

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

# Friday Sermon

*The Afterlife Manual for Every Muslim*

DELIVERED AT

Masjid Adam



ŞİFAH

SCHOOL OF ISLAMIC  
FOUNDATIONS &  
ADVOCACY FOR HUMANITY

# The Afterlife Manual for Every Muslim

## The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ: فَإِنَّ أصدقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

All praise belongs to Allah. We praise Him, we seek His help, and we seek His forgiveness. We seek refuge in Allah from the evil within ourselves and from our sinful deeds. Whomever Allah guides, none can lead astray, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muḥammad is His servant and His Messenger. To proceed: the truest speech is the Book of Allah, the best guidance is the guidance of Muḥammad ﷺ, the worst of affairs are the newly invented matters, every innovation is misguidance, and every misguidance is in the Fire.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

رَبِّ اشْرَحْ لِي صَدْرِي \* وَيَسِّرْ لِي أَمْرِي \* وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي \* يَفْقَهُوا قَوْلِي \*

We praise Him, and we send blessings upon His noble Messenger. To proceed: I seek refuge with Allah from Satan, the accursed; in the name of Allah, the Most Gracious, the Most Merciful. My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue, that they may understand my speech.

**Sūrah Ṭā Hā (20:25 to 28)**

Dear brothers and sisters, **assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh.**

## The One Journey No One Escapes

Every one of us is on a journey. Some among us are planning for university and mapping out the courses they will study for the next four years. Some are planning for retirement, calculating pensions and savings with meticulous care. Some are planning to buy a home, comparing neighbourhoods and mortgage rates late into the night. Others are simply planning their next vacation, counting the days until they can rest. We spend countless hours preparing for events that may or may not ever happen. A man plans his retirement and dies at fifty. A woman plans her wedding and buries her fiancé instead. Yet in the midst of all these uncertain plans, there is one journey that every single one of us will certainly take.

It is a journey that no one can delay by a single moment. It is a journey that no one can avoid through wealth or intelligence or status. And it is a journey for which no one can appoint a substitute to travel on their behalf. Kings and paupers, scholars and the ignorant, the young and the old, all walk this same road. It is the journey from this temporary world to the everlasting Hereafter. And the strange thing, brothers and sisters, is that this is the one journey we prepare for the least, even though it is the only journey we are guaranteed to take.

## How Allah Defines Success

Allah reminds us again and again throughout the Qur'an that this life is not our destination. It is not our home. It is an examination hall, and the results of this examination will determine where we spend eternity. Listen to how Allah frames the whole of human existence in a single verse:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ  
وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ \*

*Every soul shall taste death. You will only be given your full reward on the Day of Resurrection. Whoever is kept away from the Fire and admitted into Paradise has truly succeeded. The life of this world is nothing but the enjoyment of deception.*

**Sūrah Āl ‘Imrān (3:185)**

Notice carefully, brothers and sisters, how Allah defines success in this verse. Today the world measures success by a very particular set of metrics. Success is a fat bank account. Success is a prestigious degree hanging on the wall. Success is a promotion, a corner office, a large following on a screen, a house with more rooms than the family can fill. We are trained from childhood to chase these things and to feel like failures if we do not attain them. But Allah, the One who created us and who alone knows our end, defines success in words that overturn everything the world teaches.

Success is not becoming rich, for the richest man will one day be lowered into a grave that fits only his body, not his fortune. Success is not becoming famous, for the most celebrated names of previous generations are forgotten dust today. Success is not even living a long life, for a long life spent in heedlessness only increases the reckoning. Allah reduces the entire matter to one single criterion: whoever is pulled away from the Fire and admitted into the Garden, that person, and only that person, has truly succeeded. Everything else, no matter how impressive, eventually comes to an end.

Imām Ibn Kathīr, in his commentary on this verse, explains that Allah deliberately reminds us that every worldly pleasure is temporary and, worse than temporary, deceptive. The word Allah uses is *ghurūr*, which means an enjoyment that deceives. It appears permanent and solid while we possess it, and it whispers to the heart that it will never leave. But sooner or later it either disappears from our grasp or we are torn away from it by death. Ibn Kathīr notes that the person who takes only as much of the *dunyā* as helps him toward the *ākhirah* has understood the verse, while the one who is consumed by it has been deceived by exactly the deception the verse warns about.

