

Allah is the Greatest, Allah is the Greatest, Allah is the Greatest

Allah is the Greatest as many as blessings flow to Muslims and they meet with compliments and prayers

Allah is the greatest as seasons of virtues and sources of blessings come to the country time after time.

Allah is the Greatest, Allah is the Greatest, Allah is the Greatest

There is no god but Allah, Allah is the Greatest, Praise be to Allah.

Praise be to Allah who commanded us to do what implies convenience, happiness and satisfaction and call for obedience, thanks-giving and good covenant and reward. I believe that there is no god but Allah, alone without partner, guides to the right path whoever He likes, and I believe that Mohamed is his Servant and his messenger, who was sent with virtue and piety, and all peace and blessings on his fellows.

To begin, O Muslims,

In the opening (Fateha) of the Holy Qur'an, Allah elaborates the method of worship, thought and behavior, as the ever existing principle is "In the name of Allah, the Most Beneficent, the Most Merciful", {Praise be to Allah} Praise be to Allah for the mercy and success which Allah bestowed on the believers; therefore, the believers return to {The Lord of the Day of Judgment} and they are covered with the mercy and pleasure of Allah. Allah defines in detail the core of work in: {Thee do we worship} This is an exclusive right to Allah, the Almighty. {And Thine aid we seek}. The right and duty of the servant of God in this world is to search and work in the world life. The servant of God prays that God {Guide us to the right path}, relying on Allah to be guided to successfully reach the **right path** and to the way to the gifts and mercy of God {The way of those on whom Thou hast bestowed Thy Grace} of his servants who work on the right {Those whose (portion) is not wrath, and who go not astray.} who breach the command of Allah, the Almighty, and abstain from fulfillment of duty and rights. This statement- O Muslims- signifies two matters: on the right to succession and domain, to mercy and to be merciful towards each other. Allah, the Almighty, is the most gracious and most merciful Who knows the interests of His servants in the way that eases their affairs and saves them by pleasing and reconciliation, while those who deviated are of two kinds. One kind that angers Allah, the Almighty, by being tyranny and oppressive to people and ignores the Allah's Right and right of his servants, and kind that is away from service and worship and objects to the guidance of Allah.

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O Muslims,

The Muslim's life and acts flow between the two sides of worship duty and thinking duty.

The first of which is an exclusive right to Allah, the Almighty, to be performed by every person, while the second duty is the duty which the individual does voluntarily in a community where he shares life, responsibility and the good deeds with that community members for the benefit of community. The Muslim performs such duty as much as he can with the purpose of pleasing Allah. Therefore, when a Muslim believes in Allah, his belief remains a key factor in the formation of man and emancipation from and vain desires. In this way, he supports unification in terms of thought, perception and order which means power, glory and tranquility. The correlation between belief and worship, and good deeds and gratefulness for being enabled to do them, together with the accelerated service of the religious duties dictated by Allah on the believer pursuant to his belief in Allah, taking into consideration the divine award, motivate him to do the good for his society. { It is these who hasten in every good work, and these who are foremost in them.. }

O Muslims,

Any human act, if not paralleled with sake of the Help and support of Allah's would be defective in two facets: insistence on bad deeds and proceeding in the means of sedition and commission. Deviation and misguidance don't result only from the negligence of the side of worship in religion; they also result from negligence of the side of content or its wrong service. At this time, the divine mercy will withhold the revelation of blessings of earth to be opened. The way out of this is achieved by compliance with the right path that depends on the help of Allah by performing the worships, individual duties and performance of content and individual duties.

Even though validity of worships depends on their performance upon the commands of Allah and His Messenger, the scale of validity of individual duties measures them by their compliance with the value system in terms of: equality, mercy, dignity, justice, recognition and public charity. Every man aspires and works often on personal motivations, but necessity requires that private be subject to public and individual to humanitarian where the concepts of values and morals, solicitation of self-dignity and rights of others can prevail, and where individuals understand the limits of individual and collective duty to clear the means and close the sources of sedition and return every question to its original. All life affairs are worship if two conditions are fulfilled: agreement with right and good faith. These two factors are related to the good performance and good morals. The Prophet (PBUH) said: "Every Muslim has to give in charity." The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people

further asked, "If he cannot find even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds."

Servants of Allah

The religion of Allah prevails and His Sharia is deeply established in ourselves. With the Praise and thanks to Allah today, our nation doesn't complain disregard of the worship side in its relation to Allah as much as it complains of the calamity of disintegration and bias in the relations of servants and the will of casting the public affair in the name of religion, and tailoring this affair to life and partisan purpose that constitutes misunderstanding and lack of consideration and offends the individual duties and collective duties respectively. It is our duty to maintain religion on its stable and deeply established customs and to keep its clarity and purity, and to save religion in the times of lusts and variables, for the sake of community unit and success and behavior of right path as well as the dictations of Al Fateha Chapter, It thee whom we worship and whose help we sake. It is the approach that strikes guiding balance between the rights of Allah and those of His servants. "Say: "The Guidance of Allah,-that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah. "

O' Muslims:

Allah, the Almighty, said: "When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me":

O Allah we supplicate you for grace and giving good and blessed gift.

O Allah put love of virtue you love to us and ease it to us, and put hatred of everything you hate in us and make us avoid it.

O Allah enliven us on the instinct of Islam and word of faith. We pray you to fear you, and pray you to fear you in the divine secret and testimony, and the word of right in anger and satisfaction, and good destination in poverty and richness.

O Allah, support our Sultan with the light of your wisdom, and support his steps with your help, and keep him for us with your caring eye, and glorify him by your support and power, O' Allah, the glorious and most generous.

We pray Allah that Oman be the country of security and safety, peace and tranquility, and not to create among us cunning enemy. Keep your bounties and blessings to us, don't cut your grace, keep us away from the evil of the seen and the unseen seditions.

I pray Allah to keep the countries of Muslims, to unify their word, to bless their livelihood, to make their homes safe and stable. Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire. "and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds".