

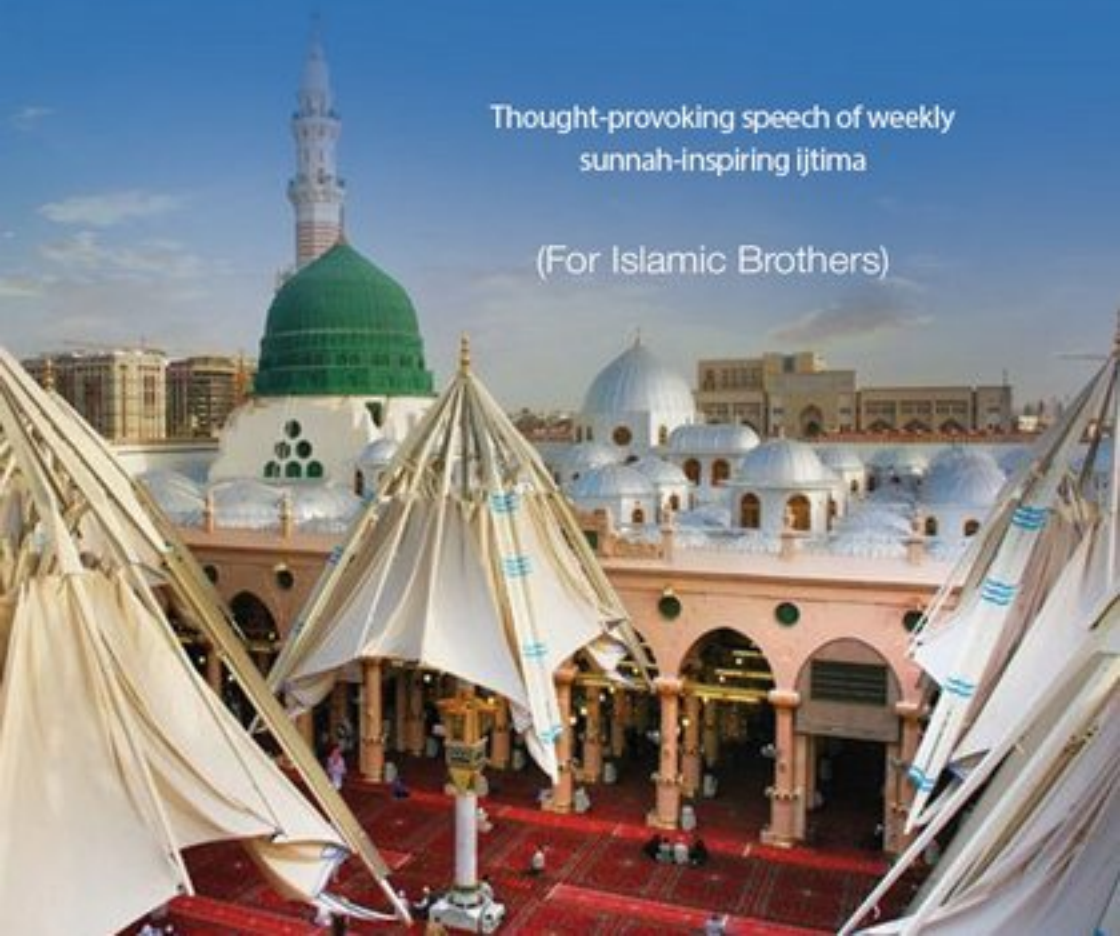
Millions of Salam

to Remembrance of Ummah

11-September-2025

Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)



أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Millions of Salam to Remembrance of Ummah

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Excellence of sending ṣalāt upon the Prophet

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

إِنَّهُ جَاءَنِي جِبْرِيلُ فَقَالَ: إِنَّ رَبَّكَ يَقُولُ أَمَا يُرْضِيكَ يَا مُحَمَّدٌ أَنْ لَا يُصَلِّيَ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ
 إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا

“Jibrīl (عليه السلام) came to me and stated that Allah Almighty has stated: ‘O

Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Are you not pleased that when anyone from your Ummah sends Ṣalāt upon you once, I shower mercy upon him ten times, and when anyone from your Ummah sends Salām upon you once, I send Salām upon him ten times.” (Mishkat-ul-Masabih, vol. 1, pp. 189, Hadees 928)

