

The Hidden Plan of  
**Allah**

Special Ijtema (Shabe Qadar 1447)

(For Islamic Brothers)



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

## The Hidden Plan of Allah

وَعَلَى إِلِكِ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحِيكَ يَا نُورَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

**Translation:** I have made the intention of Sunnah *i'tikāf*.

Dear Islamic brothers, whenever you enter the masjid, please make the intention of *i'tikāf* upon remembering; as long as you remain in the masjid, you will continue to receive the reward of *i'tikāf*.

It is important to remember that according to sharia, eating, drinking, sleeping, or consuming the pre-dawn (*suḥūr*) and fast-breaking (*iftār*) meals—even drinking the Zamzam water or sanctified (blown-upon) water—is not permitted within the masjid. However, if the intention of *i'tikāf* is made, all these actions become permissible. However, the intention of *i'tikāf* should not be formed solely for the sake of eating, drinking, or sleeping; rather, its objective must be to seek the pleasure of Allah Almighty.

It is stated in *Fatāwā Shāmī*: “If someone wishes to eat, drink, or sleep in the masjid, they should make the intention of *i'tikāf*, engage in the dhikr of Allah for some time, and then they may proceed to what they desire (i.e., they may now eat, drink, or sleep).”

## The Excellence of Sending *ṣalāt* upon the Prophet

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

مَنْ صَلَّى عَلَيَّ حِينَ يُصْبِحُ عَشْرًا وَحِينَ يُبْسِي عَشْرًا أَدْرَكْتُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

“Whoever sends *ṣalāt* upon me ten times in the morning and ten times in the evening shall be granted my intercession on the Day of Judgement.”<sup>1</sup>

The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

Whosoever sends one *ṣalāt* upon me, Allah bestows ten mercies upon him. Whosoever sends ten *ṣalawāt* ‘upon me’, Allah bestows one hundred mercies upon him. And whosoever sends one hundred *ṣalawāt* ‘upon me’, Allah inscribes between both his eyes that this person is free from hypocrisy and the fire of Hell, and He shall place him amongst the martyrs on the Day of Judgement.<sup>2</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Speech Intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: أَفْضَلُ الْعَمَلِ النَّبِيَّةُ الصَّادِقَةُ – “The best of deeds is a sincere intention.”<sup>3</sup>

O devotees of the Prophet! Develop a habit of forming good intentions before every action, as good intentions lead one to Paradise. Before listening to the speech, please make good intentions. For example:

- I will listen to the entire speech to gain knowledge.
- I will sit in a respectful manner.
- I will avoid being lazy during the speech.
- I will listen to the speech with the intention of self-reformation.

<sup>1</sup> *Al-Targhīb wa al-tarhīb*: 29.

<sup>2</sup> *Al-Mu‘jam al-Awsaṭ*: 7235.

<sup>3</sup> *Al-Jāmi‘ al-Ṣaghīr*: 1284.

- What I will learn, I will try to convey to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

It is recorded in *Tafsīr al-‘Azīzī*:

On one occasion, our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reflected upon the previous nations and their prolonged lifespans. Observing the shorter lifespans of his own nation, the compassionate heart of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became overwhelmed with profound tenderness. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ grew sorrowful, considering that even if the members of his Ummah performed virtuous deeds throughout their lives, they would still not equal the attainments of the preceding nations.

As the blessed heart of the Beloved of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ felt this grief, the Mercy of Allah Almighty stirred. To provide solace to His Beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah bestowed upon him the gift of *Laylat al-Qadr* (the Night of Power).<sup>1</sup>

Accordingly, it was revealed:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۗ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۗ لَيْلَةُ الْقَدْرِ ۗ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۗ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ ۗ مِنْ كُلِّ أَمْرِ ۗ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ

الْفَجْرِ ۗ

Indeed, We revealed it (the Quran) on the Night of Honour. And what do you know of the Night of Honour? The Night of Honour is better than a thousand

<sup>1</sup> *Tafsīr ‘Azīzī*, vol. 3, p. 257.

months. The angels and the sacred Spirit (Jibrīl) descend in it with the command of their Lord, for every matter. It is peace until the rise of dawn.<sup>1</sup>

سُبْحَانَ اللَّهِ! How sublime is the grandeur of our Master, Muhammad al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed concern for his followers, Allah Almighty, to elate his heart, granted his Ummah a blessing as grand as *Laylat al-Qadr*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Today is the 27th night of the blessed month of Ramadan. A vast majority of scholars maintain the position that the 27th night of Ramadan is indeed *Laylat al-Qadr*.<sup>2</sup>

Therefore, we hope that **الْحَمْدُ لِلَّهِ**, tonight is *Laylat al-Qadr*. Tonight is the night of forgiveness; the night of mercy; the night that is superior to a thousand months; and the night of peace.

Sayyidunā ‘Abdullah b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا reports from the Final Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

When *Laylat al-Qadr* arrives, by the command of Allah Almighty, Sayyidunā Jibrīl عَلَيْهِ السَّلَامُ descends to the earth with a green flag and a vast army of angels, and hoists that green flag atop the Holy Ka‘ba. According to one narration, the number of these angels exceeds the number of pebbles on the face of the earth; they all descend bearing greetings of peace (*salām*) and mercy.

It is mentioned in hadith:

Sayyidunā Jibrīl عَلَيْهِ السَّلَامُ possesses one hundred wings, two of which he unfolds only on this specific night. These wings span the East and the West. Sayyidunā Jibrīl عَلَيْهِ السَّلَامُ then commands the angels: “Offer

<sup>1</sup> Al-Quran, 97:1-5.

<sup>2</sup> *Faizan-e-Ramaḍān*, p. 199.

greetings of peace (do *salām*) and shake hands with every Muslim who is engaged in prayer or the dhikr of Allah tonight, and also say ‘*āmīn*’ to their supplications.” Consequently, the angels act upon his command, and this process continues until the break of dawn.<sup>1</sup>

Dear Islamic brothers! Tonight is a night of blessings. May Allah Almighty, for the sake of this sacred night, grant us all forgiveness and salvation without accountability.

## A Beautiful Teaching of the Holy Quran

Dear Islamic brothers! Since *Laylat al-Qadr* is the night in which the Holy Quran was revealed, it is pertinent to discuss a significant teaching from its beautiful guidance. This teaching is not confined to a single night, month, day, or hour, but is relevant to every moment of our life. It pertains to a sense of consciousness and a ‘spiritual’ state that the Holy Quran encourages us to maintain permanently. What is that teaching and that sense of consciousness? Listen! Allah Almighty declares:

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا

غَفْلُونَ ﴿٥٠﴾ أُولَٰئِكَ مَا لَهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٥١﴾

Those who do not have faith in meeting Us and are pleased with the life of this world, and have become content with it, and those who are heedless of Our verses, their adobe is Hell due to what they used to do.<sup>2</sup>

In the verses preceding this noble verse, it has been established with evidence that this world is transitory. Every element of this world is progressing, moment by moment, towards its cessation. Soon, this world shall be perished, the Day of Judgement shall be established, and all shall be presented before

<sup>1</sup> *Shu‘ab Imān*: 3695.

<sup>2</sup> Al-Quran, 10:7-8.

Allah Almighty. Having elucidated this with proofs, these verses (7 and 8) delineate four evils of the disbelievers:

1. **Lack of Hope in the Meeting with Allah:** They do not anticipate appearing before Allah Almighty on the Day of Judgement. Consequently, their hearts are devoid of the fear of the Judgment Day, the dread of Hell, and the yearning for Paradise. This was their first vice.
2. **Preference for the Mundane:** They have chosen and prioritised this temporary and transient worldly life.
3. **Complacency with Worldly Life:** They have found complete satisfaction and contentment in the worldly life.
4. **Heedlessness of Divine Signs:** They remain oblivious to the verses of Allah Almighty.

The ultimate consequence of these four vices of theirs is that their final abode in the Hereafter will be Hell.<sup>1</sup>

## The Calamity of Indifference toward the Hereafter

Dear Islamic brothers! A profound matter to which our attention is drawn in this noble verse is that being satisfied with the life of this world—becoming complacent in one’s current state and harbouring the notion that “I shall remain as I am”—is the characteristic of the disbelievers. In contrast, the hallmark of a believer is that:

- His heart remains occupied with the fear of the Day of Judgement.
- He dreads the punishment of Hell.
- He is apprehensive of the accountability in the grave and the Hereafter.
- He is never indifferent to the hidden plan of Allah Almighty.

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<sup>1</sup> *Şirāt al-Jinān*, vol. 3, pp. 287-8.

- He does not become satisfied with his present 'spiritual' state as to assume that "I will remain as I am;" rather, he remains in a constant state of Allah-fearing consciousness.

Regrettably, our current state is one of profound neglect. The fear of Allah's hidden plan has departed from our hearts, and a sense of worldly contentment has taken root 'in our hearts'. Alas, we lack genuine concern for the Hereafter. We strive day and night to amass worldly wealth, yet we remain indifferent regarding whether we will succeed in the reckoning of the Hereafter or not. If we incur a small financial loss, we remain distressed for hours; yet, when we commit a sin—a sin that could lead to the torment of Hell—we feel not an atom's weight of anxiety.

If a worldly object worth a small monetary amount is lost, we search for it with great sorrow and diligence; yet, if we miss an opportunity for a righteous deed and are deprived of its reward, we feel no regret. If we are ten minutes late for work or wake up late in the morning, we are gripped by anxiety, fearing a deduction from our monthly salary or the displeasure of our supervisor. We fear the reprimand of our boss for getting late to the office, yet when the Fajr prayer is missed—which can lead to being cast into Hell and invoking the Wrath of Allah—we feel no such concern, contemplating how would we present ourselves in the court of Allah for neglecting our prayers.

We take meticulous care to protect our worldly earnings, employing safes, bank lockers, and security guards. However, very few people are concerned with protecting the "Wealth of Faith"—that eternal, priceless, and most valuable of treasures. Believe me, this state of indifference regarding the Hereafter is extremely detrimental. Allah Almighty states in the Holy Quran:

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ ﴿٩٦﴾ أَوْ آمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ

بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ﴿٩٧﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٨﴾

Have the villagers become unafraid of the fact that Our punishment shall come to them by night whilst they are asleep? Or have the villagers become unafraid of

this that Our punishment shall come by day as they are playing? Are they unafraid of the concealed plan of Allah? So only those who incur destruction are unafraid regarding the concealed plan of Allah.<sup>1</sup>

الله! الله! It is thus evident that becoming indifferent to the punishment of Allah, His seizure, and His hidden plan is the way of those who are destined for ruin and loss.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The Tragic End of Seventy Ascetics

Sayyidunā Wahb b. Munabbih رَحْمَةُ اللهِ عَلَيْهِ remarked:

There were seventy ascetics among the Israelites—ascetics meaning, pious people who detach themselves from the world. In that era, no one was righteous like them. Allah Almighty sent a revelation to the Prophet عَلَيْهِ السَّلَام of that time that these seventy ascetics would depart from the world as non-believers.

