

Contemplating The Hereafter

17-April-2023



Speech For Shab e Qadr Ijtima

(For Islamic Brothers)

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

Contemplating the Hereafter

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: “I have made the intention of Sunnah *i'tikaf*.”

Dear Islamic brothers, whenever you enter a masjid, make the intention of *i'tikaf*, for you will be rewarded as long as you stay in the masjid. Remember, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or have suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. 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 Radd al-Muhtār:

“If someone wants to eat, drink or sleep in a masjid, he should make intention to observe spiritual retreat and engage in the remembrance of Allāh Almighty 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).”

Excellence of sending *salāt* upon the Prophet ﷺ

The second Caliph of Islam, Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ stated,

إِنَّ الدُّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ عَلَى نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

“Indeed, du‘ā remains suspended between the sky and the Earth, and nothing from it ascends until you send ṣalāt upon your Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **أَفْضَلُ الْعَمَلِ الصَّادِقَةُ**, “A truthful intention is the best action.”² O devotees of the Prophet! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- You will listen to the entire *bayan* to gain the knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from laziness during the *bayan*.
- You will listen to the *bayan* to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Jāmi’ al-Tirmidhi: 486*

² *Jāmi’ al-Ṣaghīr: 1,284*

Dear Islamic brothers! Certainly, this world is the realm of action, and the Hereafter is the day of recompense. The one who carries out any deed here, he will be requited accordingly in the Hereafter. Fortunate are those who remain preoccupied in preparation for the Hereafter whilst they are in this world and leave this world with the provision of pious deeds. Let us listen to some advice, admonitory accounts and thought-provoking statements from our pious predecessors رَحْمَةُ اللَّهِ عَلَيْهِمْ. First, let us listen to a faith-inspiring account.

No one cries contemplating the Hereafter

In volume 1, page 137 of ‘Uyūn al-Ḥikāyāt, a publication of Maktaba-tul-Madinah, it is written:

Sayyidunā Yazīd b. Ṣālt رَحْمَةُ اللَّهِ عَلَيْهِ narrates, “Once, I travelled to Baṣrah to meet a pious and ascetic friend of mine. When I arrived at his home, I found him in a critical state, and he was close to death due to the intensity of his illness. His parents, wife and children were stood around him, crying. Hopelessness was visible on their faces.

I greeted them with salām and asked, ‘What are you feeling at this moment?’

Upon hearing this, my friend stated, ‘At this moment I feel as though ants are traveling within my body.’ Whereupon, his father began to weep.

My friend enquired, ‘O my compassionate father! What makes you cry?’

He replied, ‘My dear son! Grief due to separation from you makes me cry. What will happen to us after you pass away?’

Then, his mother, wife and children all began to weep.

My friend asked his mother, 'O my compassionate mother! What makes you cry?'

His mother responded, 'O my dear son! Grief due to separation from you makes me cry. How will I live without you?'

Then he asked his wife, 'What has compelled you to cry?'

She stated, 'O my dear husband! Our life will become difficult without you. Grief at your departure is tearing apart my heart. What will happen to me after you pass away?'

Then he called his weeping children close and asked, 'My children! What makes you cry?'

The children replied, 'We will be orphaned after your death. The protection of a father will be taken away from us. What will become of us after your death? It is grief due to separation from you which is making us cry.'

After hearing all of this, my friend said, 'Sit me up.' Once he had been sat up, he began to say to his family members, 'You are all crying for the world. Each one of you is not crying for me, rather you are crying out of fear for the ending of your benefit. Is there any amongst you that was moved to crying whilst thinking about what my state will be in the grave? Soon I will be left in a dark, terrifying grave. Have any of you cried because I will have to face Munkar and Nakir after my death? Have any of you cried out of the fear of me standing in the court of Allah Almighty (to be held to account)? None of you cried because of the distress that I will encounter in the Hereafter; each one of you cried for your own worldly reasons.'

Then he let out a shriek and passed away."

