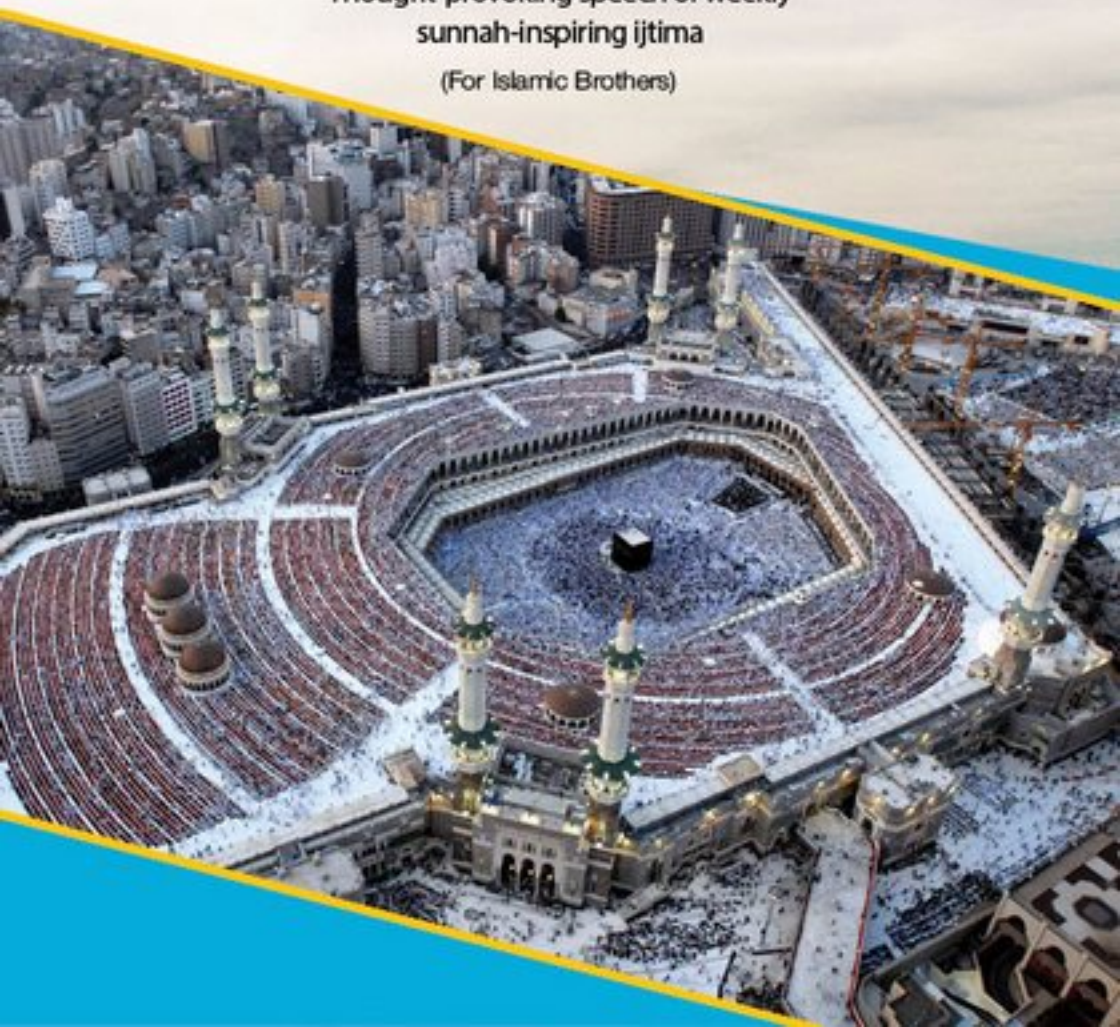


The Final **Ummah**

14-August-2025

Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Final Ummah

وَعَلَى إِلِكْ وَأَصْحِكْ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِكْ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make the intention of Sunnah *i'tikāf*.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you will then continuously gain the reward of *i'tikāf* as long as you stay inside. Remember, eating, drinking, sleeping, having saḥūr or ifṭār, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. However, if the intention of *i'tikāf* is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody wishes to eat, drink, or sleep in a masjid, he should make an intention of *i'tikāf* and engage in the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so)."

Virtue of *ṣalāt* upon the beloved Prophet ﷺ

A blessed saying of the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is as follows:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَةً لَهُ عِنْدِي يَوْمَ الْقِيَامَةِ

"Whosoever recites *ṣalāt* upon me on the day of Friday, it will be intercession for him with me on the Day of Resurrection."¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ – “The best of deeds is a sincere intention.”²

Dear Islamic brothers! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain knowledge.
- I will sit respectfully.
- I will avoid being lazy.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

An important responsibility of the Muslim Ummah

Allah Almighty states in the noble Quran:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ^ط

¹ Jam' al-Jawāmi' li al-Suyūṭī, vol. 7, p. 199, Hadith 22352; Zia e Durood o Salam, p. 11

² Al-Jāmi' al-Ṣaghīr: Hadith 1284

O Muslims, you are the best nation which was sent forth for the guidance of people; you command the good and forbid evil; and you believe in Allah.¹

Imam Fakhr al-Dīn al-Rāzī رَحْمَةُ اللهِ عَلَيْهِ writes:

The meaning of this blessed verse is: O Muslims! This very description of yours is recorded in the Preserved Tablet (*al-Lawḥ al-Maḥfūz*)—that you are the most superior nation. It befits you to safeguard this position!²

That is: always remain obedient and submissive to Allah Almighty and His Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Shaykh, Mufti ‘Abd al-Muṣṭafā al-A‘ẓamī رَحْمَةُ اللهِ عَلَيْهِ, while explaining this blessed verse, states:

The primary purpose of a Muslim’s life is to be *Khayr al-Umam*, i.e., the best of nations. Just as fragrance is essential to a rose, shine to a pearl, and light to the sun, likewise, being the most superior of all nations in conduct and character is vital for a Muslim.

Whether in worship or dealings, manners or habits, in every field of life, right up until the final moments, a Muslim must remain a source of goodness. In short, one must spend their entire life adhering firmly to the teachings of the holy Quran and noble Sunnah, and walking steadfastly on the straight path.³

Dear Islamic brothers! This is the primary responsibility of every Muslim: to always remain as *Khayr al-Umam*, the best nation. Indeed, the better one becomes, the more ideal one grows. The exemplary individual does not imitate others, but becomes a model to follow.

¹ Al-Quran, Al-Imran, verse 110; translation from *Kanz al-‘Irfān*

² Al-Tafsīr al-Kabīr, Part 4, Surah Al-Imran, under verse 110, Vol. 3, p. 323

³ ‘Irfānī Taqrīren, p. 99, with slight change

Muslims must live in such a way that other nations follow their lead; others should walk in their footsteps. The character of Muslims should be so noble that other nations learn morals from them. The conduct of a Muslim should be so exemplary that others seek out their companionship to improve their character. A Muslim's habits, actions, speech, manners, and lifestyle should be so beautiful that people consider them an ideal and strive to follow them. Nations should envy their noble character, morals, and practices, learning how to live by simply observing them.

Sadly! Today, the situation is quite different. We are *Khayr al-Umam* (the best of nations), but instead of becoming an ideal for others, we have taken others as our standard. Instead of other nations emulating us, we have become the imitators. We have begun imitating others in dress, speech, shoes, clothing, food, and drink, and even in aspects such as education, principles, and laws. What a tragedy! Today's Muslims strive to master non-Muslim philosophies but do not learn the noble Quran or reflect upon the life of their beloved Prophet ﷺ. They disregard his blessed biography and instead adopt the way of non-Muslims.

O devotees of the Prophet! It is our responsibility to value the honour bestowed upon us by the Lord of the Universe, the prestige of being *Khayr al-Umam*. We must recognise its worth. We must truly strive to become the best of nations. Let us not imitate others. Instead, let us seek knowledge of the noble Quran and blessed Sunnah, act upon it, and practically adopt the noble lifestyle of our Merciful Prophet ﷺ. If only we could become walking embodiments of Sunnah.