## Decorating the Hotel Room

Imagine, brothers and sisters, that you check into a hotel for a single night. You know your flight leaves in the morning. Now imagine that instead of resting, you spend the entire night repainting the walls, replacing the carpet, hanging new curtains, and installing expensive fixtures in a room you will leave forever at sunrise. Every sane person watching would tell you that you have lost your mind. Why pour your wealth and effort into a room you are about to abandon? Yet this is precisely what so many people do with their lives. They spend every waking hour decorating a temporary lodging, this *dunyā*, while completely neglecting the permanent home in which they will live for eternity.

The Messenger of Allah ﷺ captured this reality in an image so simple that a child can understand it, yet so deep that scholars have reflected upon it for centuries:

مَا لِي وَلِلدُّنْيَا، مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَاكِبٍ اسْتَظَلَ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا

*What relationship do I have with this world? I am, in relation to this world, like a rider who takes shade beneath a tree for a while, then moves on and leaves it behind.*

**Source:** Jāmi‘ at-Tirmidhī **Hadith No:** 2377 **Authenticity:** Ṣaḥīḥ per al-Albānī

Look closely at what the Prophet ﷺ said and, just as importantly, at what he did not say. He did not say we should abandon the world entirely, refuse to work, neglect our families, or reject every comfort. Islam is not monasticism. The traveller who stops beneath the tree does benefit from its shade. He rests. He drinks. He gathers his strength for the road ahead. But he never once mistakes the tree for his home. He never unpacks his entire life beneath it. He knows that the shade is a means, not an end, and that the journey continues. That is exactly how the believer relates to this world. We use it, we benefit from it, we are grateful for it, but our hearts are not anchored to it.

## The Whispers That Delay Us

Unfortunately, brothers and sisters, Shayṭān works tirelessly to make us forget this reality. He is patient, and his most effective weapon is not to make us reject faith outright, for few believers would fall for such a crude trap. His weapon is delay. He convinces us that we have plenty of time. He whispers into the ear of the young man, You are still young, enjoy yourself now and repent later. He whispers to the sister, Wear the hijab later, once you have finished this phase of your life. He whispers, Memorise the Qur'an later. Grow closer to Allah after retirement. Become serious about your religion once the children have grown, once the mortgage is paid, once life settles down. And life, of course, never settles down.

But Allah warns us that death does not send a calendar invitation. It does not knock politely and ask whether now is convenient. Listen to the anguished words that every heedless soul will utter at the moment it is finally too late:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ \* لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ  
كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ \*

*Until, when death comes to one of them, he says: My Lord, send me back, that I may do righteousness in that which I neglected. Never! It is only a word he is saying. And behind them is a barrier until the Day they are resurrected.*

**Sūrah al-Mu'minūn (23:99-100)**

Reflect upon this scene, brothers and sisters. Every single person who dies wishes, in that final moment, for one more opportunity. And it is fascinating to notice what they wish for. Not one of them asks to be sent back to earn another million. Not one asks for one more chance to buy a bigger house or a faster car. Not one asks for another vacation or another promotion. Every soul at that threshold wishes for one thing only: the chance to perform righteous deeds that it neglected. The one who worshipped the dunyā his whole life suddenly sees it for the mirage it always was, and reaches instead for the only currency that carries across the barrier.

Imām al-Qurṭubī comments that Allah answers this desperate plea with the crushing word kallā, meaning Never, absolutely not. The door is shut. And then Allah calls it merely a word he is saying, meaning that even if such a soul were returned, it would revert to its old ways, for the request springs from the terror of the moment rather than from a truly changed heart. How tragic, then, would it be if we allowed ourselves to arrive at that same moment carrying that same useless regret, a regret that changes nothing because the time for change has passed.

