



REPENTANCE

NARRATIONS & PARABLES



Presented by

Al-Madinah-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

Taubah ki Riwayaat-o-Hikayaat

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www.dawateislami.net

Repentance (Narrations & Parables)

The English translation of 'Taubah kay Riwayaat-o-Hikayaat'



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

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *بِسْمِ اللَّهِ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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14 Intentions for Reading this Book

The Noblest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ i.e. a Muslim's intention values more than his deed.'

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

- ❖ Without a good intention, no reward is granted for a righteous deed.
- ❖ The more righteous intentions, the greater reward

14 Intentions for reading this book

1. Before I start reading this book, I will glorify Allah عَزَّوَجَلَّ,
2. recite Salat,
3. Ta'awwuz, and
4. Tasmiyah. *(By reading two lines of Arabic given atop this page, these four intentions shall be acted upon.)*
5. I will look at the Quranic Ayahs, and
6. Ahadees.

7. I will read this book from beginning to end to please Allah عَزَّوَجَلَّ.
8. To the best of my ability, I will try to read it whilst in the state of Wudu, and facing the Qiblah.
9. Wherever I read Allah's name, I will invoke 'عَزَّوَجَلَّ'.
10. And wherever I read the Holy Rasool's name, I will invoke 'صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ'.
11. (On my own book) I will underline important points as needed.
12. I will try to persuade others to read this book.
13. With the intention of acting upon this Hadees: تَهَادَوْا تَحَابُّوا i.e. give gifts to each other, it will enrich affection amongst you. (Muwatta Imam Malik, vol. 2, pp. 407, Hadees 1731) I shall buy this book (at least one or whatever number my financial situation allows) and pass on as a gift to others.
14. If I spot any Shar'i mistake in this book, I will inform the publisher in writing. (To verbally inform the publisher or author about the mistakes is not so useful.)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Al-Madina-tul-'Ilmiyyah

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razavi Ziya'ee دانش تبرکاتہم العالیہ

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ وَبِفَضْلِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dawat-e-Islami, the global and non-political movement for the propagation of Quran and Sunnah is committed to revive the Sunnah, to propagate the call towards righteousness, and to publish the religious knowledge of Shari'ah in the entire world; and in order to execute all of these functions in an organised manner, various departments have been established and one among these diverse departments is '*Al-Madina-tul-'Ilmiyyah*', which is based on religious scholars and honourable Muftis and is endeavouring to provide educational, research based authentic publications. This department has the following six sub-units:

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2. Department for curriculum books
3. Department for reform books
4. Department for translation
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The first priority of Al-Madina-tul-'Ilmiyyah is to deliver the phenomenal and exceptional books of the erudite scholar Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ as per the need of the current era in simple language and style.

All Islamic brothers and sisters are requested to provide their full possible support in this educational, research based and publication-related Madani work and they are further requested to read the books published by this department and to motivate others to do the same.

May Allah عَزَّوَجَلَّ grant Dawat-e-Islami and all its departments, including Al-Madina-tul-'Ilmiyyah success, growth, peace, prosperity and popularity and may Allah عَزَّوَجَلَّ bless our virtuous efforts with the jewels of sincerity and make it a means of betterment in both worlds. May Allah عَزَّوَجَلَّ grant us martyrdom under the blissful shade of Gumbad-e-Khazra (the Green Dome), grant us burial in Jannat-ul-Baqi' and bless us with a place in Jannat-ul-Firdaus.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Dear Islamic brothers!

In such adverse and dire circumstances when committing sins has become extremely easy and carrying out virtuous deeds has become extremely difficult, and Nafs [inner self] and Satan are relentlessly making efforts to misguide people, it is very difficult for a person to refrain from sins. But remember! Committing sins results in nothing else than destruction and disgrace. Therefore, we should take steps to get rid of these sins before we meet death, leaving worldly pleasures and luxuries, leaving behind our relatives crying, and being buried alone in a horrible and dark grave amongst thousands of dead people. For this purpose, it is necessary that we sincerely repent in the court of Allah عَزَّوَجَلَّ because sincere repentance erases every type of sins from a person's 'Book of deeds' as stated in the Holy Quran:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

And it is He Who accepts the repentance of His bondsmen, and pardons the sins (of His bondsmen), and knows whatever you do.