The significance and excellence of the Muslim Ummah

Dear Islamic brothers! We must recognize our importance. Who are we? Why are we here? We must reflect on these questions. Take a moment to consider your worth!

It is narrated by Sayyidunā Abu Hurairah رَضِيَ اللهُ عَنْهُ, that the beloved

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

When Allah Almighty revealed the *Tawrah* to His Prophet Mūsā عَلَيْهِ السَّلَام, he began reciting this beloved heavenly book. Within it, he read about the virtues of a particular *Ummah*. After reading those virtues, Sayyidunā Mūsā عَلَيْهِ السَّلَام submitted in the court of Allah, “O Allah! There is mention in the *Tawrah* of an *Ummah* that will be the last to appear but will be the foremost in righteous deeds. O Allah! Make that my *Ummah*.”

Allah Almighty replied, تِلْكَ أُمَّةٌ أَحْمَدُ “O Mūsā! This is the *Ummah* of My beloved Prophet Aḥmad al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”

Sayyidunā Mūsā عَلَيْهِ السَّلَام again spoke, “O Allah! I read in the *Tawrah* of an *Ummah* for whom intercession will be accepted. O Lord! Make that *Ummah* mine.”

Allah Almighty responded, تِلْكَ أُمَّةٌ أَحْمَدُ “O Mūsā! This is the *Ummah* of My beloved Prophet Aḥmad al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”

Sayyidunā Mūsā عَلَيْهِ السَّلَام again pleaded, “O Most Merciful Lord! I read in the *Tawrah* of an *Ummah* whose supplications will be answered. O Allah! Make them my *Ummah*.”

Allah Almighty stated, تِلْكَ أُمَّةٌ أَحْمَدُ “O Mūsā! This is the *Ummah* of My beloved Prophet Aḥmad al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”

Sayyidunā Mūsā عَلَيْهِ السَّلَام again said, “O Allah! I read in the *Tawrah* about an *Ummah* whose book (the noble Quran) will reside in their hearts, and they will recite it continuously. O Allah! Make them my *Ummah*.”

Allah Almighty responded, تِلْكَ أُمَّةٌ أَحْمَدُ “O Mūsā! This is the *Ummah* of My beloved Prophet Aḥmad al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”

Sayyidunā Mūsā عَلَيْهِ السَّلَام again submitted, “O Allah! I read in the *Tawrah* about an *Ummah* that if they intend to do a good deed, one reward will be written for them, and if they carry it out, ten rewards will be recorded for them. O Allah! Make them my *Ummah*.”

Allah Almighty declared, تِلْكَ أُمَّةٌ أَحْسَنُ “O Mūsā! This is the *Ummah* of My beloved Prophet Aḥmad al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”

After reading and hearing so many virtues of this *Ummah* and realizing that it belonged to Aḥmad al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Mūsā عَلَيْهِ السَّلَام, then finally submitted: يَا رَبِّ فَاجْعَلْنِي مِنْ أُمَّةِ أَحْسَنَ: “O Allah! Then make me among the *Ummah* of Aḥmad al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”¹

الله أكبر! This is our value. This is our worth, our significance!! Take a moment to reflect on our character, our manners, and our habits. Do we truly embody these virtues? Are we even worthy of the greatness and status mentioned? What a pity!

Why is the *Ummah* of the Prophet ﷺ the final *Ummah*?

O beloved Islamic brothers! Have you ever pondered why this *Ummah* was made the final *Ummah*? Approximately 124,000 Prophets عَلَيْهِمُ الصَّلَاةُ وَآلِهِمُ السَّلَام were sent, and each had their nation. But Allah Almighty honoured us by making us a part of the *Ummah* of the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and declared this *Ummah* to be the last. Our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the final Prophet. No new Prophet will ever be sent after him, and there is no other *Ummah* after us. We are the last *Ummah*, and only the Day of Judgement remains. What is the wisdom behind this? Why were we made the final *Ummah*?