## Live as a Stranger

One of the greatest tricks of Shayṭān, brothers and sisters, is that he makes us believe we are guaranteed tomorrow, while carefully hiding from us the truth that tomorrow belongs to Allah alone. Against this deception the Prophet ﷺ gave us a piece of advice so profound that scholars have written entire treatises upon it. He took his companion by the shoulder and said:

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

*Be in this world as though you are a stranger or a wayfarer.*

**Source:** Ṣaḥīḥ al-Bukhārī **Hadith No:** 6416 **Authenticity:** Ṣaḥīḥ

A stranger in a foreign land does not build permanent attachments. He does not sink his roots into soil that is not his own. His heart is always pointed toward home. A wayfarer, one who is passing through, is even less attached, for he does not even stop long enough to unpack. This is the mindset the Prophet ﷺ commanded us to adopt. Ibn Rajab al-Ḥanbalī wrote a beautiful commentary on this hadith, explaining that the believer treats the world the way a traveller treats the road: he takes only the provisions he needs to reach his destination and refuses to be burdened by what will only slow him down.

The narrator of this hadith, the noble companion ‘Abdullāh ibn ‘Umar رضي الله عنهما, understood it so deeply that he added his own words of wisdom whenever he related it:

إِذَا أَمْسَيْتَ فَلَا تَتَنَظَّرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَظَّرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ،  
وَمِنْ حَيَاتِكَ لِمَوْتِكَ

*When you reach the evening, do not expect to see the morning; and when you reach the morning, do not expect to see the evening. Take from your health for your sickness, and from your life for your death.*

‘Abdullāh ibn ‘Umar رضي الله عنهما, cited by al-Bukhārī immediately following the hadith above

What incredible advice, brothers and sisters. If we truly lived with this consciousness, even for a single week, our entire set of priorities would rearrange itself overnight. We would become quicker to forgive the brother who wronged us, because we would not want to meet Allah with a grudge festering in our chest. We would become quicker to repent, refusing to carry sins to sleep with us. We would become quicker to pray, guarding the five prayers as if each one might be our last. We would become quicker to reconcile the relationships we have allowed to break, quicker to seek beneficial knowledge, quicker to reach into our pockets for the one in need. Why? Because we would understand, deep in our bones, that any given day might be our final opportunity to send something ahead.

## Remembrance of Death Gives Life Its Meaning

Now, some might imagine that all this talk of death is meant to plunge the believer into gloom, to make him a joyless creature who cannot enjoy a single blessing. But the scholars are unanimous that this is a misunderstanding. Remembering death is not designed to make the believer depressed. Rather, it gives life its proper perspective and its true flavour. It transforms ordinary, forgettable moments into opportunities for worship. When you remember that your time is limited, a smile at your brother becomes a deliberate act of charity. A prayer performed becomes more sincere, because you sense it may be your last standing before Allah. An act of kindness to a stranger becomes an investment deposited into an eternal account whose returns never diminish and never expire.

Al-Ḥasan al-Baṣrī, that towering figure of the early generations whose sermons could move an entire assembly to tears, understood this balance perfectly. He said:

المُؤْمِنُ فِي الدُّنْيَا كَالْأَسِيرِ، يَسْعَى فِي فَكَّ رَقَبَتِهِ

*The believer in this world is like a captive; his entire concern is working to free his own neck.*

Al-Ḥasan al-Baṣrī, cited in the works of az-Zuhd of Imām Aḥmad and Abū Nu‘aym’s Ḥilyat al-Awliyā’

He did not say this because he hated life or resented the blessings of Allah. He said it because he loved something greater than this life: he loved the meeting with Allah, and he understood that the captive's freedom lies on the far side of this world, not within it. His concern was not to escape enjoyment but to free himself from the shackles of heedlessness so that he could arrive home unburdened. This is the balance of the believer: he works in this world with the effort of one who will live forever, and he prepares for the next with the urgency of one who might die tomorrow.

## The Manual We Already Possess

Brothers and sisters, when we buy any complex device, it arrives with a manual that tells us how to operate it, what to avoid, and how to reach the outcome the manufacturer intended. It would be foolish to discard that manual and then complain when the device fails. Allah, our Maker, did not send us into this examination without a manual for the journey to the Hereafter. He gave us the Qur'an, and He gave us the guidance of His Messenger ﷺ, and between them every question about our final destination is answered. The tragedy of our age is not a lack of the manual. Nearly every home contains a copy of the Qur'an. The tragedy is that the manual sits on the highest shelf, wrapped in beautiful cloth, unopened for months, while we consult a thousand other guides for a thousand lesser matters.