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Prophet! What a beautiful mindset of contemplating the Hereafter did this pious and ascetic individual give his family and us. We should ponder over the fact that we cry profusely over the loss of worldly blessings, but have we ever cried due to our evil deeds, which will ultimately lead us to being deprived of the bounties of Paradise and being deserving of the painful punishment of Hell?

We strive tirelessly to attain worldly blessings, but have we ever opposed our carnal self and exerted our effort in performing righteous deeds to gain the blessings of Paradise? If someone interrogates us in this world, we break into a sweat, and despite knowing the answers, we forget them out of nervousness. Have we ever shuddered out of fear due to the trial of the grave and resurrection, or have we ever had the mindset of preparing for this test?

Remember! The world and its bounties are all short-lived. Therefore, whilst enjoying these temporary bounties and conveniences, we should instil in our minds that we will have to account for all of these in the Hereafter. The questioning will not just be concerning food or drink and necessary items of use, we will also be questioned regarding our actions and will have to account for every single deed. Therefore, before carrying out any action, we should contemplate like this for a moment, 'Does the action which I am intending to do contain benefit for my Hereafter or not, because I could be taken to task for useless actions in the Hereafter?'

Remember! On the Day of Judgement, people will also be questioned regarding the bodily limbs with which they perform sinful acts day and night without hesitation. For example, will be questioned about the eye, which they use to perform many acts of disobedience to Allah Almighty. They make unlawful glances, watch films and dramas, and take pleasure

in observing immodest scenes. Similarly, some people's ears remain absorbed in listening to haram. They engage in sins like listening to music, needless obscene jokes, backbiting, tale-telling and the faults of others. In a similar manner, some people's hearts are accustomed to spiritual diseases, such as evil thoughts, malice, envy.

Therefore, the intelligent person is the one who fears being held to account in the Hereafter and is thereby successful in preventing his limbs from sins. Otherwise, when we are questioned about these limbs on the Day of Judgement, we will have no answer.

Allah Almighty mentions in the 15th Juz' of the noble Quran, in verse 36 of Sūrah Banī Isrā'īl:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Translation from Kanz al-Īmān: “Indeed, the ear, the eye, and the heart; all of these are going to be questioned.”¹

Under this verse in Tafsīr al-Qurṭubī, it is mentioned:

Each one of these will be questioned about the way they were used. Thus, the heart will be asked regarding what it was used to think about and then which of these thoughts was adopted, and the eyes and ears will be asked about what was viewed and listened to through them.²

‘Allāmah Sayyid Mahmūd Ālūsī al-Baghdādī رَحِمَهُ اللهُ عَلَيْهِ comments:

This verse is evidence of a person's accountability in relation to the matters of his heart. For example, making a firm intention to sin and being involved in the various spiritual diseases, such as malice, envy, self-conceit, etc. However, the scholars have

¹ Al-Quran, 17:36

² Tafsīr al-Qurṭubī, vol. 20, p. 139

clarified that a person will not be taken to task for mere contemplation of a sin in the heart unless he forms a firm intention to carry it out.¹

Ḥakīm al-Ummah, Muftī Aḥmad Yār Khān Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ states, “A person will be accountable for the evil intentions in his heart or his evil beliefs. However, the whispers that unconsciously enter and leave the heart are forgiven.”

He further explains:

One will be questioned on the Day of Judgement concerning these inward and outward limbs as to whether he performed impermissible acts with them. Therefore, only perform permissible acts with them. These questions will not be asked for the benefit of Allah Almighty’s knowledge, rather they will be asked in order to make the perpetrator confess to his crime.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! There is no doubt that there is a purpose behind everything. Whether it be the clothes we wear, the pen we write with, the house we reside in, the watch we wear on our wrist, a fast motorbike or an aeroplane; they all serve some purpose. Each thing is acting as a cause for the fulfilment of its purpose. Contemplate! When everything in existence has a purpose, then how can it be that the human being was created without purpose? Is the birth of a person without meaning? No! Humans were not created without purpose. It is stated in Juz' 18, in verse 115 of Sūrah al-Mu'minūn:

¹ *Tafsīr Rūḥ al-Ma‘ānī*, vol. 15, p. 97

² *Tafsīr Nūr al-‘Irfān ma’a Tarjama Kanz al-Īmān*, p. 455

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿٥٦﴾

Translation from Kanz al-Īmān: “So, do you think that we have created you in vain, and that you are not to return to us.”¹

O devotees of the Prophet, reflect! From this Quranic verse, we learn that mankind has been created for a specific purpose. Guiding us concerning this purpose, it is mentioned in Juz' 27, Sūrah al-Dhāriyāt, verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

Translation from Kanz al-Īmān: “And I have created Jinn and human beings only for this, that they should worship me.”²

We learn from this noble verse that humans and jinn were not created without purpose, rather the true purpose of their creation is to worship Allah Almighty.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The test of this world and the trial of the Hereafter

O devotees of the Prophet! There is no doubt that this world is the sowing ground for the Hereafter. Every action carried out in this world holds great importance in the Hereafter, so it is necessary that we perform righteous deeds for its betterment. When we keep in mind our true purpose, i.e. worshipping Allah Almighty, bettering our Hereafter becomes easy.

Contemplate! When examinations are held in madrasas, schools and colleges, it is observed that students strive their utmost to attain success

¹ Al-Quran, 23:115

² Al-Quran, 51:56

in them. Neither concern for food nor drink remains. Special preparations are undertaken for every question that holds even the faintest possibility of inclusion in the exam. They only have one purpose in mind; they must prepare for the exam and attain a good mark.

Throughout this entire period, parents offer their complete support to their children because they know that if their child is successful, he will go on to become a great person, and all of them will be held in high regard amongst their relatives. Also, he will earn a lot of money which will lead to an improvement in their future.

Ponder for a moment! When we and our children become so engaged for worldly reasons, then our effort in preparing for the test of the Hereafter should be far greater. Ponder! Have we ever contemplated the test of the Hereafter? Have we thought about preparing for the test of the Hereafter? Have we ever become restless whilst thinking about our success in the test of the Hereafter? May Allah Almighty grant us the ability to frequently contemplate the Hereafter.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Unique remorse

Dear Islamic brothers! Remember! Where heedlessness brings about numerous worries and hardships, it also distances a person from contemplating the Hereafter. A life spent in heedlessness destroys a person. Our pious predecessors رَحْمَةُ اللهِ عَلَيْهِمْ اَجْمَعِيْنَ had the mindset of not allowing even a single moment to pass in a state of heedlessness, rather that every second of theirs should be spent in carrying out pious deeds that earn the pleasure of Allah Almighty. These noble personalities, despite living upright lives performing acts of righteousness, were always fearful that their action may have been deemed as heedlessness.

The Proof of Islām, Imam Muḥammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ, relates:

Sayyidunā al-Shaykh Abū ‘Alī Daqqāq رَحْمَةُ اللهِ عَلَيْهِ states, “I once went to enquire after a righteous person and saw his students seated around him. The shaykh was crying, so I asked, ‘O Shaykh! Are you crying over (leaving) the world?’

He replied, ‘No, rather I am weeping over missed prayers.’

I said, ‘You were a person of worship, so how were prayers missed?’

He replied, ‘I performed each prostration in heedlessness and rose up from each prostration in heedlessness, and now I am passing away in a state of heedlessness.’”¹

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Mere claims are worthless

Dear Islamic brothers! You heard that despite spending every moment in the remembrance of Allah Almighty and contemplating the Hereafter, the pious servants of Allah Almighty do not consider their worship to be worthy. Rather, fearing Allah Almighty, they remain in a state of grief. But unfortunately, the state of those consumed by heedlessness is such that they do not perform pious acts to begin with, and if they do happen to perform one, they remain restless until they have announced it before a few people.

The pious servants of Allah Almighty, despite being protected from sins, are always trembling in fear of Him and weeping. However, the heedless people, despite being recklessly involved in sins day and night, have no

¹ *Mukāshafat al-Qulūb*, p. 22

fear whatsoever and speak in a manner that suggests there is none more pious than them.