¹ Juz ' fīhi min Aḥādīth al-Imam Abī Nu‘aym, p. 28, Hadith 1, selected

Let's hear some of the wisdoms behind this, so we may realize our value and become aware of our rank and responsibilities.

(1) First Wisdom: The *Ummah* has been made a witness

Allah Almighty states in the noble Quran:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ

And thus, We made you an exceptional nation so that you become witnesses¹

This is one of the wisdoms behind the *Ummah* of Islam being the final one. If it had been created as the first *Ummah*, it could not have testified on behalf of those who came after. It was made last so that it may serve as a witness over the previous nations.

The testimony of the *Ummah* on the Day of Judgement

There is a Hadith in Şahīḥ al-Bukhārī where the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

On the Day of Judgement, Prophet Nūḥ عَلَيْهِ السَّلَام will be called. He will say, “I am present, O my Lord!”

He will then be asked, “Did you convey [to your nation]?”

He will reply, “Yes.”

Then his nation will be asked, “Did he convey to you?”

They [the unfortunate ones who were preached to for 950 years] will respond, “No warner came to us!”

Then it will be said to Prophet Nūḥ عَلَيْهِ السَّلَام, “Who will testify for you?”

He will say, “Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his *Ummah*.”

¹ Al-Quran, Al-Baqarah, verse 143; translation from Kanz al-ʿIrfān

So, the Ummah will testify that he did indeed convey the message.¹

In another narration, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “On the Day of Judgement, for any Prophet whose nation denies that he delivered the message, we will testify in their (Prophet’s) favor.”²

The Ummah of Islam are witnesses in this world too

Sayyidunā Anas b. Mālik رَضِيَ اللهُ عَنْهُ narrates:

Once, a funeral passed by. The noble Companions رَضِيَ اللهُ عَنْهُمْ praised the deceased. Upon hearing this, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “It has become obligatory for him.” Then, another funeral passed by. The impressions of the noble Companions رَضِيَ اللهُ عَنْهُمْ about this deceased were not good. Upon this, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “It has become obligatory for him too.” Then he said, “For the one whom you testify to be good, Paradise is made obligatory for him. And for the one whom you testify against, Hell is made obligatory for him. You are Allah’s witnesses upon the earth.”³

Dear Islamic Brothers! اللهُ أَكْبَرُ! This is our value, this is our importance! This Ummah will bear witness for the noble Prophets عَلَيْهِمُ السَّلَامُ on the Day of Judgement. In this world, if this Ummah gives testimony in favor of someone, Paradise becomes obligatory for that person. What a significant matter this is! Now let us reflect. Are we worthy of this status? Are we living up to the rank granted to the Ummah of Islam? Alas! What a shame!

¹ Ṣaḥīḥ al-Bukhārī, p. 1113, Hadith 4487

² Tafsīr al-Durr al-Manthūr, part 2, Surah al-Baqarah, under verse 143, vol. 1, p. 349

³ Sahih Muslim, p. 341, Hadith 949 selected

What were the evils of the previous nations? The nation of Sayyidunā Nūḥ عَلَيْهِ السَّلَام used to show disrespect. Do we not witness similar disrespect today? When Sayyidunā Nūḥ عَلَيْهِ السَّلَام would advise them, they refused to listen. Do we act upon the blessed teachings of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? The nation of Sayyidunā Hūd عَلَيْهِ السَّلَام was arrogant and rebellious. Do we not openly sin without shame? The nation of Sayyidunā Ṣāliḥ عَلَيْهِ السَّلَام prided itself on its strength, skills, and grand structures, and were drowned in arrogance and pride.