Mufti Aḥmad Yār Khān Na‘īmī رَحِمَهُ اللهُ عَلَيْهِ has said: Allah Almighty’s sending of salām means either conveying salām to him through angels or keeping him safe from calamities and troubles. (Mirat-ul-Manajeer, vol. 2, pp. 102)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ – “The best of deeds is a sincere intention.”¹

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 عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! إِنَّ شَاءَ اللهُ In today’s speech, we are going to listen to some highly emotive accounts of the deep affection of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for his Ummah. Let us first listen to a faith-refreshing hadith:

¹ Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

Here comes my helper!

Sayyidunā ‘Abdullāh b. ‘Umar رضي الله عنهما has narrated that the Beloved Prophet صلى الله عليه واله وسلم said: On the Day of Judgement, Adam عليه السلام will be present in a vast plain near the ‘Arsh (Divine Throne). He عليه السلام will have two green cloths on him. He will be looking at every person from his offspring who will be going to Paradise and he will also be looking at the people from his offspring who will be going into Hell. During this time, he عليه السلام will see a person from my Ummah going into Hell.

Adam عليه السلام will call out: O Aḥmad صلى الله عليه واله وسلم! O Aḥmad صلى الله عليه واله وسلم! I will say: يا لبيك O ابو البشر! Adam عليه السلام will say: This person from your Ummah is going to Hell. Hearing this, I will quickly follow the angels walking swiftly and say: O the angels of my Lord, Stop! They will say: We are appointed angels. Whatever Allah عز وجل has commanded us, we do it; we do not disobey Him. When I will feel sad and say whilst pointing towards the Divine Throne by holding my blessed beard with my left hand: “O my Merciful Lord! Did not You promise me that You will not allow me to feel embarrassed regarding my Ummah?”

A voice will come from the Throne: “O angels! Obey Muhammad (صلى الله عليه واله وسلم) and let this person return.” I will then take out a piece of white paper, and after putting it on the right pan of ‘Scale of deeds’ I will say: بِسْمِ الله, so the pan of good deeds will become heavier than the pan of bad deeds.

A voice will say: “He is fortunate, he has attained prosperity and his Scale (pan of good deeds) has become heavy. Take him to Paradise.” That servant will say: “O the angels of my Lord! Wait; let me talk to the one who has great esteem in the blessed court of his Merciful Lord!” Then he will say: “May my parents be sacrificed for you! How lovely is your luminous face and how beautiful is your appearance! You have had my mistakes forgiven and had pity on my tears, (who are you?).”

So, I will say to him: “I am your Prophet Muhammad (صلى الله عليه واله وسلم) and this is the *ṣalāt* which you would send upon me, it has benefited you completely as per your need.” (*Mawsu’ah Ibn Abid Dunya, vol. 1, pp. 91, Hadees 79*)

Dear Islamic brothers! From the above-mentioned faith-refreshing account we have understood many things, such as, the Beloved Prophet ﷺ possesses the knowledge of unseen by the bestowal of Allah Almighty.

Knowledge of all these things such as whatever is happening and whatever will happen in the future, or rather whatever will happen on the Day of Judgement has been bestowed by Almighty Allah upon the Beloved Prophet ﷺ. Which is why, while giving the news of unseen, he ﷺ told us about Sayyidunā Adam عليه السلام and how on the Day of Judgement, he will be present in a vast plain near the ‘Arsh (Divine Throne), wearing two green garments and will be looking at his descendants.

He will even see one person from the Ummah of the Beloved Prophet ﷺ going into Hell and will help him by bringing the Beloved Prophet’s attention to him. It has also become obvious that the Beloved Prophet ﷺ holds a dignified and lofty status in the court of Allah Almighty. Surely, this is a great blessing from Allah Almighty.

It should also be remembered here that the Beloved Prophet’s act of pointing towards the ‘Arsh with his blessed hand is for making a request in the blessed court of Allah Almighty; it does not mean that Allah ﷻ will be on the ‘Arsh and the Beloved Prophet ﷺ will gesture (with his blessed hand) towards Him. Allah Almighty is free from place and direction. His Divine Speech is also free from sound. He عز وجل possesses the attributes which befit His Glory.