Consider your own week honestly. How many hours were given to the screen in your hand, scrolling through the lives of strangers, absorbing outrage and entertainment that will not weigh a feather's weight on the Day of Judgement? And how many minutes were given to the Book of Allah, the very manual for the journey you are certainly taking? We track the notifications on our phones with obsessive care, yet we do not track the state of our own hearts. We know the plot of every series we



follow, yet we do not know the meaning of the verses we recite in our own prayers. This is the imbalance the verse warned us about: the enjoyment of deception has occupied the space that should belong to preparation for eternity.

## The Example of Those Who Prepared

The Prophet ﷺ himself, who was promised Paradise, who was forgiven every past and future shortcoming, still stood in prayer at night until his blessed feet swelled. When ‘Ā’ishah رضي الله عنها asked him why he exerted himself so when Allah had already forgiven him, he replied, Shall I not be a grateful servant? Here is a man who had nothing to fear regarding his final destination, yet he prepared as though everything depended on it. If he prepared with such intensity, what excuse can we, who have no such guarantee, possibly offer?

And look at Abū Bakr aṣ-Ṣiddīq رضي الله عنه, the greatest of this Ummah after its Prophet ﷺ. Despite being given glad tidings of Paradise while he still walked the earth, he would say that he wished he were a tree that would be eaten and then cease to exist, so terrified was he of standing before Allah. ‘Umar ibn al-Khaṭṭāb رضي الله عنه, the mighty ruler under whom two empires fell, would hold a straw and say that he wished he were this straw, that he were nothing at all, so heavy was the weight of accountability upon his heart. These were not weak or fearful men. These were the strongest of the strong. Their fear was not weakness; it was clarity. They saw the journey for what it truly was, and they prepared accordingly, while we, with far less to our credit, walk about as though we are safe.

## If This Were Your Last Jumu‘ah

So let me ask you to do something difficult in these final moments of the first khutbah. Imagine, truly imagine, that today is your final Jumu‘ah. Imagine that this is the last khutbah you will ever hear in your life. Imagine that before the sun rises next Friday, your name will be the one announced for the funeral prayer in this very hall, and the same brothers sitting beside you now will be carrying your body to the grave. It is not a far-fetched thought. Someone in some masjid heard their final khutbah last Friday and did not know it. It could just as easily be one of us.

Now ask yourself honestly: what would you wish you had done differently? Standing at that edge, would you wish for one more hour at the office? Would you long for one more episode of a show, one more hour of scrolling, one more argument won on the internet? Or would your soul cry out for one more sincere sajdah placed before your Lord, one more page of the Qur'an recited with understanding, one more chance to look your parents in the eye and tell them you love them, one more opportunity to raise your hands and beg Allah for forgiveness before the door closed? The answer, brothers and sisters, is obvious to every heart in this room. And if the answer is that obvious, then the only real question is this: why are we waiting for that moment to arrive before we act on what we already know? The intelligent believer prepares before the journey begins, not after it is too late to prepare at all.



I say these words of mine, and I seek the forgiveness of Allah for me and for you, so seek His forgiveness, for indeed He is the Most Forgiving, the Most Merciful.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

*I say this statement of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness, for He is the Most Forgiving, the Most Merciful.*

**Closing of the First Khutbah**

## The Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ  
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ  
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مُجِيدٌ.

*All praise belongs to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his Companions. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.*

### Preparing Before the Departure

In the first khutbah we established that every soul is on a certain journey toward Allah, that success is defined only by salvation from the Fire and entry into the Garden, and that the greatest deception of this life is to mistake the rest stop for the destination. We heard the plea of the dying soul that is answered with kallā, Never, and we heard the command of the Prophet ﷺ to live as a stranger in this world. Now, brothers and sisters, knowledge that produces no action is a burden, not a benefit. So the second khutbah is not about learning something new. It is about turning what we already know into a plan we actually live.

The good news, and it is tremendous news, is that preparing for the Hereafter does not require us to abandon our jobs, our families, or our homes. It does not require us to retreat to a mountain. It requires us to redirect the ordinary hours we already spend so that they carry weight on the Day of Judgement. The believer prepares for eternity from within the very life he is already living.