Don't we do the same today, using science and technology as an excuse to push religious teachings aside? Don't people say, "The world has reached the moon, and you still talk about prayers and fasting?" The people of Sayyidunā Lūṭ عَلَيْهِ السَّلَام were steeped in immorality, shamelessness, and wickedness; are these evils not common among us today? The people of Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام used to cheat in weights and measures. Isn't that rampant today? Isn't fraud and deceit widespread in business dealings? The people of Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام would sit on pathways, misleading people. Is this not happening even now? The people of Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام went as far as to say:

قَالُوا يَا شُعَيْبُ أَصَلَوْتِكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ^ط

They said, "O Shu‘ayb! Does your prayer command you that We abandon what our forefathers used to worship or (that) we do not do what we desire with our wealth?"¹

Now, tell me honestly... when we hear objections about interest-based transactions, when people are warned against deceit in business transactions, isn't this precisely what is said today in the name of liberalism? Don't people say, "What do religious scholars know about business? They should stick to prayer and fasting!" Sadly, all these wrongdoings are present in our society today. So, tell me, when we are

¹ Al-Quran, Surah Hūd, verse 87; translation from Kanz al-‘Irfān

doing the same things as previous nations, how can we truly fulfill the role given to the *Ummah* of Islam, the role of being witnesses over past nations?

Remember! The testimony of a *fāsiq* (open sinner) is not accepted. Neglecting prayer, not fasting, cheating in weights and measures, annoying parents, causing harm to others, lying, and engaging in interest-based dealings—all of these are acts of transgression. The Quranic exegetes have written that on the Day of Judgement, the testimony given by the *Ummah* will only be valid from the pious among them¹, those who perform their prayers, fast, avoid sins, and adopt piety. As for those who are habitual sinners, who openly commit sins, they will have disqualified themselves from this noble role.

O devotees of the beloved Prophet! This calls for deep reflection! What a lofty status this is, yet if, due to love of the world, chasing wealth, or following desires, we disqualify ourselves from it, how great a loss that would be! So, we must correct our character, refine our behavior, perfect our morals, actions, and habits, so that we become deserving of this grand honor bestowed upon the *Ummah* of Islam.

(2) The Second Wisdom: The *Ummah* that takes heed

Dear Islamic brothers! This *Ummah* has been made a nation that learns from lessons.

At one place, Allah Almighty states in the noble Quran:

وَلَقَدْ أَهَلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا ۗ وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا
 لِيُؤْمِنُوا ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣٢﴾ ثُمَّ جَعَلْنَاكُمْ خَلِيفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ
 لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٣٣﴾

¹ Tafsīr Naʿīmī, Surah al-Baqarah, below verse 143, p. 21, with slight changes

And We destroyed generations preceding you when they oppressed, and their Messengers came to them with clear proofs but they were not going to embrace faith; thus, We recompense the wrongdoers. Then We made you successors in the earth after them that We may see how you act.¹

Meaning: O *Ummah* of Islam! Many nations came before you, and Messengers were sent to them. Commands were clearly conveyed to them, yet, they wronged their souls and remained rebellious. So, We destroyed them. Then we appointed you as successors on earth, to see whether you will behave like those past nations or show obedience to Allah Almighty.

الله أكبر! This is one of the reasons why this *Ummah* was made the final *Ummah*. The scholars explain that previous nations committed various sins, prioritising the world over the Hereafter. They indulged in rebellion, and despite being granted respite and long lives, persisted in disobedience. Eventually, Allah Almighty's punishment befell them. Storm winds destroyed some, while others were pelted with stones, and still others faced severe earthquakes. Their strength, power, lofty buildings, knowledge, and skills, none of it saved them from Allah Almighty's punishment.

After all this, Allah Almighty sent this *Ummah* of Islam. The noble Quran clearly describes the condition of past nations so that this *Ummah* may take heed— avoiding the sins of those who came before, reflecting upon the deeds of the righteous, recognising the rewards they attained, and following their path.