From this narration it has also been learnt that reciting *ṣalāt* upon the Prophet has many blessings. The way reciters of *ṣalāt* attain its blessings in this world, *إن شاء الله* on the Day of Judgement they will have a stroke of fortune as well. So, we should also keep reciting *ṣalāt* in the blessed court of the Beloved Prophet ﷺ at all times. *إن شاء الله* by virtue of the blessings of this *ṣalāt*, our life in this world as well as in the Hereafter will improve.

We also come to know from this account that the Beloved Prophet ﷺ loves his Ummah very much. On the Day of Judgement, when everyone will be worried about himself/herself, the day about which Allah Almighty has stated in the Holy Quran:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۚ وَأُمِّهِ وَأَبِيهِ ۚ وَصَاحِبَتِهِ وَبَنِيهِ ۚ لِكُلِّ امْرِئٍ مِنْهُمْ
يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۖ

The Day man will flee from his brother, and his mother and his father, and his wife and his sons. On that Day, every individual among them will have a concern that will make him oblivious to others.¹

Even at such a difficult time, the Beloved Prophet ﷺ will be worried for the sinful people of his Ummah, will have mercy on them, will request Allah Almighty to forgive them and will make them enter Paradise by interceding on their behalf in the Divine court.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let us listen to another similar blessed hadith.

State of anxiousness for the Ummah on Judgement Day

The Beloved Prophet ﷺ has stated, “On the Day of Judgement, all Prophets (عليه السلام) will be present on their gold pulpits, but my pulpit will be empty because I will be standing silently in the merciful court of Allah ﷻ lest I be ordered to go to Paradise and my Ummah remains worried after me.”

Allah ﷻ will say, “O Beloved! I will decide about your Ummah according to your wish.” Then, I will humbly say, ‘اللَّهُمَّ عَجِّلْ حِسَابَهُمْ’ “O Allah ﷻ! Hasten accountability of their deeds” and I will repeatedly make a request for this until I will be given a list of the people of my Ummah who have gone into Hell (I will continue taking those who have entered Hell out of it by interceding on their behalf), and in this way, nobody from my Ummah will be left for the punishment of Allah ﷻ.” (Kanz-ul-Ummal, vol. 7, pp. 178, Raqm 39111)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Al-Quran, Al-Abas, verse 34-37; translation from Kanz al-Irfān

Bestowals by the Beloved Prophet ﷺ and our bad deeds

صَلَّى اللهُ عَلَيْهِ وَاللَّهُ بِمُحِبِّهِ أَكْرَمُ! Just ponder on how deeply the Beloved Prophet ﷺ cares about us. He صَلَّى اللهُ عَلَيْهِ وَاللَّهُ بِمُحِبِّهِ أَكْرَمُ is very kind to us. Now let us ponder on ourselves: How much do we love him and what type of affection do we have for our Beloved Prophet ﷺ? What have we done to please him in return for his blessed favours? And how much do we act upon his blessed sayings? Just ponder! Those who love their parents never break their hearts; those who love children never let them feel sad; nobody likes to see their friend feeling sad because we do not sadden the person we love.

But unfortunately, many Muslims at the present time claim to have devotion for the Prophet, but their actions are contrary to what they claim. What kind of devotees avoid Salah and miss Salah deliberately and by doing such things hurt the Beloved Prophet ﷺ? What kind of devotion is this that the Beloved Prophet ﷺ emphasizes that the fasts of Ramadan be observed, but so-called devotees of the Prophet refrain from this blessed command and miss obligatory fasts?

The Beloved Prophet ﷺ emphasizes that Taraweeh Salah be offered, but the lazy and heedless people of the Ummah do not offer it. The Beloved Prophet ﷺ orders to grow a beard, but those who claim to have love for him and are fashion-conscious imitate the enemies of the Beloved Prophet ﷺ. Is this devotion?