The Prophet عَلَيْهِ السَّلَام asked in astonishment, “O Allah! What is the reason for this? (They are very righteous people, detached from the world, performing virtue upon virtue; why then would they meet such an end?)” Allah Almighty replied, “It is because they have become indifferent to their end.”<sup>2</sup>

الله اكبر! O devotees of the Prophet! Reflect upon this: these were righteous people, detached from the world; in their era, there was none more devoted in worship than them. Yet, regrettably, their end was horrific. Why? Because they had become indifferent; they had become complacent regarding their end. A sentiment had taken root in their hearts that their current ‘spiritual’ state would persist indefinitely. It was this very complacency, this indifference,

<sup>1</sup> Al-Quran, 7:97-9.

<sup>2</sup> *Salwat al-‘Arifin*, vol. 2, p. 165.

and this lack of fear regarding the hidden plan of Allah that led to their destruction.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

## Fearlessness from the Hidden Plan of Allah is a Major Sin

Dear Islamic brothers! Remember, fearlessness from the hidden plan of Allah—that is, to be entirely satisfied with one’s current state—is extremely detrimental. The Companion of the Prophet, Sayyidunā ‘Ammār b. Yāsir رَضِيَ اللهُ عَنْهُ, stated: “To despair of the mercy of Allah, to lose hope in the assistance of Allah, and to consider oneself secure from the hidden plan of Allah are among the gravest of major sins.”<sup>1</sup>

## The Distinction between the Mindset of Angels and Satan

Dear Islamic brothers! A peculiar psychology prevails among us: whenever we witness something admonitory, hear an account of fear, listen to the mention of the punishments of Hell, or hear narrations concerning the hidden plan of Allah, we tend to feel that these warnings are intended for others rather than us. This mindset is profoundly dangerous. The Proof of Islam, Imam Muhammad b. Muhammad al-Ghazālī رَحِمَهُ اللهُ عَلَيْهِ has recorded a very admonitory narration. He writes:

Satan, whose name is Iblīs, performed worship on the seventh heaven for 175,000 years. He served as the treasurer of Paradise alongside Sayyidunā Riḍwān عَلَيْهِ السَّلَام (the gatekeeper of Paradise) for a thousand years. Once, Satan saw a script written somewhere in Paradise stating that there is one from among the close proximity (*muqarrabīn*) to whom Allah Almighty will give a command, but he will disobey; consequently, he will be banished from the court of Allah and all his acts of worship will be scattered like dust.

Iblīs read this, yet he never considered that this could also pertain to him. He was complacent in his state and fearless from the hidden plan

<sup>1</sup> *Makārim al-Ikhlāq li al-Ṭabarānī*, p. 217, Number: 125.

of Allah. He assumed, “This is not me; it must be someone else.” Consequently, he petitioned the court of Allah: “O Allah! Grant me permission to invoke curses upon this disobedient one.” Allah Almighty granted him permission.

Thus, for a thousand years, he invoked curses upon that disobedient one, entirely unaware that he was, in fact, the very disobedient one.<sup>1</sup>

الله أكبر! Dear Islamic brothers! This is the consequence of being fearless from the hidden plan of Allah. Imām al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ further writes:

Sayyidunā Isrāfīl عَلَيْهِ السَّلَام read a similar inscription upon the Preserved Tablet (*al-Lawḥ al-Maḥfūz*). Upon reading it, he was overwhelmed with fear. “He thought that the disobedient one mentioned in this inscription is none other than himself”. He began to weep so intensely that the angels felt pity for him. The angels gathered around him and asked, “Why are you weeping so intensely?” Sayyidunā Isrāfīl عَلَيْهِ السَّلَام replied, “I have read an inscription on the Preserved Tablet mentioning a disobedient one, and I fear that it might be referring to me.” When the angels heard this, they also thought, “Lest this inscription be about us,” and they too began to weep out of the fear of the hidden plan of Allah.<sup>2</sup>

O devotees of the Prophet! These are angels—they are infallible; they do not commit sins, and they never disobey Allah Almighty. Despite this, observe how deeply they fear the hidden plan of Allah! Furthermore, notice the distinction between the approach of Satan and that of the angels. Satan read the same warning but remained complacent, assuming that the disobedient one was not him and someone else. The angels, however, did not harbour such thoughts; instead, each feared for themselves and began to weep.

May Allah protect us from adopting the mindset of the accursed Satan. There are very few who—upon hearing of the punishments of Hell, the horrors of the grave and the Hereafter, or the narrations regarding the hidden plan of Allah—reflect upon their own state. Generally, people assume: “Nothing will happen

<sup>1</sup> *Salwat al-‘Ārifīn*, vol. 2, p. 170.

<sup>2</sup> *Salwat al-‘Ārifīn*, vol. 2, p. 170.

to me; Allah will surely forgive me; these narrations, punishments, and horrors are for others, not for me.”

O devotees of the Prophet! Do not think this way. Allah Almighty is Independent; He is not dependent upon anyone. I must ponder: what is the hidden plan of Allah regarding me? I must be concerned regarding this. Today I am a salah-offering person, but alas! If I fail to remain steadfast in prayer tomorrow, what will be my fate? Today I am righteous, but if this enablement is taken away from me tomorrow, what will become of me? Alas! I am unable to find enablement to repent; I am unable to abandon sins. If this is part of the hidden plan of Allah, and if I am unable to depart from this world with my faith intact, what will happen to me? Where will I go? At whose door will I then seek refuge?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Would That I Were That Fortunate One!