Allah Almighty says:

¹ Al-Quran, Yunus, verse 13-14; translation from Kanz al-ʿIrfān

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاكِ ۝٢١

Did they not travel in the earth so they would see what became of those who preceded them? They were greater than them in terms of strength and in terms of signs that they left in the earth, then Allah seized them due to their sins; and there was no helper for them against Allah.¹

O devotees of the noble Prophet! This is a great wisdom behind making this *Ummah* the last nation, to take lessons from those who perished before. Now ponder! Do we truly take lessons? Sadly! We remain heedless; we fail to take advice. The conditions of past nations are clear before us. We repeatedly hear of the destruction of the people of ‘Ād, the punishment of the people of Thamūd, and the ruin of the people of Prophet Shu‘ayb عَلَيْهِ السَّلَام. This is all mentioned in the noble Quran, and the scholars continuously remind us. Yet sadly, we do not take heed; we do not abandon sins and become travelers of the path of righteousness.

Encouragement to take heed

O devotee of the Prophet! The noble Quran encourages us repeatedly to learn lessons. Allah Almighty says in Juz' 18, Surah Nūr, Ayah 44:

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۗ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ۝٤٤

Allah changes the night and the day. Surely in this there is a point of understanding for the people of insight.²

¹ Al-Quran, Al-Mu'min, verse 21; translation from Kanz al-'Irfān

² Al-Quran, Al-Nūr, verse 44; translation from Kanz al-'Irfān

And in Juz' 30, Surah al-Nāzi‘āt, after mentioning the drowning of Pharaoh and his army, Allah Almighty says:

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ

Indeed, in this there is a lesson for one who fears Allah.¹

الله أكبر! Those who fear Allah Almighty, the people of insight, reflect over the signs of Allah Almighty and take lessons. The alternation of day and night, the rising and setting of the sun, the appearing and fading of the stars- every atom in this universe is an open book of reflection for us. There are lessons in all of this, if only we would become among those who fear, reflect, and take heed.

Sayings of the noble Saints about the ‘eye of reflection’:

Sayyidunā Sufyan al-Thawrī رَحْمَةُ اللهِ عَلَيْهِ said, “The one who looks at the world with the eye of reflection and contemplation, succeeds in doing more good deeds.”

Sayyidunā Malik bin Dinar رَحْمَةُ اللهِ عَلَيْهِ said, “The one who neither looks at the world with the eye of reflection, nor worries about the Hereafter, his good deeds become few, and his heart becomes veiled.”

Sayyidunā Ḥātim al-Aṣamm رَحْمَةُ اللهِ عَلَيْهِ was asked, “How does a person become among the people of reflection?” He replied, “When he looks at the end of every worldly thing, realising that it will soon perish, and its owner too will soon be buried in a grave.”

Sayyidunā Ḥātim al-Aṣamm رَحْمَةُ اللهِ عَلَيْهِ also said: “The one who does not take a lesson from a funeral departing from his house, neither knowledge and wisdom, nor even advice, will ever benefit him.”²

¹ Al-Quran, Al-Nāzi‘āt, verse 26; translation from Kanz al-‘Irfān

² Tanbīh al-Mughtarrīn, p. 57

Every home is a lesson for reflection

Sayyidunā Abū al-Sā'ib al-'Abdī رَحْمَةُ اللهِ عَلَيْهِ states:

One day, Sayyidunā Ṣāliḥ al-Murrī رَحْمَةُ اللهِ عَلَيْهِ visited us. I asked, "O Abū al-Bishr! Where have you come from?"

He replied, "I left my home and came to you after wandering through various places. When I passed by such-and-such a house, that house called out to me [through its state] and said, 'O Ṣāliḥ! Take heed from me! Such-and-such people used to live in me, and now they have passed away.' Then, when I reached another house, that house also called out to me [through its state] and said, 'O Ṣāliḥ! Take heed from me! Such-and-such people used to live in me, and now all of them are buried in the earth.'"