Let us make a collective intention that from now onwards we will not miss any Salah **إِنْ شَاءَ اللهُ**. We will offer five-times Salah in the first row of the Masjid with the first Takbeer **إِنْ شَاءَ اللهُ**. We will not miss any fast of Ramadan **إِنْ شَاءَ اللهُ**. We will pay zakat in full when it becomes obligatory **إِنْ شَاءَ اللهُ**. When Hajj becomes obligatory, we will not delay performing it **إِنْ شَاءَ اللهُ**. We will not adopt impermissible fashion trends **إِنْ شَاءَ اللهُ**. We will protect our gaze **إِنْ شَاءَ اللهُ**. We will not watch films and dramas **إِنْ شَاءَ اللهُ**. We will not listen to songs and music **إِنْ شَاءَ اللهُ**. We will not hurt our parents' feelings **إِنْ شَاءَ اللهُ**. We will not be heedless of the rights of Allah Almighty and people **إِنْ شَاءَ اللهُ**. To attain this mindset, we will continue to remain affiliated with the religious environment of Dawat-e-Islami, **إِنْ شَاءَ اللهُ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Everyone knows that the universe is very vast, but it definitely has a limit. Everyone knows that the earth is very spacious, but it definitely has a limit. Everyone knows that the ocean is immense, but its edges and depth definitely have limits. Everyone knows that the stars are great in number, but they definitely have a limit. Everyone knows that the number of creation is very high, but it definitely has a limit. But remember, the love the Beloved Prophet ﷺ has for his Ummah is like the ocean whose depth and edges are unimaginable and unknown to all of us. The affection of the Beloved Prophet ﷺ for his Ummah has also been mentioned in the Holy Quran in in part 11, Surah At-Taubah, verse No. 128:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ

Surely there has come to you an exalted Messenger from among you, anxious is he by what you endure, deeply concerned for your wellbeing, exceptionally gracious, merciful to the believers.

(Al-Quran, Al-Tawbah, verse 128; translation from Kanz al-'Irfān)

Regarding the above-mentioned blessed verse, it is mentioned in *Tafsīr Sirāṭ-ul-Jinān*: This is his mercy and affection for Muslims that has been mentioned in the Holy Quran. Now listen to a few examples of this mercy and affection:

Few examples of mercy and affection for Ummah

1. Keeping the difficulties of the weak, ill and working people of the Ummah in mind, he ﷺ did not delay the Isha Salah until one-third of the night.
2. Keeping ill people and children in mind, he ﷺ ordered not to have a very prolonged recitation of Quran in Salah.
3. He ﷺ did not offer Nafil Salah every night so that it does not become obligatory for the Ummah.

4. To save the Ummah from difficulty, he ﷺ forbade them from observing fasts of Sawm-e-Wisaal (meaning, keeping fasts continuously without having Iftar).
5. Keeping the difficulty of his Ummah in mind, he ﷺ did not make Hajj Fard every year.
6. Showing affection to Muslims, he ﷺ commanded to have Raml in only three rounds of Tawaf instead of all rounds.
7. The Beloved Prophet ﷺ would busy himself in worship the whole night and would weep anxiously for the forgiveness of his Ummah in the merciful court of Allah Almighty to the extent that (due to being in a standing position for a very long time) his blessed feet would often swell.
(Siraat-ul-Jinaan, vol. 5, pp. 267, summarised)

Dear Islamic brothers! If we study the blessed life of the Beloved Prophet ﷺ, it appears as if he ﷺ spent his entire blessed life remembering his Ummah. He ﷺ would worship in the night for the forgiveness and salvation of his Ummah. He ﷺ would weep in the isolation of caves. He ﷺ would cry while reciting the Holy Quran. He ﷺ would beseech Allah Almighty when thinking about the sins of the Ummah and the severities of the Day of Judgement.

He ﷺ would weep while listening to the verse of the Holy Quran which contains the mention that every Ummah will be asked to bring a witness and the Beloved Prophet ﷺ will be made a witness on all people. Sometimes, he ﷺ would spend the whole night reciting a single verse. Sometimes, he ﷺ would stand and bow for a long time in Salah. Sometimes, he ﷺ would put his blessed forehead in prostration and ask for goodness for his Ummah. He ﷺ would worship in the night and would make dua for the salvation of the sinful people of his Ummah from the trials and tribulations of the grave and the Day of Judgement.

What is the reason for weeping?