Dear Islamic brothers! What will be the end of others? What is the hidden plan of Allah concerning the person sitting beside me? I do not need to worry about these matters. Rather, I must contemplate: what will be my own end? What is the hidden decree of Allah regarding me? Our noble elders were exactly like this; they would remain constantly anxious regarding their own end.

It is related concerning the renowned *wali* of Allah, Imam Ḥasan al-Baṣrī رَحْمَةُ اللهِ عَلَيْهِ:

He once narrated a hadith which mentioned the very last person to enter Paradise. The essence of the narration was that when all the dwellers of Paradise have entered Paradise and all the denizens of Hell have reached Hell, one final individual will be brought out of Hell and admitted into Paradise.

Upon narrating this, Imām Ḥasan al-Baṣrī رَحْمَةُ اللهِ عَلَيْهِ cried out in spiritual anguish: “Would that I were that last inhabitant of Paradise!” People asked: “Your eminence! Why are you saying so?” He رَحْمَةُ اللهِ عَلَيْهِ

replied: “Because the deliverance of that individual from Hell and his entry into Paradise is certain.”<sup>1</sup>

Dear Islamic brothers! These are the righteous bondsmen of Allah. Consider for a moment how deeply they feared the hidden plan of Allah. Would that we, too, were granted the fear of the hidden decree of Allah; would that we were blessed with the concern for our final end.

## No One Has the Guarantee of Departing with Faith

It is an immeasurable favour of Allah that He created us as humans, blessed us with Islam, and granted us the sanctuary of the mercy of His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. While there is no doubt that we are Muslims, none of us possesses a guarantee that we shall remain upon Islam until our final breath. Just as countless non-believers are fortunately guided to Islam, it is also established that many unfortunate Muslims—مَعَاذَ اللَّهِ—depart from this world having lost their faith. Whosoever turns away from faith (i.e., becomes an apostate) and dies in that state shall remain in Hell for eternity. Allah Almighty declares in Part 2, Surah al-Baqarah, Verse 217:

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَ

الْآخِرَةِ ۗ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

And whosoever renounces his faith from among you then dies in the very state of disbelief, so all their deeds have become void in this world and in the Hereafter; and they are the people of the Fire; they will remain therein forever.<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Who Knows What Our End Will Be!

It is stated in a hadith:

<sup>1</sup> *Tanbīh al-Ghāfilīn*, p. 353.

<sup>2</sup> Al-Quran, 2:217.

The children of Ādam were created in various factions:

- Some were born as believers, lived as believers, and shall die as believers.
- Some were born as non-believers, lived as non-believers, and shall die as non-believers.
- Conversely, some were born as believers and lived a life of faith, yet departed from this world in a state of disbelief.
- And some were born as non-believers and lived as such, yet shall die as believers.<sup>1</sup>

## A Righteous Man Died Without Faith

Imām Abū Muhammad رَحْمَةُ اللَّهِ عَلَيْهِ narrates:

Three ascetics set out towards the House of Allah (the Holy Ka‘ba) with the intention of performing Hajj. On the way, they stayed in a village of non-believers. One of the three caught sight of a beautiful woman and his heart inclined towards her. When the three prepared to resume their journey, he made excuses to them and remained behind. His two companions departed, leaving him in the village.

He then expressed his intention to the woman’s father. The girl’s father, a non-believer, said: “The bridal gift (*mahr*) of my daughter is very heavy for you; you do not possess the capacity to provide it.” The ascetic asked, “What is the *mahr*?” The father replied, “That you become a non-believer.”

Alas! That foolish man, blinded by his infatuation for this woman and compelled by base desires, abandoned his religion and became a non-believer. He then married the girl, but shortly after, he met his death in that state of faithlessness. When his two companions returned from their journey and enquired about him, they were informed that he had

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<sup>1</sup> *Jāmi‘ al-Tirmidhī*: 2191.

renounced Islam and died in the same state. Listening to this deeply aggrieved them. They went to his grave to take heed.

There, they found a woman and two children weeping at the graveside. The two companions also began to weep at the tragic state of their former associate. The woman asked them, “Why are you weeping?” They recounted his previous life of worship, prayer, and asceticism. When the woman heard this, her heart inclined towards Islam, and she, along with her two children, embraced Islam.<sup>1</sup>

الله أكبر! Dear Islamic brothers! What a profound admonition this is! The very woman for whose sake that man abandoned the treasure of faith and turned his back on Islam eventually became a Muslim, while he departed this world with a wretched end being a disbeliever. Therefore, a Muslim must always remain fearful of his final end and constantly supplicate to Allah Almighty for a good end.

## Remain Fearful of Allah’s Hidden Plan!

Sayyidunā ‘Abdullāh Mūṣalī رَحْمَةُ اللَّهِ عَلَيْهِ narrates:

In our era, there was a grief-stricken individual who was known by the name Qaḍīb al-Bān (meaning “The Branch of the Bān Tree”). Due to his immense dignity and awe-inspiring presence, no one dared to initiate conversation with him. He would weep abundantly. Once, I presented myself in his service and submitted: “O respected one! Oath upon the One who has made you independent of everything except Himself! What is the cause of your profound sorrow and your seclusion from the people?” He looked at me and wept bitterly; then his complexion changed, and he fell unconscious.