In this manner, Sayyidunā Ṣāliḥ al-Murrī رَحْمَةُ اللهِ عَلَيْهِ continued to enumerate one house after another until he reached our house.¹

Dear Islamic brothers! Reflect upon the various ways in which our pious predecessors, the virtuous servants of Allah Almighty, took admonition. Unfortunately, we are far from taking admonition from desolate homes, burning fire in the stove, sunshine, cold, heat, etc. Funerals pass before our eyes, but we do not take admonition. We ourselves lower the deceased into the grave with our own hands, yet we do not take admonition. We hear that such-and-such a person was healthy and well, suddenly had a heart attack and met his death or such-and-such a young man passed away in a road accident. We regularly hear stories like this, yet we neither remember our own death, nor do we take admonition. Would that we become those who take admonition and remember the grave and the afterlife.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Ḥilyat al-Awliyā', vol. 6, p. 182, Number 8222

(3) Third Wisdom: Following the path of the righteous

Dear Islamic brothers! Why was the Islamic *Ummah* made the final *Ummah*? Listen to another wisdom behind this: Allah Almighty says in the noble Quran:

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ

حَكِيمٌ

Allah wills that He states His commands to you and informs you of the ways of those who preceded you, and He turns to you with His mercy—and Allah is All-Knowing, Most-Wise.¹

The scholars explain:

Allah Almighty willed that, by making this *Ummah* the final nation, He revealed to them the noble Quran, through which He clarified the ways, manners, habits, and conduct of the righteous people before them, so that this *Ummah* may walk the path of the pious, repent sincerely, and be granted acceptance of their repentance by Allah Almighty.²

Dear Islamic brothers! There are many more divine wisdoms behind this *Ummah* being the final *Ummah*, and we have been blessed to hear a few of them.

If only we would reflect on these wisdoms, if only we would recognise our worth as a *Ummah*, and begin living our lives accordingly!

أَهْلِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Quran, Al-Nisa`, verse 26; translation from Kanz al-ʿIrfān

² Ḥusn al-Tanabbuh li mā warada fī al-Tashabbuh, vol. 1, p. 118 selected

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Encouragement for Pious Deed No. 24

Dear Islamic brothers! To become righteous and steadfast in piety affiliate yourselves with the religious environment of Dawat-e-Islami.

امَّا بَرَكَاتُهُمُ الْعَالِيَةِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Amir Ahl al-Sunnah has bestowed upon his disciples and all devotees of the Prophet a booklet titled *72 Pious Deeds* to help them lead their lives in accordance with the Sunnah. Through the blessings of acting upon this booklet, one may, اِنْ شَاءَ اللهُ, succeed in remaining steadfast in performing good deeds. Among these 72 Pious deeds, deed No. 24 poses the following question for self-assessment:

"Today, did you deliver or listen to one Dars (in a mosque, shop, marketplace, or wherever convenient)?"

There are numerous benefits to delivering or listening to a *Dars*, as it increases one's religious knowledge and teaches many blessed *Sunan*. It is advised that, while personally practicing this pious deed, one should also encourage others to participate in *Dars*. May Allah Almighty enable us to consistently complete the *Pious Deeds* booklet and submit it every month.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Pearls of wisdom concerning visiting the ailing

A collection of pearls of wisdoms regarding the etiquette of visiting the ill will now be presented. First, we will listen to two blessed sayings of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. "Visit the ailing."¹

¹ Al-Adab al-Mufrad, p. 137, Hadith 518

2. "Whoever performs ablution properly and then visits his Muslim brother with the intention of seeking reward, he will be distanced from Hellfire by a distance of seventy years."¹
- Visiting the ailing is a blessed *Sunnah* of the noble Prophet ﷺ.
 - It is a *Sunnah* to visit those who are unwell. However, if it is known that a visit would be burdensome or unwelcome to the patient, one should not go.²
 - One should visit the ailing person even if there are personal grievances or there is a lack of affinity towards them.
 - The visit should be made with the intention of following the *Sunnah*. If one visits merely with the expectation of a reciprocal visit during one's own illness, no spiritual reward will be attained.
 - When visiting someone and observing the severity of their illness, one should not say things that may frighten them, such as: "Your condition is bad," nor should one nod one's head in a manner that implies their condition is deteriorating.
 - During the visit, one's facial expression should visibly display sorrow and grief for the afflicted person.
 - The manner of conversation should never give the patient or their relatives the suspicion that one is pleased by their distress.
 - One should also express sympathy with the patient's family members and offer any service or assistance that one can provide.