The Beloved Prophet ﷺ raised both his blessed hands and made dua

tearfully for the Ummah and humbly said: **اَللّٰهُمَّ اُمِّتِيْ اُمِّتِيْ**. O Allah Almighty! My Ummah! My Ummah! Allah Almighty ordered Sayyidunā Jibrīl **عَلَيْهِ السَّلَام** to go to His Beloved **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Your Lord knows very well but ask him: What is the reason for his weeping? Sayyidunā Jibrīl **عَلَيْهِ السَّلَام** came to the Beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and asked as commanded.

The Beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** explained the entire situation and expressed his concern for the Ummah. Sayyidunā Jibrīl **عَلَيْهِ السَّلَام** said to Allah Almighty: “O Allah Almighty! Your Beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated such-and-such thing and Allah Almighty is All-Knowing.” Allah Almighty ordered Sayyidunā Jibrīl **عَلَيْهِ السَّلَام**: “Go and tell My Beloved (**صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**) that We will soon please you regarding your Ummah and will not allow you to feel sad.” (*Muslim, pp. 109, Hadees 499*)

The Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān **رَحِمَهُ اللّٰهُ عَلَيْهِ** has stated:

Dear brothers! You are busy disobeying the one who truly loves you, who is magnificent, who is the essence of faith and treasure of goodness, who possesses the matchless beauty which has adorned the entire world, who has shouldered the responsibility of the entire universe, who forgot the meal of the day and the sleep of the night. You are busy with sports and frolics and he was busy day and night weeping and expressing sadness for your forgiveness. Though Allah Almighty has made night for rest, and every person - whether a king or a poor person - wants to take rest at that time, but your Beloved and Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** did not rest and sleep, but rather put his blessed forehead in the court of Allah Almighty saying: “O Allah Almighty! My Ummah is sinful; forgive them and protect all of their bodies from the fire of Hell.” (*Fatawa Ridawiyah, vol. 30, pp. 716-717 selected*)

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللّٰهُ عَلَيَّ مُحَمَّدٍ

O devotees of the Prophet! Just ponder! There are countless people living in the world who have the relation of love and affection with each other. For example, parents love their children; children love their parents; sisters love

their brothers; friends love each other; relatives love one another, etc. But remember! All of this love is temporary and comes to an end; it is limited to the worldly life. The moment life ends, all these loving relationships end. In a short time, people get into their daily routine again by forgetting these affections.

But remember, one such relation of love still exists that is everlasting, that is not conditional to a certain time and that does not lessen with the passage of time; it is the blessed relation of the love of the Beloved Prophet ﷺ for his Ummah. He ﷺ remembered his Ummah in his apparent blessed life. When he ﷺ was being lowered in the blessed grave, he ﷺ also remembered his Ummah at that time. He ﷺ is also thinking about his Ummah after entering the blessed grave. He ﷺ will even remember his Ummah on the Day of Judgement. Let us listen to two accounts in this regard and refresh our faith.

1. Calling out “Ummati Ummati” until Judgement Day

Sayyidunā Qusam رضى الله عنه is the blessed companion who was the last one to come out of the blessed grave of the Beloved Prophet ﷺ after lowering his blessed body. He رضى الله عنه states: “I am the last one to see the luminous blessed face of the Beloved Prophet ﷺ in the blessed grave. I saw that the blessed lips of the Beloved Prophet ﷺ were moving. When I brought my ears near the blessed mouth of the Beloved Prophet ﷺ, I heard him saying ‘رَبِّ أُمَّتِي أُمَّتِي’ (i.e. O Gracious Lord! My Ummah, my Ummah!).” (*Madarij-un-Nubuwwah, vol. 2, pp. 442*)

There is a blessed hadith about this too. The Beloved Prophet ﷺ stated: “After my apparent passing, I will always keep on calling ‘رَبِّ أُمَّتِي أُمَّتِي’ (i.e. O Gracious Lord! My Ummah, my Ummah) until the trumpet will be blown the second time.” (*Kanz-ul-Ummal, vol. 7, pp. 178, Hadees 39108*)

2. Statement of Maulana Sardār Aḥmad رَحْمَةُ اللهِ عَلَيْهِ

Maulana Sardār Aḥmad رَحْمَةُ اللهِ عَلَيْهِ would say, “The Beloved Prophet ﷺ remembered us throughout his life by saying ‘Ummati Ummati’. Even in his

luminous grave he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is saying ‘Ummati Ummati’ and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will continue to do so until the Day of Judgement, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will even say ‘Ummati Ummati’ on the Day of Judgement too.