[Kanz-ul-Iman (translation of Quran)](Part. 24, Surah Shura, Ayah 25)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ** i.e. The one who repents of sins is like the person who has never committed any sin. (*Sunan-e-Kubra, vol. 10, pp. 259, Raqm 20561*)

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Allah عَزَّوَجَلَّ says, 'O son of Adam! Whenever

you have called upon Me and turned to Me, I have forgiven your sins and it makes no difference to Me. And O son of Adam! If your sins reach the sky and then you seek My forgiveness, I will forgive you and it makes no difference to Me. O son of Adam! If you meet Me in such condition that your sins cover the entire earth, I will forgive your sins provided that you have not committed Shirk [associating partners with Allah عَزَّوَجَلَّ].’

(Tirmizi, vol. 5, pp. 218, Raqm 3551)

Sayyiduna Anas رضي الله عنه has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When a person repents of his sins, Allah عَزَّوَجَلَّ makes the angels who write [sins] forget his sins. Likewise, [Allah عَزَّوَجَلَّ] makes this person’s body parts (i.e. hands and feet) forget as well, and also erases its signs on earth. Eventually, when he meets Allah عَزَّوَجَلَّ on the Day of Judgement, no witness to his sin will be there from Allah عَزَّوَجَلَّ. *(Attargheeb Wattarheeb, vol. 4, pp. 48, Raqm 17)*

Dear Islamic brothers! In view of the significance of repentance, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and great leaders of the Ummah have conveyed persuasive information regarding repentance in their sayings. Following are some narrations:

1. Sayyiduna Abdullah Bin Umar رضي الله عنهما has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: O people! Repent to Allah عَزَّوَجَلَّ. Certainly, I also perform Istighfar hundred times in a day. *(Muslim, pp. 1449, pp. 2702)*
2. Sayyiduna Abdullah Bin Mas’ood رضي الله عنه has stated that he رضي الله عنه heard the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: Certainly, Allah عَزَّوَجَلَّ is pleased with the repentance of His Mu’min servant more than that person who camps at a destructive stony ground and also has his riding animal with

him who is loaded with his food. He then rests his head [on something] and sleeps. Thereafter, when he wakes up, [he finds that] his riding animal has left. So, he searches for it until he becomes anxious due to hot weather and intensity of thirst or due to the reason which Allah عَزَّوَجَلَّ wills, and [he] says, 'I shall return to the same place where I was sleeping and shall sleep again until I die.' Then, he rests his head on his wrist and sleeps for dying. Thereafter, when he wakes up, [he finds that] his riding animal is present near him and his food is also loaded on it; so Allah عَزَّوَجَلَّ is pleased at the repentance of a Mu'min servant even more than that person becomes pleased at the return of his riding animal. *(Muslim, pp. 1468, Raqm 2744)*

3. Sayyiduna Anas رَضِيَ اللهُ عَنْهُ has stated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: All human beings commit mistakes, and amongst the ones who commit mistakes, those are better who repent. *(Sunan-e-Ibn-e-Majah, vol. 4, pp. 491, Raqm 4251)*
4. Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُمَا has narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who has adhered to Istighfar [i.e. keeps on making Istighfar], Allah عَزَّوَجَلَّ blesses [him] with easiness in all his difficulties, freedom from every grief and unlimited sustenance. *(Sunan-e-Abi Dawood, vol. 2, pp. 122, Raqm 1518)*
5. Sayyiduna Anas رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Certainly, hearts also corrode like iron, and its cleanliness is [the act of] seeking forgiveness. *(Majma'-ul-Bahrayn, vol. 4, pp. 272, Raqm 4739)*
6. Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The example of a Mu'min and Iman [faith] is like a horse tied to its peg (i.e. as if Iman is tied in the heart of a Mu'min), as horse sometimes jumps and

then returns to its peg. A Mu'min also sometimes commits (a sin) forgetfully and then returns (i.e. repents); so make ascetic people eat your food and carry out virtuous deeds with those having Iman [i.e. with Muslims]. (*Sharh-us-Sunnah, vol. 6, pp. 469, Raqm 3379*)