When he regained consciousness, he tearfully recounted his account, saying: “I used to serve my teacher, who was among the *abdāl*. I served him for forty years, and he was a great worshipper. Three days prior to his passing, he summoned me and said: ‘O my son! O servant of Allah! I have rights over you, and you have rights over me. One of my

<sup>1</sup> *Al-Rawḍ al-Fā’iq*, p. 16.

rights upon you is that you listen to my words attentively and fulfil my will.’ I replied: ‘I would fulfil your will with love and honour.’ He then said: ‘Only three days of my life remain, and I shall die in a state of disbelief. When I pass away, place me in a coffin in my clothes during the darkness of the night, take me to such-and-such a place outside the city, and remain there until sunrise. Some people will arrive there bearing a coffin; they will place that coffin beside mine and take my coffin away. Return with the other coffin. Then, open it, and complete the funeral rites and burial of the deceased within it according to the Islamic method.’”

The pious man continued:

Upon hearing these words from my teacher, I was overcome with emotion and asked tearfully: “What is the reason for such an outcome?” My teacher replied: “Son! All of this is recorded in the Preserved Tablet (*al-Lawḥ al-Mahfūz*), and the Majesty of Allah Almighty is such that:

لَا يُسْأَلُ عَمَّا يَفْعَلُ

**He is not questioned about what He does.<sup>1</sup>**

He continued:

I listened to my teacher’s words with full attention. After three days, it came to pass exactly as he had predicted. He was suddenly seized with restlessness; his complexion changed, his face turned black and rotated towards the East, and he fell forward on his face and died. I wept profusely seeing such an end of my teacher.

Then, remembering the will, I placed him in a coffin and took him to the designated location which my teacher had mentioned. Thereafter, everything transpired as he had predicted. In the morning, some people arrived who also had a coffin and placed it beside the coffin of

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<sup>1</sup> Al-Quran, 21:23.

my teacher. As one of them moved forward to take my teacher's coffin, I held him and asked: "Who are you, and what is this matter?" He replied: "I am a non-believer. In this coffin is one of our religious leaders; I served him for forty years. Three days before his death, he summoned me and made this will, instructing me to bring his coffin here and take another coffin back to bury according to our religious rites. When the three days had passed, my teacher's face beamed with joy; he recited the *shahādah* (the Declaration of Faith) and passed away as a Muslim."

Following this, Qaḍīb al-Bān (the narrator of the incident) says:

I then lifted that coffin and opened it; inside was the body of a saintly man, and his face was showered with divine refulgence. I removed him from the coffin, performed the ritual bath (*ghusl*) according to the Islamic method, shrouded him, offered the funeral prayer, and buried him.

He then exclaimed:

From that day until now, whenever I step outside, sorrow of the fear of a bad end surrounds me. This is why I remain distant from people and occupied with the concern of safeguarding my faith.<sup>1</sup>

## Satan will Approach in the Guise of Relatives to Snatch Faith

الله! الله! Dear Islamic brothers! How admonitory and lesson-filled this incident is! Alas! We have entered this world, but to depart from it with our faith intact, we must traverse extremely difficult and treacherous terrains—and even then, it is unknown what our final end will be.

Alas! At the time of death, Satan will employ various stratagems to plunder one's faith. He may even assume the form of one's parents to commit this robbery, attempting to validate the ways of the non-believers. Certainly, that

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<sup>1</sup> *Al-Rawḍ al-Fā'iḳ*, p. 18.

will be such a critical moment that only the one who receives the special grace and favour of Allah Almighty will succeed, and only his faith will remain safe.

My Master, the Imam of the Ahl al-Sunnah, Maulānā Shāh Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ writes:

During the agonies of death, two devils sit on either side of a person— one appearing as his father and the other as his mother. One says: “That person died as a Jew, so you too should become a Jew, for the Jews are in great comfort there...” The second says: “That person departed from the world as a Christian, so you too should become a Christian, for the Christians are in great comfort there.”<sup>1</sup>

The matter is indeed extremely delicate; the hearts of those who possess the fear of Allah get torn asunder by the dread of losing faith.

## The Admonitory End of a Devout Worshipper

Dear Islamic brothers! Satan is our open enemy. This wretched being is constantly occupied in making us heedless of our final end, misleading us, and making us deserving of Hell. To understand the various manners in which the accursed Satan misleads people and leads them to Hell, listen to this lesson-filled account:

It is recorded in historical texts that there was a devout worshipper named Barṣīṣā. Allah Almighty had granted him a long life, and he remained occupied in the worship of Allah in complete seclusion. He spent two hundred years in such a manner that he did not commit a single sin for even a moment. He had 60,000 students, and they received such spiritual grace from him that they used to fly in the air. Yet, alas! The hidden plan of Allah prevailed over him, and he departed from this world as a non-believer.

The incident transpired as follows:

Satan once approached him in human guise. Standing outside the hermitage where Barṣīṣā used to worship, Satan called out to him. Barṣīṣā replied: “He who wishes to worship Allah Almighty has no need

<sup>1</sup> *Al-Fatāwa al-Ridawiyah*, vol. 9, p. 83.

for a friend.” Hearing this response, Satan set up camp right outside the hermitage.

Now, observe the manner in which this wretched being misleads. The vile Satan worshipped continuously outside the hermitage for three consecutive days; during this time, he neither slept nor consumed any food or drink. Since he was in human form and Barṣīṣā perceived him as a man, he was greatly impressed by his worship. Barṣīṣā remarked: “I have been worshipping for 200 years but have not yet attained this station; I still require sleep and am dependent on food and drink. (Would that I too could worship like you! How did you attain this rank?)”

