a vicegerent on earth." (Al Baqarah, v. 30). It is Man to whom all the world is made serviceable, but he is not made serviceable to the world.

This is the case with the man who is made viceroy, the balanced man, the one who directs his heart to Allah, and the one who is the slave of Allah.

After our master Muhammad (p.b.u.h.), Omar Ibn Al Khattab, who was the prince of the believers then, went out to pray for rain for the people... .

The ruler of the state of Islam himself went out to pray for rain, and Al Abbas Ibn Abd Al Muttaleb, the uncle of the Messenger of Allah (p.b.u.h.) was with him.

As is narrated in *Sahih Al Bukhari*, Omar (G.b.p.w.h.) raised his hands in supplication and said:

"Allahum... We used to pray to You for rain by our Prophet (p.b.u.h.) and You sent us rain. Now we entreat You to send us rain by the uncle of our Prophet (p.b.u.h.). Do send us rain."

After this supplication on the part of Omar (G.b.p.w.h.) rain fell, and they did not go back to their homes until valleys were full of running water from the heavy rain.

When Moses (p.b.u.h.) was the ruler of his folk, he prayed to Allah to give them water. Allah, the Exalted, said:

"And remember Moses prayed for water for his people; We said: 'Strike the rock with thy staff'," (Al Baqarah, v. 60) and Allah, the Exalted, gave them water.

Allah sent the companions of the Messenger of Allah water from the sky, as He did to the companions of Moses (p.b.u.h.) from the earth.

From the above mentioned, we can see that the prayer for rain is the responsibility of the Sultan. As the laws of fighting are related to the sultan, i.e., the government, so is the case with the laws of invoking Allah for rain. When rain is late, this denotes the government's nonfeasance, because this process is its responsibility, and the individuals' going out to pray for rain is not enough, for the authority should adopt this process.

Scholars sum up the way of invoking God for rain as the following:

The Imam of the Muslims prays for rain for people. He recommends them to fast for three days, and he fasts with them. He asks the wrangled people to reconcile. He orders the wrong doers to repent. He calls people to do good deeds to make them close to God, and he reminds them to stop oppressing the others. They go out announcing their servitude to Allah.

If rain falls before they go out, they should go out too to thank Allah and announce their servitude to Him.

Thus, invoking God for rain is equal in its importance to deciding fighting. For as the state should be fortified from the outside, it should also be fortified from the inside.

The connotations of praying for rain denote real reformation, regaining of equilibrium, and announcing servitude and clear affiliation to Allah.

Allahum...Guide us to You favorably, and make us from those who listen to wisdom and follow the best of it.

I say my speech and ask Allah's forgiveness.