In order to shake such people from their heedlessness, Sayyidunā Shaqīq al-Balkhī رَحْمَةُ اللهِ عَلَيْهِ states:

People proclaim three matters with their tongue, but act in opposition to them: 1) They say, “We are the slaves of Allah Almighty,” but they do not act as servants, rather they act as free people, doing as they please. 2) They say, “Allah Almighty grants us provision,” yet their hearts are not content without amassing the world and its contents, and this entirely opposes their claim. 3) They say, “In the end we will die,” but they act as though they will never pass away.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! Today, our state is reaching a point where we make a lot of effort in seeking worldly gain, but we remain heedless regarding the Hereafter. We dream of becoming rich day and night, driving fine cars and adopting the latest fashions, but we forget that we will have to pass away one day and leave this dazzling world empty handed.

Which one of us knows the moment they will die? Is this night the final night of our life? We do not even have the guarantee that we will take another breath. Perhaps the breath we are taking right now is the final one we will take. We hear reports every day of people that were otherwise perfectly healthy and without any outward illness, yet they suddenly suffer heart failure and pass away, eventually entering the dark grave.

In order to awaken yourself from heedlessness, listen to two admonitory accounts, repent and busy yourself in preparing for the Hereafter.

¹ *Mukāshafat al-Qulūb*, p. 45

Drowning in a flood

It is related that a person had built his home in a place where floods would occur. When he was informed that this is a dangerous area and he should relocate, he replied, "I know that this is an unsafe place, but I am mesmerised by its beauty."

It was said to him, "All beauty and brilliance is attached to life. Therefore, protect your life and do not endanger yourself."

He remarked, "I will never leave this place."

Then, one night, a flood came whilst he slept, and he drowned in it.¹

Hopes of marriage dashed

There was an intelligent student from Faisalabad Medical College who accompanied his friend on a picnic. On arrival at the picnic point, his friend entered the river to swim but began to drown. In a state of emotion, the 'future doctor' jumped into the river in order to save his friend. However, he did not know how to swim and became stuck himself. Fate was such that his friend somehow managed to come out, but the 'future doctor' drowned. Lamentation began. A mother and father's support in old age was lost to the water, their pleasant dreams would no longer be fulfilled, and that unfortunate, intelligent M.B.B.S student reached his grave before the result of his final examination could reach his hand.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Wake up from the sleep of heedlessness. Develop a concern for the Hereafter and prepare for death before it comes to you. If, whilst heedless of contemplating the Hereafter, we remain

¹ 'Uyūn al-Hikāyāt, p. 446

engrossed in the glamour of this world and we are suddenly afflicted by a dangerous illness, involved in an accident, or our breathing suddenly ceases and we pass away, then apart from feeling regret, we will be able to do nothing.

Take this wishful thinking out of your head that, "I am not that old; I am a fit and healthy person and have a long life ahead of me. I will perform pious deeds when I am old." Remember! Death does not just arrive in old age or during illness, rather, even fit and healthy, lively young men succumb to death and enter the dark grave.

The similitude of this world is like a path which we must traverse in order to reach our destination, and that destination will either be Paradise or Hell! Our destination will depend upon how we traverse this path: by being obedient to Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or being disobedient to them.

Unfortunate is the person who sees the glimmers of the world and remains entangled in its deception, becoming completely heedless of death. Remember! The person who attaches his heart to the bounties of the world becomes heedless of his Hereafter. Heedlessness makes a person daring in relation to sin, distances him from pious deeds and is a means of earning the displeasure of Allah Almighty.