7. A person asked Sayyiduna Ibn Mas'ood رضي الله عنه: 'Someone has committed a sin. Is there any possibility for his repentance?' Sayyiduna Ibn Mas'ood رضي الله عنه turned away. Thereafter, when he again turned to that person, his eyes were tearful. He رضي الله عنه said: 'There are eight doors of Jannah; all of them open and close except for [that of] repentance because an angel is appointed at the door of repentance which does not close. Therefore, carry out virtuous deed and do not lose hope.' (*Mukashafa-tul-Quloob, pp. 61, 62*)
8. Shaykh Fudayl bin 'Iyaad رحمته الله عليه has stated that Rab ordered a Nabi to give glad tidings to sinners: If they seek repentance, I will accept [it]; and give this warning to My friends (i.e. make them fear it) that if I treat them with equity and justice, I will punish everyone (i.e. everyone will be deserving of punishment). (*Kimiya-e-Sa'adat, vol. 2, pp. 763*)
9. Shaykh Talq Bin Habeeb رحمته الله عليه has stated: There are so many rights of Allah عَدْوَجَلَّ on people that it is not possible to fulfil them. Therefore, every person should repent when he wakes up and should sleep in the night after seeking repentance. (*Kimiya-e-Sa'adat, vol. 2, pp. 763*)

Excellence of repentance

Dear Islamic brothers!

The fortunate person who seeks repentance will also receive other blessings along with the forgiveness of sins. Following are some of them:

1. Attaining success

Allah ﷻ has stated:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

And O Muslims! All of you turn towards Allah in repentance, in the hope of attaining success.

[Kanz-ul-Iman (translation of Quran)](Part. 18, Surah Noor, Ayah 31)

2. A repentant person is the beloved of Allah

Allah ﷻ has stated:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

Indeed, Allah loves those who repent abundantly and loves those who purify themselves.

[Kanz-ul-Iman (translation of Quran)](Part. 2, Surah Al-Baqarah, Ayah 222)

3. A repentant person is deserving of the mercy of Allah ﷻ

Allah ﷻ has stated:

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤٧﴾

That repentance which Allah, by His grace, has made compulsory to accept is only of those who commit sin unmindfully and then repent instantly; Allah looks towards them with mercy, and Allah is All-Knowing, All-Wise.

[Kanz-ul-Iman (translation of Quran)](Part. 4, Surah An-Nisa, Ayah 17)

He ﷻ has also stated:

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ ط

Thus, the one who repents after his transgression and reforms himself; so, Allah shall pardon him with His Mercy;

[Kanz-ul-Iman (translation of Quran)](Part. 6, Surah Maa'idah, Ayah 39)

4. Change of evil deeds into virtues

Allah ﷻ has stated:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾

Except the one who repents, and believes and does good deeds; Allah will henceforth change the evil deeds of such into virtues, and Allah is Most Forgiving, Ever Merciful.

[Kanz-ul-Iman (translation of Quran)](Part. 19, Surah Furqan, Ayah 70)

5. Reward of being admitted to Jannah

Allah عَزَّوَجَلَّ has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ۗ عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ
سَيِّئَاتِكُمْ وَيُدْخِلَكُمُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ

O believers! Repent to Allah with such repentance which becomes advice for the future; it is close that your Lord may remove your sins and admit you into Gardens beneath which rivers flow,

[Kanz-ul-Iman (translation of Quran)](Part. 28, Surah Tahreem, Ayah 8)

At another place, He عَزَّوَجَلَّ has stated:

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ
يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۗ

Except those who repented and accepted faith and did good deeds, these people will therefore enter Paradise, and they will not be wronged at all.