### A Practical Plan for the Journey

Begin with the Book of Allah, the manual itself. Resolve to open the Qur'an every single day, even if it is only a few verses read with the eyes moving slowly and the heart present, followed by a glance at the meaning. A page a day is three hundred and sixty five pages a year, more than half the Qur'an in a life lived one small step at a time. Do not aim for perfection tomorrow; aim for consistency today. Attach it to something you already do, a habit after Fajr or before sleep, so that it becomes as natural as checking the phone we check without thinking.

Then guard the five prayers as if your salvation depends on them, because it does. The first matter the servant will be questioned about on the Day of Judgement is the prayer, as the Prophet ﷺ informed us. If it is sound, the rest of the deeds will be sound; if it is corrupt, the rest will be corrupt. So do not let

the prayer become a rushed formality squeezed between meetings and errands. Pray it at its time, in the masjid where possible for the men, with stillness and presence. Let the sajdah in which you are closest to Allah become the anchor of your entire day.

Keep the tongue moist with the remembrance of Allah and with istighfār, seeking His forgiveness. The Prophet ﷺ, who was already forgiven, sought forgiveness more than seventy times a day. What of us who accumulate sins between one prayer and the next? Let subhānallāh, alḥamdulillāh, lā ilāha illā Allāh, and astaghfirullāh become the background hum of your commute, your walk, your waiting. These are the light words the Prophet ﷺ described as heavy on the scale and beloved to the Most Merciful.

Give in charity, even a small and quiet amount, and give it regularly, for regularity is what Allah loves. Reconcile the relationship you have allowed to fracture; pick up the phone today and mend what pride has broken, for you do not know whether that person or you will see next week. Honour your parents while you still can, for their pleasure is a door to the pleasure of Allah, and that door slams shut the moment they are lowered into the earth. And choose your company with care, for a person is upon the way of his closest friend, and the company that pulls you toward the masjid is worth more than the company that pulls you toward heedlessness.

Above all, make these deeds consistent. Do not be the person who prays all night in Ramaḍān and abandons the prayer in Shawwāl. The Prophet ﷺ taught us the secret of a life that arrives well prepared:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ

*The most beloved of deeds to Allah are the most consistent of them, even if they are few.*

**Source:** Ṣaḥīḥ al-Bukhārī **Hadith No:** 6464 **Authenticity:** Muttafaqun ‘Alayh

## Between Hope and Fear

As we prepare, brothers and sisters, we walk the straight path between two errors. One error is despair, imagining that our sins are too many for Allah to forgive, that the door has closed and there is no point in beginning. This is a lie of Shayṭān, for Allah declares that He forgives all sins to the one who turns back to Him, and that His mercy encompasses all things. As long as the soul has not reached the throat and the sun has not risen from the west, the door of repentance stands wide open. The other error is false security, imagining that we can sin freely because Allah is forgiving, delaying repentance to a tomorrow that may never come. The believer holds both wings in balance: he hopes in the vast mercy of Allah, and he fears falling short before Him, and with these two wings he flies toward his Lord. Neither wing alone will carry him home.

## Closing Supplication

So let us turn to Allah, the One in whose hand our journey lies, and let us beg Him with hearts that are present.

O Allah, we ask You to make us among those who prepare for the everlasting life before this fleeting life comes to an end. O Allah, keep us far from the Fire and admit us into the Garden, for that alone is the true success. O Allah, make the Qur'an the spring of our hearts, the light of our chests, the remover of our sorrows, and the reliever of our worries.

O Allah, grant victory and relief to the believers wherever they are, and ease the suffering of the oppressed, the hungry, the frightened, and the displaced across the earth. O Allah, protect our brothers and sisters who are enduring hardship, mend what is broken among the Ummah, and unite our hearts upon Your obedience.

O Allah, forgive our parents and have mercy upon them as they raised us when we were small, and forgive those who have gone before us from among the believers. O Allah, admit our deceased into the highest gardens and lighten upon them the darkness of the grave. O Allah, accept our deeds, purify our intentions, grant us beneficial knowledge that we act upon, and seal our lives with the best of endings, taking our souls while You are pleased with us.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. Our Lord, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

## The Final Reminder

Remember the command of your Lord, the same command with which we opened and with which Allah closes the affair, the command of justice and excellence.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ \*

*Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.*

**Sūrah an-Naḥl (16:90)**

So remember Allah, the Most Great, and He will remember you. Thank Him for His favours and He will increase you. And establish the prayer.

وَأَقِمِ الصَّلَاةَ