We have been bestowed with innumerable blessings by Allah Almighty in this world. Profitable trade and favourable employment are a blessing of Allah Almighty, grand homes and their numerous facilities are a blessing, good conveyances are a great blessing, and children are a blessing for their parents. However, it must be remembered that becoming preoccupied with a worldly blessing beyond one's need is a cause of heedlessness and loss. Just as it is mentioned in Juz' 28, Sūrah al-Munāfiqūn, verse 9:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

Translation from Kanz al-Īmān: “O believers! Let not your wealth or your children (or) anything cause you to neglect the remembrance of Allah. And whoever does this, so it is they who are in loss.”¹

In this blessed verse, the believers are being advised, ‘O believers! Let not your wealth or your children cause you to neglect the remembrance of Allah Almighty, like the hypocrites. Whosoever does this, such that through preoccupation with the world, they forget the religion, have no concern for their own state out of their love for wealth and remain heedless of relief in the Hereafter, it is they who are in loss. This is because they had no concern for the eternal blessings of the abode in the Hereafter whilst chasing after this transitory world.’²

It is most unfortunate that the state of Muslims is deteriorating when it comes to practicing. People will travel to different countries to attain wealth but will not attend the masjid which is only a few steps away. They spend lavishly when decorating their homes but try to avoid spending in the way of Allah Almighty to such an extent that despite it being obligatory, some people do not pay zakāt. They adopt many different methods of attaining wealth but are lazy with regards to increasing in pious deeds.

Remember! There is still time. Awaken from your heedlessness and repent immediately, lest death takes you suddenly from a glittering, light-filled room and soft mattress and delivers you to a dark grave filled with worms and insects, where you are left shrieking, “O Lord! Return me to the world so that I may worship you ardently. I will spend all my wealth in your path and offer all five daily prayers with the congregation,

¹ Al-Quran, 63:9

² Tafsīr Khāzin , al-Munafiqoon, under verse no: 9, vol. 4, p. 274; Tafsīr al-Madārik, al-Munafiqoon, under verse no: 9, p. 1,245

in the first row of the masjid with the opening *takbir*," etc. However, crying out at that time will be of no benefit.

Therefore, intelligence lies in spending your life in accordance to sharia; save yourself and others from every minor and major sin; and perform virtuous acts and encourage others to do them also. In order to increase your passion for contemplating the Hereafter, associate yourself with the Islamic environment of Dawat-e-Islami, the religious movement of prophetic devotees; participate in the 12 religious activities of the zeli halaqa; and fervently propagate these activities in your locality.

Who is intelligent?

Dear Islamic brothers! The intelligent person is the one who prepares for death before it arrives. Fortunate is the one who gathers beneficial provision before becoming a traveller on the journey to the Hereafter. Remember that this worldly life is very short. Our every breath brings us closer to death. Our every breath brings us nearer to the end of our worldly life. Our every breath draws us nearer to our grave. Our every breath takes us towards meeting the angel of death. Our every breath gives us the mindset of preparing for the Hereafter. Our every breath is a means of connecting us to the Hereafter.

When our breaths come to an end, our actions will also halt. Then, besides feeling regret, we will be unable to do anything; we will not even be given the respite to increase our good deeds by uttering **سُبْحَانَ اللَّهِ** once. Therefore, value the life that you have been bestowed with in this world by earning good deeds and engrossing yourself in the betterment of your Hereafter.

Encouragement to travel in Madanī qafilahs on the night of Eid

Dear Islamic brothers! The blessed month of Ramadan now only remains as a guest among us for a few more days and will soon depart. Then the

joyous day of Eid will arrive. ان شاء الله Every year, large numbers of fortunate Islamic brothers and other prophetic devotees attain the blessings of performing the spiritual retreat by becoming travellers in Madanī qāfilahs on the night of Eid, carrying the passion of the sacred objective: 'I must strive to reform myself and the people of the whole world'.

Therefore, you should also show determination and make an intention to travel in a Madanī qāfilah with the fortunate devotees of the Prophet on the night of Eid. Contact the responsible brothers in your locality and have your name written down for a Madanī qāfilah. In fact, if possible, deposit the travel expenses too. May Allah Almighty grant us the honour of travelling in a Madanī qāfilah on the night of Eid.

اٰمِيْنَ بِجَايَةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! The virtues of the Night of Decree and the blessings of Allah Almighty bestowed upon those who spend this night in worship are numerous. Allah Almighty showers His mercy in abundance upon His servants on this night, forgives the sinners and grants them salvation from Hell. However, there are some unfortunate people who remain deprived of forgiveness and salvation even on this night.