[Kanz-ul-Iman (translation of Quran)](Part. 16, Surah Maryam, Ayah 60)

6. Salvation from the torment of Hell

Allah عَزَّوَجَلَّ has stated:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ
يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ
تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧٠﴾ رَبَّنَا

Those (angels) who carry the Throne, and those who are around it, proclaim the Purity of their Lord while praising Him, and they believe in Him and seek forgiveness for the believers. 'O our Lord! Everything is encompassed by Your Mercy and Knowledge, therefore forgive those who repented and followed Your path, and save them from the punishment of Hell.' 'O our Lord!

[Kanz-ul-Iman (translation of Quran)](Part. 24, Surah Mu`min, Ayah 7, 8)

Reasons for delay in repentance, and their solutions

Dear Islamic brothers! Though there is great significance and excellence of repentance, some unfortunate people delay seeking repentance, being deceived by the Nafs [inner self] and Satan. Following are some of its reasons and their solutions:

First reason: Remaining heedless of the dire consequences of sins

Remaining heedless of the dire consequences of sins serves as an obstacle to seeking repentance. Probably, its reason is that a human being cannot see the torment by which he has been frightened whereas he immediately gets the result of his sensual desires, and a

human being has a natural instinct that he gets attracted very soon to what he gets immediately compared to what happens after a long delay. For example, a person who commits fornication gets attracted to the pleasure that he immediately gains from it and does not bother even to think about its punishment in the Hereafter.

Its solution

Such person should contemplate: These punishments are certain even though I cannot see them. There are numerous worldly benefits which I leave because of any loss that is likely to occur in the future. For example, if even a Non-Muslim doctor tells me, 'you are suffering from a heart disease, so completely stop eating food containing fat, otherwise your disease will spread', I will leave all fatty foods to avoid any loss in the future just by having trust in a doctor's statement, despite the fact that eating such items gives me pleasure. So isn't it foolishness that I leave my pleasure when a person frightens me but I do not leave the impermissible desires of my Nafs though I believe that the Divine promise of punishment is truth.

By the blessing of contemplating in this way, the abovementioned obstacle will be overcome and the person will become successful in seeking repentance. **إِنْ شَاءَ اللَّهُ**

عَزَّوَجَلَّ (i.e. Make repentance in the court of Allah **تُوبُوا إِلَى اللَّهِ**.)

أَسْتَغْفِرُ اللَّهَ (i.e. I make repentance in the court of Allah **عَزَّوَجَلَّ**.)

Second reason: Overwhelmed by the pleasure of sins

Sometimes, a person's heart and mind are so greatly overwhelmed by the pleasure of different sins such as fornication, drinking,

looking at women impermissibly, joking with Non-Mahram¹ women, watching films, etc. that he cannot even imagine to leave these sins. Without these sins, he considers his life to be very lonely and full of sorrows, so he does not make repentance.

Its solution

A person facing such type of situation should ponder in the following way: If I cannot leave these worldly pleasures for some days of this life, how will I bear the pain of the deprivation of pleasures (i.e. blessings of Jannah) forever after the death? If I cannot successfully undergo the trial of patience, how will I bear the pain of Hellfire? Certainly, these sins give pleasure but they result in prolonged grief, as a pious and noble person has stated: ‘Never commit a sin because of pleasure as pleasure will come to an end but the [burden of] sin will remain on your shoulders; and never leave a virtue because of difficulty as the effect of difficulty will come to an end but the virtue will remain safe in your “Book of Deeds”.’

إن شاء الله, by the blessing of pondering in this way, the abovementioned obstacle will be overcome and the person will become successful in making repentance. When such person will feel peace in his heart due to virtuous deeds, he will forget the pleasure of sins. Understand it with the following example: A person liked lentil very much and he would not even look at any other food, even meat. His friend would invite him to eat chicken but he would refuse the invitation saying: ‘Any other food does not have such pleasant and delicious taste like this lentil.’ Eventually, one day when his friend invited him to eat chicken, he thought,

¹Definition of Mahram: One with whom marriage is Haraam forever.