Satan replied: “The reality of the matter is that I once committed a sin. Whenever I recall that sin, I enter this state; then I feel neither hunger, nor thirst, nor the need for sleep. Since you have never committed a sin, you do not experience this state. If you wish to become like me, then commit one sin! Subsequently, the fear of Allah will overwhelm you, and you too will be able to worship continuously without eating or drinking, just as I do.”

Barṣīṣā said: “How can I now disobey the Compassionate Lord whom I have worshipped for so long?” Satan replied: “When a person commits a sin, he moves towards seeking pardon, (becoming a petitioner for forgiveness out of Allah’s fear. Therefore, to attain this station, you must commit one sin).”

These words of Satan misled Barṣīṣā and he asked: “Very well, tell me which sin should I commit?” Satan suggested: “Commit adultery!” Barṣīṣā refused. Satan then said: “Murder someone!” Barṣīṣā did not agree to this either. Satan finally said: “Fine, then drink wine!” To this, Barṣīṣā agreed.

So, Barṣīṣā purchased wine and drank it. He became intoxicated, and in the state of intoxication, he committed both adultery and the sin of unlawful murder. When he committed such grave crimes, he was arrested and sentenced to be hung.

As he was being placed upon the gallows, Satan approached him and said: “I can save you; just agree to one thing! Deny Allah Almighty and prostrate to me!” Alas! Barṣīṣā, who had spent two hundred years in worship avoiding sins, fell into Satan’s trap and prostrated to him. As soon as he committed this act of disbelief, he died at that very moment. Thus, this wretched individual departed from the world as an apostate.<sup>1</sup>

O devotees of the Prophet! This is a point of profound fear. Alas! It is a matter of great dread; when one who spent 200 years in worship and did not commit a single sin met such a horrific end, then how can we, who are sinners—committing countless sins day and night—remain indifferent to our final end?

## He who does not fear the ruin of his faith...!!

Dear Islamic brothers! Would that we were granted the beautiful mindset of concern for the safety of our faith. Would that our hearts remain anxious at every moment due to the fear of a bad end, and we frequently repent and seek forgiveness (*istighfār*) constantly throughout the day. May the plea for the protection of faith continue to be raised in the court of Allah Almighty. The matter of grave concern is that just as negligence regarding worldly wealth can lead to its loss, the matter of faith is the same—in fact, it is far more severe. It is recorded in *Malfūzāt-i A‘lā Ḥazrat*: “The noble scholars state: ‘He who does not fear the seizure of his faith is in grave danger of having his faith snatched at the threshold of death.’”<sup>2</sup>

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## Coffins of Fire

Dear Islamic brothers! It is vital to be concerned about one’s final end. Alas! Do you know what the fate will be of that unfortunate person who meets a

<sup>1</sup> *Salwāt al-‘Ārifīn*, vol. 2, pp. 166-8.

<sup>2</sup> *Malfūzāt-i A‘lā Ḥazrat*, p. 495.

bad end—that is, whose faith is snatched at the time of death or who departs the world in a state of disbelief?

Listen! The grave shall compress such a wretched individual with such force that their ribs on one side will interlace with the ribs of the other side. For the non-believer, there shall be various other forms of painful torments. The 50,000-year duration of the Day of Judgement will be spent amidst the severest horrors, after which they shall be dragged prone upon their faces and cast into Hell. When the sinful Muslims who were admitted to Hell would be eventually removed, only those who died in a state of disbelief would remain therein. It is recorded in *Bahār-i Sharīʿat*:

Finally, for the disbelievers, it shall be such that they will be locked in a coffin of fire equal to their height, in which a fire will be kindled and a lock of fire applied. This coffin will then be placed into another coffin of fire, with fire burning between the two, and it too shall be locked with the lock of fire. In the same manner, it will be placed into a third coffin, locked with the lock of fire, and cast into the Fire. Every disbeliever will then believe that no one else remains in the Fire except him. This is a torment upon torment, and for him, the punishment is eternal.<sup>1</sup>

## Death Will be Slaughtered!

When all the dwellers of Paradise have entered Paradise and only those destined for eternity remain in Hell, Death will be brought forth in the form of a ram and stationed between Paradise and Hell. A proclaimer will then call out to the people of Paradise; they will look out fearfully, dreading that an order for their removal might be issued. Then, the proclaimer will call out to the people of Hell, who will look out joyfully, hoping for a release from their calamity. He will then ask them all, “Do you recognise this?” They will all reply, “Yes, this is Death.” It will then be slaughtered, and a proclamation will be made: “O people of Paradise! There is eternity; there is no more death. O people of the Fire! There is eternity; there is no more death.” At this point, for the dwellers of Paradise, there shall be joy upon joy, and for the dwellers of

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<sup>1</sup> *Bahār-i Sharīʿat*, vol. 1, p. 170, part. 1.

Hell, there shall be grief upon grief. **نَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ** -  
*Translation: We ask Allah Almighty for well-being in the world and the Hereafter.*<sup>1</sup>

## Four Causes of a Bad End

Certain noble scholars **رَحِمَهُمُ اللَّهُ** state: “There are four primary causes for a bad end:

1. Laziness in prayer.
2. The consumption of alcohol.
3. Disobedience to parents.
4. Causing distress to Muslims.<sup>2</sup>

## Three Pillars of Repentance

For those Islamic brothers who, **مَعَادَ اللَّهِ**, do not offer their prayers, or pray them as missed (*qaḍā*), or fail to wake up for Fajr prayer due to negligence, or pray at home instead of joining the congregation in the masjid without a valid *sharī‘ah*-compliant reason—this is a moment of serious reflection! Lest this laziness in prayer becomes the cause of a bad end. Similarly, let the consumer of alcohol, the one disobedient to parents, and the one who causes verbal or physical distress to Muslims, perform sincere repentance.