Angels descend with a flag

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا narrates that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

When the Night of Decree arrives, with the command of Allah Almighty, Sayyidunā Jibrīl عَلَيْهِ السَّلَامُ descends to the Earth with a green flag in a large company of angels. He plants this flag on the top of the Ka‘bah. Sayyidunā Jibrīl عَلَيْهِ السَّلَامُ has a hundred wings,

two of which he only spreads out on this night, and they extend from the east to the west. Then Sayyidunā Jibrīl عَلَيْهِ السَّلَام commands the angels to give salām to and shake hands with every Muslim who is engaged in standing (worshipping), salah and remembering Allah Almighty on this night, and to say āmīn to their du’as. This continues until dawn. When dawn arrives, Sayyidunā Jibrīl عَلَيْهِ السَّلَام commands the angels to return.

So, the angels ask, “O Jibrīl! What did Allah Almighty do concerning the needs of the believers from the Ummah of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?”

Sayyidunā Jibrīl عَلَيْهِ السَّلَام replies, “Allah Almighty has gazed upon them with His special grace and pardoned all of them, except for four.”

The noble Companions عَلَيْهِمُ الرِّضْوَانُ asked, “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who are they?”

He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “(1) A habitual drinker of alcohol, (2) one who is disobedient to his parents, (3) one who breaks family ties (without a valid shar’i reason) and (4) one who bears malice towards his Muslim brother.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you hear how the habitual drinker of alcohol, the one who is disobedient to his parents, the one who breaks family ties and those who bear malice for one another without cause are deprived of the blessings of the Night of Decree? Reflect deeply! Are any of these evil traits present within us? Do we hurt the feelings of our parents? Is there any ongoing disagreement between us and a relative,

¹ *Shu’ab al-Īmān*: 3,695

such as an aunt, brother, sister, uncle, etc., which is without a valid reason as defined by sharia? Do we bear hidden enmity for another believer?

مَعَاذَ اللَّهِ If anybody is involved in these sins, they should sincerely repent from them and make an intention to seek forgiveness from those whose rights they have violated. Otherwise, it should be noted that the consequences of these sins are terrifying.

Remember! Consumption of alcohol is severely destructive to one's religion, faith, body, wealth, health and to the society at large. Alcohol is the mother of evils, because in an intoxicated state, a person becomes entangled in evil glances, fornication and many other sins, thereby destroying his life in this world and the Hereafter.

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ O Allah Almighty! Grant me salvation from the Fire (of Hell)!

يَا مُجِيبُ يَا مُجِيبُ يَا مُجِيبُ O Granter of salvation! O Granter of salvation! O Granter of salvation!

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ By Your mercy (have mercy upon us), O Most Merciful One!

صَلُّوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Imam of the age in simple attire

It is narrated that the Proof of Islam, Imam Muḥammad al-Ghazālī رَحِمَهُ اللَّهُ عَلَيْهِ was once in al-Makkah al-Mukarramah. He رَحِمَهُ اللَّهُ عَلَيْهِ had no desire for outward recognition and influence, so he was wearing plain, simple attire.

Sayyidunā ‘Abd al-Raḥmān al-Ṭūsī رَحِمَهُ اللَّهُ عَلَيْهِ remarked, “Do you not have any other clothing? You are the imam of this age and the guide of the people. Thousands of people are your disciples.”

Imam Muḥammad al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ replied, “Why do you look at the attire of a person who resides in the world like a traveller and views the embellishment of this world as temporary? When the Leader of creation, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained in this world like a traveller and did not gather wealth, then what is my status?”¹

O devotees of the Prophet! You will observe these virtuous qualities shining among the prophetic devotees that are affiliated with the religious environment of Dawat-e-Islami. Therefore, you should also become of those that immerse themselves in the blessings found in the company of these devotees of the Messenger.

May Allah Almighty grant us the goodness of this world and the Hereafter, and forgive us without accountability.

أَهْلِيْنَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Iḥyā al-'Ulūm, vol. 1, p. 19*