In reality, if he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had said ‘Ummati’ only once, and we say ‘Ya Nabi, Ya Nabi! Ya Rasoolallah, Ya Habib Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)’ throughout our life, even then we would not be able to fulfil the right of his saying ‘Ummati’ once.”

(‘Aashiq-e-Akbar, pp. 53)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

One of the 12 religious works: Weekly Madani Muzakara

Dear Islamic brothers! To become practicing Muslims and to develop a concern for protecting and strengthening your faith, become affiliated with the religious environment of Dawat-e-Islami, and take part wholeheartedly in the 12 religious works. إِنَّ سَاءَ إِلَهُهُ, You will attain much good in this world and the Hereafter. One of the 12 religious works is the weekly Madani Muzakara.

دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ مَوْلَانَا مُحَمَّدُ اِلْيَاسَ اَتَارَ اَلْقَادِرِيّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Mawlana Muhammad Ilyas Attar al-Qādirī conducts Madani Muzakara every week after Isha Salah, live on Madani Channel. During this session, he answers the questions of Prophetic devotees from across the world with his knowledge and wisdom-filled responses. Many people also participate in person, in the Global Headquarters of Dawat-e-Islami, Faizan-e-Madinah, Karachi.

Thousands of Prophetic devotees collectively watch Madani Muzakara in their own towns and cities. Countless people across the globe watch Madani Muzakara via Madani Channel and social media sites too. To gain the best in this world and the Hereafter, increase your love for the Prophet, to attain the light of sacred knowledge, and become practicing, watch the Madani Muzakara and earn countless rewards.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

How should an Ummati [follower] be?

Dear Islamic brothers! We are listening to accounts of the Beloved Prophet's love for his Ummah. **الْحَمْدُ لِلَّهِ** we are proud to be in the Ummah of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Now, we should ponder over ourselves and whether or not we also have the same spirit of love for our Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** as a follower should have.

For example, a follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should offer Salah regularly; a follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should have the knowledge of the necessary rulings and other Fard and Wajib acts; a follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should be pious and abstinent; a follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should be one who fulfils his responsibilities, as prescribed by Shariah; a follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should love reciting the Holy Quran; a follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should be one who not only saves himself from impermissible and haram acts, but he also saves his children from these acts too, and gives them a proper Islamic upbringing.

A follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should be Allah-fearing; a follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should be one who strives to reform himself and people of the entire world; a follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should have good qualities; a follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should be one who refrains from immodesty; a follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should keep himself away from inner evils; a follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should wish well for Muslims; a follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should be obedient to the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**; a follower of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** should be one who follows the Sunnah.

May Allah Almighty enable us to act upon the Sunnah of the Beloved and Blessed Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**!

اٰوِيْنُ بِجَايِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Pearls of wisdom concerning Hadith

Dear Islamic brothers! We will have the honour of listening to some pearls of wisdom regarding Hadith. First, let us hear two sayings of the Beloved Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

(1) He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who memorises 40 *aḥādīth* regarding religious matters and conveys them to my Ummah, (on the Day of Judgement) Allah Almighty will raise him as a jurist, and I will intercede for him and be a witness for him on the Day of Judgement.”¹

(2) He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said, “May Allah Almighty bless the one who hears my hadith, memorises it and conveys it to others.”²

- Hadith refers to the words, actions, states and tacit approval (*taqrīr*) of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.³
- It is a communal obligation (*farḍ kifāyah*) to acquire this knowledge, such that if a scholar who has knowledge of this field does not exist in the Ummah, the entire Ummah is sinful.⁴
- Like the Quran, the Prophetic Hadith is also a primary source of Islamic Law.⁵
- Without the guidance of Hadith, it is not possible to know the details of Islamic Law and understand the context of Quranic verses.⁶
- There are many Quranic injunctions whose explanation is given in the Hadith.⁷

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Mishkat al-Masabih, vol. 1, p. 68, Hadith 258

² Jam’i Tirmidhi, vol. 4, p. 298, Hadith 2665

³ Nuzhat al-Qari, vol. 1, p. 87

⁴ Nisab Usool-e-Hadith m’a Ifadat Ridawiyah, p. 28

⁵ Muntakhab Hadithen

⁶ Muntakhab Hadithen

⁷ Muntakhab Hadithen

Announcement

The remaining pearls of wisdom regarding Hadith will be mentioned in the study circles. Therefore, do attend the study circles in order to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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



1. The Durood 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 Durood at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyidunā Anas رضي الله عنه that the Beloved and Blessed Rasool صلى الله عليه وآله وسلم has stated, 'Whoever recites this Durood upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*Ibid, pp. 65*)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Durood, 70 portals of mercy are opened for him.