‘let’s eat chicken today and taste it as well’. So he started eating chicken. When he ate the first morsel, he gained such enormous pleasure that he forgot his favourite lentil and said: ‘Take this lentil away; I will only eat chicken from now onwards.’

Without comparison, as long as a person remains engrossed only in the pleasure gained from sins and remains unaware of the peace one finds in virtues, he feels that these sins are the only pleasures of life. However, when he obtains the Noor [i.e. light] of virtues, he forgets the pleasure of sins and starts finding peace of heart through virtues.

تُوبُوا إِلَى اللَّهِ (i.e. Make repentance in the court of Allah عَزَّوَجَلَّ.)

أَسْتَغْفِرُ اللَّهَ (i.e. I make repentance in the court of Allah عَزَّوَجَلَّ.)

Third reason: Having hope of living a long life

One of the reasons for delaying repentance is that Nafs [inner self] and Satan corrupt a person’s mind in the following way: There is still a long life to live so you may repent afterwards; or you are young at present and you may repent in old age; or you may repent after your retirement from the job. So, acting upon the advice of Nafs and Satan, this “intelligent person” does not make repentance.

Its solution

Such person should ponder in the following way: When it is certain that death will come and I do not even know the time of my death, it is certainly a foolish act to delay having the privilege of repentance. My Nafs is not agreeing to leave this sin today, so how will I get rid of it once it becomes the habit of a lifetime? What is

the guarantee that I will reach old age or I will remain alive till the retirement from my job?

It is stated in a Hadees: Refrain from delaying repentance because death comes suddenly. (*Attargheeb Wattarheeb, vol. 4, pp. 48, Raqm 18*)

Moreover, death is not specific to a particular age. Whether it is a child, an old person, a young person, or a middle-aged person, death treats everyone equally and takes a person to grave, cutting off all the pleasures of life. When the time of death comes, nothing can serve as an obstacle to it whether it is happiness, grief, engagement [in something], or an incomplete task. One day, I will also die and be buried in the grave. If I die without making repentance, I will be in a greatly regretful and wistful state. I have this opportunity today, so I should make repentance immediately.

By the blessing of pondering in this way, the abovementioned obstacle will be overcome and the person will become successful in making repentance. **إِنْ شَاءَ اللَّهُ**

تُؤْبَأُ إِلَى اللَّهِ (i.e. Make repentance in the court of Allah **عَزَّوَجَلَّ**.)

أَسْتَغْفِرُ اللَّهَ (i.e. I make repentance in the court of Allah **عَزَّوَجَلَّ**.)

Fourth reason: Deceptive concept regarding the mercy of Allah **عَزَّوَجَلَّ**

In our society, when people are persuaded to make repentance for sins, a large number of such people are found who say these types of sentences aiming at making others speechless: ‘Allah **عَزَّوَجَلَّ** is Most Forgiving and Most Merciful. We have trust in His mercy; He **عَزَّوَجَلَّ** will not punish us.’ Therefore, such people do not agree to make repentance.

Its solution

The following is a humble reply to such people: No Muslim can doubt that Allah عَزَّوَجَلَّ is Most Forgiving and Most Merciful but as these two are the attributes of Allah عَزَّوَجَلَّ, likewise, being Most Dominant and Compeller are also His attributes. Moreover, it is also proved from Quran and Hadees that some Muslims will go to Hell as well. Now just answer a question, ‘what is the guarantee that you will be blessed with the Divine mercy and admitted to Jannah when those Muslims will be subjected to Divine wrath and will go to Hell?’ In this regard, have a look at the conduct of our great leaders.