‘Allāmah Sayyid Muhammad Na‘īm al-Dīn Murādābādī **رَحِمَهُ اللَّهُ عَلَيْهِ** states:

The essence of repentance is to return to Allah and it has three pillars: (1). Acknowledgment of the sin, (2) Remorse, and (3). A firm resolve to abstain the sin (i.e., a solid intention to abandon that sin). If the sin requires restitution, then providing compensation is also mandatory.

<sup>1</sup> *Bahār-i Sharī‘at*, vol. 1, p. 171, part. 1.

<sup>2</sup> *Sharḥ al-Ṣudūr*, p. 27.

For example, for the repentance of one who has neglected prayer, it is necessary to perform the *qadā* of those missed prayers too.<sup>1</sup>

Furthermore, if the “Rights of the People” have been violated, then alongside repentance, restitution is also necessary. For instance, if one has hurt the feelings of parents, siblings, a spouse, or friends, one must seek forgiveness in a manner that ensures they are truly appeased. Simply smiling and saying “Sorry” is not sufficient in every matter!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Further Causes of a Bad End

The Amir of Ahl al-Sunnah, Maulana Muhammad Ilyas Attar Qadiri *دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ*, has documented further causes for the ruin of faith in his booklet *Causes of a Bad End*. For example:

- Tale-bearing.
- Consuming alcohol.
- Envy—feeling resentful at the blessings of others and wishing for those blessings to be taken away.
- Unlawful gazing.
- Failing to perform Hajj despite it being obligatory.
- Remaining occupied in conversation while adhan is being called.
- Dishonesty in weights and measures.<sup>2</sup>

## Perform Repentance!

Dear Islamic brothers!

- Tonight is the night of repentance.

<sup>1</sup> *Khazā'in al-'Irfān*, p. 16.

<sup>2</sup> *Buray Khātmay Kay Asbāb*, pp. 7-23.

- Tonight is the night to seek pardon and forgiveness from Allah Almighty.
- Tonight is the night to present ourselves before the Compassionate Lord, to reconcile with Allah, and to become His sincere and obedient servants.

These are the blessed moments of Ramadan; turn towards repentance today! Let us repent for all our sins today. Let us resolve with conviction that:

- We will never move towards sin again in future.
- We will offer all our prayers with congregation in the masjid.
- We will not lie.
- We will not backbite.
- We will avoid tale-bearing.
- We will harbour no envy towards anyone.
- We will cause no distress to our fellow Muslim brothers.
- We will constantly safeguard ourselves from all other sins.

Would that we are granted the divine enablement for sincere and firm repentance tonight. Would that we succeed in performing such a repentance today after which no further sins ever occur from us. Would that our faith remains safe; though we are Muslims in this world, would that we also succeed in entering the grave as Muslims.

## Madani Pearls for a Good End

The Amir of Ahl al-Sunnah, Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ writes:

The Proof of Islam, Imam Muhammad b. Muhammad al-Ghazālī رَحِمَهُ اللَّهُ عَلَيْهِ states: “If you desire safety from a bad end, then spend your entire life in obedience to Allah Almighty and refrain from every sin. It is essential that you are overwhelmed by fear, similar to that of the Gnostics

(‘*ārifīn*), to the extent that your weeping and lamentation become prolonged due to it and you remain perpetually sorrowful.”

Further on, he states:

You should remain occupied in preparing for a good end. Be constantly engaged in the dhikr of Allah Almighty, remove the love of the world from your heart, and safeguard your limbs—in fact, your heart as well—from sins. As far as possible, avoid even looking at wicked people, for this too affects the heart and can incline your mind towards them.<sup>1</sup>

### Three Litanies for an End upon Faith

A person came to the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ, and requested:

“Please supplicate for my end upon faith.” The Imām رَحْمَةُ اللهِ عَلَيْهِ supplicated for him and advised the following:

1. Recite the following forty-one times every morning, with *ṣalāt* upon the Prophet at the beginning and end:

يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ

2. Recite سُورَةُ الْكَافِرُونَ every night after completing all other litanies. Do not engage in conversation after this; however, if a necessity arises and you must speak, then re-recite سُورَةُ الْكَافِرُونَ after speaking so that your end ‘of deeds for the day’ is upon it. إِنَّ شَاءَ اللهُ, your end will be upon faith.

3. Maintain the practice of reciting this supplication three times in the morning and three times in the evening:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> *Buray Khātmay Kay Asbāb*, p. 31

<sup>2</sup> *Malfūzāt-i A‘lā Hazrat*, p. 311.

## Encouragement for Donations

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ** Dawat-e-Islami is a global religious movement of the devotees of the Prophet, dedicated to propagating the call to righteousness. By the Grace of Allah:

- Dawat-e-Islami is providing religious services through more than eighty departments.
- It has established thousands of masjids and hundreds of Faizan-e-Madina to date.
- To provide Quranic education to boys and girls separately, approximately 12,699 *Madrassa-tul-Madina* have been established worldwide, where roughly 373,729 children are receiving free education for the recitation and memorisation of the Holy Quran (Note: this report includes short-time Madrassas for boys and girls).
- For spreading the sacred religious knowledge, separate *Jamia-tul-Madina* have been established. To date, approximately 1,500 *Jamia-tul-Madina* (for boys and girls) are operational, where around 124,000 students are enrolled in the *Dars-e-Nizami* course (Scholar Course) free of charge. Thus far, approximately 31,211 students have completed the scholar course.
- For sharia guidance, 17 branches of *Dar-ul-Ifta Ahl-e-Sunnat* have been established across Pakistan. Honourable Muftis are actively engaged in providing legal guidance to the Ummah, addressing an average of 170,000 queries annually via various means (in-person, telephone, WhatsApp, email, etc.).
- *Al-Madina-tul-Ilmiyah* (Islamic Research Centre) has published 932 religious books on various subjects, and this endeavour continues.
- **اَلْحَمْدُ لِلّٰهِ** Madani Channel is currently on satellite in three languages: Urdu, English, and Bangla. The web channel also includes an Arabic Channel. Short clips are dubbed and broadcast in various local

languages of different countries. Religious training for children is conducted through “Kids Madani Channel.”