(*Al-Qaul-ul-Badi', pp. 277*)

4. The reward of 600,000 Duroods

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً ذَا أَيْمَةٍ بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عليه رحمه الله الهادي reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 149*)

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed

Rasool ﷺ], and the Noble Rasool ﷺ made him sit in between himself and Sayyidunā Abu Bakr Siddeeq رضى الله عنه. The respected companions رضى الله عنهم were surprised as to who that honoured person was. When he had left, the Beloved Rasool ﷺ said, 'When he recites Durood upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool ﷺ has stated: The one who recites this Durood upon me, my intercession will become Wajib for him.

(*Attargheeb Wattarheeb*, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyidunā Ibn 'Abbas رضى الله عنهما that the Noble Rasool ﷺ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(*Majma'-uz-Zawaid*, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

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

Translation: There is none worthy of worship except Allah **عَزَّوَجَلَّ** Who is **‘حَلِيمٌ’** and **‘كَرِيمٌ’**. Allah **عَزَّوَجَلَّ** is **‘سُبْحَانَ’**, Rab of the seven skies and Rab of the magnificent ‘Arsh.

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima’ (overseas), 11 September 2025

1. Sunan and etiquettes: **5 minutes**
2. Memorising Du’a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Remaining pearls of wisdom regarding Hadith

- After the Quran, the Hadith holds the greatest rank in terms of becoming proof in Islamic Law.¹
- The Quran and Hadith are both central pillars in Islam, and are strong proofs for Islamic Law.²
- Without believing in the Prophetic Hadith, it is not possible for one to fully understand the meanings of the Quran and to act upon Islam.³
- In Islam, after the words of Allah Almighty (the Quran), the words of the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** (Hadith) hold the greatest importance.⁴
- It is obligatory upon every person to obey the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and it is not possible to be aware of this obedience without the Hadith and Sunnah.⁵

¹ Muntakhab Hadithen, p. 26

² Muntakhab Hadithen, p. 26

³ Muntakhab Hadithen, p. 30

⁴ Mir`at al-Manajih, vol. 1, p. 2

⁵ Mir`at al-Manajih, vol. 1, p. 9

- It is false to claim to believe in the Quran after having rejected the Hadith.¹
- Until you are certain that something is definitely a hadith, then you should not mention it as such.²
- The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Until you are certain, avoid attributing a hadith to me. The one who intentionally ascribed a lie to me, he should make his place in Hell.”³
- Do not forward any hadith via text message without any reference, until it has been checked by a Sunni mufti or scholar.⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dua upon receiving a divine blessing

In accordance with the schedule of Dawat-e-Islami’s weekly Sunnah-inspired gathering, the dua upon receiving a divine blessing will be memorised. The dua is as follows:

هَذَا مِنْ فَضْلِ رَبِّي قَدْ

This is from the grace of my Lord⁵

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Pondering ‘over the Hereafter’ for a

¹ Nuzhat al-Qari, vol. 1, p. 36

² Faizan-e-Farooq ‘Azam, vol. 2, p. 451

³ Jam’i Tirmidhi, vol. 4, p. 439, Hadith 2960

⁴ Faizan-e-Farooq ‘Azam, vol. 2, p. 440

⁵ Al-Quran, Al-Namal, verse 40; translation from Kanz al-‘Irfān

moment is better than 60 years of worship.”¹

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.
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

¹ Al-Jāmi‘ al-Ṣaghīr: Hadith 5897

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-Ikhlās, and Tasbīḥ Fāṭīma 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 Ḍuhr 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 عَلَيْهِ وَسَلَّمَ

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.

أَمِيرِنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