¹ Sunan Abū Dāwūd, vol. 3, p. 248, Hadith 3097

² Bahār-e-Sharī'at, vol. 3, p. 505

Announcement

The remaining pearls of wisdom concerning visiting the sick will be presented in the study circles. Please do participate in them.

The six ṣalawāt and two du‘ā’s recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي
الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”²

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

² Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.¹

4. The reward of 600,000 Duroods

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدْوَامٍ
مُلْكِ اللَّهِ

Shaykh Aḥmad Ṣāwī رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.²

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ. The noble Companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”³

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Al-Qawl al-Badī', p. 277

² Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 149

³ Al-Qawl al-Badī', p. 125

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”¹

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”²

2. An easy way to spend every night in worship

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”³

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ
الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allah Who is Ḥalīm and Karīm.
Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

¹ Al-Targhīb wa al-Tarhīb: Hadith 31

² Majma‘ al-Zawā‘id: Hadith 17305

³ Tārīkh Ibn ‘Asākir: Hadith 4415

Weekly gathering schedule for 14th August 2025

- Sunan and manners: **5 minutes**
- Dua memorisation: **5 minutes**
- Summary: **5 minutes**
- Total duration: **15 minutes**

Remaining pearls of wisdom concerning visiting the ailing

- Upon visiting the patient, one should enquire about their condition and make a supplication for their health and well-being.
- One should request the ailing person to supplicate for them, as the supplication of the ailing is not rejected.
- Appropriate to the circumstances, one should also extend an invitation to righteousness to the patient. Specifically, they should be reminded to be steadfast in their prayers, as even those who pray regularly may become heedless during illness.
- One should not sit with the patient for an extended period, nor create a disturbance. However, if the patient themselves desires the visitor to stay longer, their feelings should be respected where possible.
- Bringing gifts when visiting the sick is a commendable act. However, to forgo the visit altogether because one is not bringing a gift—perhaps thinking, "What will they think if I arrive empty-handed?"—is a cause for deprivation from spiritual reward. One should still visit, even if empty-handed.
- A suggestion: when taking gifts such as fruit or biscuits, one should also include some booklets from Maktaba-tul-Madinah to present to the patient. This enables them to give these booklets

as gifts to their own visitors or, if in a hospital, to neighbouring patients and their relatives.

- Indeed, it would be highly fortunate if the patient were to procure some booklets themselves for this purpose, keeping them on hand to distribute and thereby earn spiritual reward.
- It is also permissible to visit a sinner, because visiting the sick is one of the rights in Islam, and a sinner is still a Muslim.¹

The supplication to be recited during ablution

In accordance with the schedule of the Dawat-e-Islami weekly, Sunnah-inspiring gathering, the supplication to be recited during ablution will be taught for memorisation. It is as follows?

اللَّهُمَّ اغْفِرْ لِي وَسِعْرِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي

Translation: O Allah, forgive me, grant me spaciousness and blessing in my home, and bestow blessings in my sustenance.²

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Pondering ‘over the Hereafter’ for a moment is better than 60 years of worship.”³

Let’s make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.

¹ Bahār-e-Sharī‘at, vol. 3, p. 505

² Khazina-e-Rahmat, p. 84

³ Al-Jāmi‘ al-Ṣaghīr: Hadith 5897

2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 pious deeds) daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily prayer in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five prayer, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajara?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat al-Madina*, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?

13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' prayer congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid,

workplace, or wherever else possible?

25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du‘ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak‘āt*) of sunnah for Ṣuḥr prior to the farḍ?
33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of ‘Aṣr or ‘Ishā'?

36. Did you encourage *someone* else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from *lying* and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite 'بِسْمِ اللَّهِ' before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?

48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an ‘*imāmah*’?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i'tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them?
Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?

72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