We invite you to participate in this noble service to Islam. Give your donations to Dawat-e-Islami; your donations may be utilised for any permissible, religious, reformatory, welfare, spiritual, or charitable purpose.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Encouragement for Worship on the Night of Reward (*Laylat al-Jā'izah*)

Dear Islamic brothers! Alas! The month of Ramadan is departing from us; this month of majesty is leaving us. Every moment of this blessed month is filled with mercy. Just as Allah Almighty granted us the magnificent *Laylat al-Qadr*, He has also bestowed the *Laylat al-Jā'izah*—the night of Eid—immediately following this blessed month.

- On this night, Allah Almighty descends His mercies.
- It is a night of forgiveness.
- It is a night to worship Allah Almighty; the person who worships Allah on this night, Allah Almighty makes Paradise necessary (*wājib*) for him.<sup>1</sup>
- The one who spends this night in Allah’s worship, Allah will not let his heart die. It is stated in a hadith: “Whosoever stands in prayer during the nights of the two Eids (Eid al-Fitr and Eid al-Adha) seeking reward, his heart shall not die on the day when ‘people’s’ hearts shall die.”<sup>2</sup>
- All devotees of the Prophet, especially those who observed *i’tikāf*, should spend this night in masjids in worship. Sayyidunā Ibrāhīm

<sup>1</sup> *Al-Targhīb wa al-Tarhīb*: 2.

<sup>2</sup> *Sunan Ibn Mājah*: 1782.

Nakha'ī رَحْمَةُ اللهِ عَلَيْهِ states: "The noble elders رَحِمَهُمُ اللهُ preferred for the one in *i'tikāf* to spend the night of Eid al-Fitr in the masjid."<sup>1</sup>

## Encouragement for the Six Fasts of Shawwāl

O devotees of the Prophet! Following Ramadan, the month of Shawwāl approaches. Fortunate Muslims attain the privilege of observing six fasts in this month after Eid al-Fitr. Let us listen to the virtues of these fasts to cultivate the mindset for observing them and benefiting from their blessings. It is stated in the hadith: "Whosoever observes the fasts of Ramadan and then observes six days [of fasts] in Shawwāl emerges from sins as though he were born from his mother's womb this very day."<sup>2</sup>

Furthermore: "Whosoever observes the fasts of Ramadan and then follows them with six fasts in Shawwāl, it is as though he has fasted for a lifetime."<sup>3</sup>

Khalīl al-Millah, Mufti Muhammad Khalīl Khān Barkātī رَحْمَةُ اللهِ عَلَيْهِ remarks:

There is no harm if these fasts are observed consecutively after Eid; however, it is preferable to observe two fasts each week and one on the second day of Eid. To observe them throughout the month also appears appropriate.<sup>4</sup>

## Encouragement to Travel in Madani Qafilahs on the Night Before the Eid Day

Dear Islamic brothers! Ramadan is now a guest for only a short while and is soon to depart from us. Subsequently, إِنَّ شَأْنَ اللهِ the night of the new moon shall arrive. أَلْحَمْدُ لِلَّهِ, a number of fortunate Islamic brothers who attain the privilege of *i'tikāf* every year, along with other devotees of the Prophet, embark as travellers in Madani Qafilahs on this night, inspired by the sacred passion to "strive to reform myself and the people of the entire world."

<sup>1</sup> *Faizan-e-Ramadan*, pp. 279, 280.

<sup>2</sup> *Majma' al-Zawā'id*: 5102.

<sup>3</sup> *Ṣaḥīḥ Muslim*: 1164.

<sup>4</sup> *Sunnī Bahashtī Zewar*, p. 347.

Admittedly, this is a demanding undertaking, but remember that propagating the call to righteousness and enduring hardship in its path is the Sunnah of the Prophets. The Prophets عَلَيْهِمُ السَّلَامُ, the noble Companions رَضِيَ اللَّهُ عَنْهُمْ, and the righteous predecessors would leave their homes to call people to righteousness; they would travel to distant regions, migrate, and endure hardships to disseminate the message of Islam. It is through the sacrifices of the former generations that Islam has reached us today.

You, too, should make the intention to travel in a Madani Qafilah from the night of the new moon. إِنَّ شَاءَ اللَّهُ. You will receive immense blessings. In a Madani Qafilah:

- Obligatory religious knowledge is taught.
- Sunnahs are learnt.
- One attains the privilege of offering the *tahajjud* prayer.
- The opportunity to spread the call to righteousness is provided.
- There are hundreds of recorded accounts of prayers being answered, difficulties being averted, and healing from illnesses through the blessings of these "Madani" Qafilahs.

There have even been instances where, to encourage the devotees of the Prophet travelling in a Madani Qafilah, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ manifested his grace by appearing in their dreams and blessing the participants with his vision.

May Allah Almighty grant us the enablement to act upon this.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