Ameer-ul-Mu'mineen Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ has stated: If it is proclaimed, ‘enter the Hell everyone, except for one person’, I have the hope that I will be that person (i.e. who will not go to Hell); and if it is proclaimed, ‘enter Jannah everyone, except for one person’, I fear lest I might be that person (i.e. who will not enter Jannah). (*Hilyat-ul-Awliya, vol. 1, pp. 89, Raqm 142*)

Ameer-ul-Mu'mineen Sayyiduna Ali رَضِيَ اللهُ عَنْهُ said to his son: O my son! Have such fear of Allah عَزَّوَجَلَّ that you start having presumption that if you present the virtues of everyone on earth in His court, He will not accept them; and have such hope in Allah عَزَّوَجَلَّ that you have presumption that if you go to His court with the evils of everyone on earth, even then He عَزَّوَجَلَّ will forgive you.

(*Ihya-ul-'Uloom, vol. 4, pp. 202*)

Think honestly! Aren't you expressing such absolute trust in the mercy of Allah عَزَّوَجَلَّ only to make the other person speechless? If you really have such absolute trust, will you agree to distribute your entire wealth and house amongst the poor and then wait that by His

mercy, Allah ﷺ tells you about buried treasure; or when you get to know that robbers have broken into your house, will you dare to place your entire wealth and jewellery present in your house in the inner courtyard, having such thought that by His mercy, Allah ﷺ will divert their attention away from your belongings or make them blind and in this way you will remain safe from robbery? If the answer to these questions is in the negative, where has your absolute trust disappeared now? To please Allah ﷺ, get rid of the deception caused by Nafs and Satan, as in a Hadees, such person has been declared to be a foolish person who has hope of forgiveness without repenting after committing a sin. The Beloved Prophet ﷺ has stated: A sensible person is he who carries out his accountability and performs virtuous deeds for the betterment of the afterlife, and a foolish person is he who satisfies the desires of his Nafs and [then] holds hope from Allah ﷺ, of the reward of the Hereafter. (*Musnad-e-Ahmad Bin Hanbal, vol. 6, pp. 78, Raqm 17123*)

At another place, the Holy Prophet ﷺ said: ‘None of you should fall into deception by [the attribute of] the forbearance of Allah ﷺ. ‘Paradise and Hell’ are closer [to you] than the lace of your shoe.’ Thereafter, he ﷺ recited the following Ayahs:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

So whosoever does a good deed equal to the weight of an atom shall see it. And whoever does an evil deed equal to the weight of an atom shall see it.

[*Kanz-ul-Iman (translation of Quran)*](Part. 30, Surah Zilzaal, Ayah 7, 8)

(*Attargheeb Wattarheeb, vol. 4, pp. 48, Raqm 18*)

Hopefully, by the blessing of pondering in this way, the person will soon have the privilege of making repentance, **إِنْ شَاءَ اللَّهُ**.

تُوبُوا إِلَى اللَّهِ (i.e. Make repentance in the court of Allah **عَزَّوَجَلَّ**.)

أَسْتَغْفِرُ اللَّهَ (i.e. I make repentance in the court of Allah **عَزَّوَجَلَّ**.)

Fifth reason: Fear of not remaining steadfast after repentance

Some people state the following reason: We do not have trust in ourselves whether we will be able to refrain from sins after repentance or not. So, what is the benefit of making repentance?

Its solution

It is merely an evil thought instilled by Satan because you don't know whether you will remain alive after making repentance or not. It is possible that you meet death immediately after making repentance and do not even get a chance of committing a sin. At the time of making repentance, it is necessary to have the firm intention of refraining from sins in the future. It is Allah **عَزَّوَجَلَّ** Who blesses a person with steadfastness for refraining from sins. If a person does not become successful in refraining from committing sins, even then, at least he will no longer carry the burden of previous sins. Forgiveness of previous sins is not something ordinary, but a great blessing. If a person commits a sin after repentance, he should sincerely repent again as it is possible that this might be his last repentance and he departs this life after it. Sayyiduna Abu Sa'eed **رَضِيَ اللَّهُ عَنْهُ** has narrated that the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated: Satan said in the court of Allah **عَزَّوَجَلَّ**, 'O my Rabb! I swear by Your Honour and Majesty! As long as soul

remains in the bodies of [Your] servants, I will keep on deceiving them.’ Allah عَزَّوَجَلَّ responded, ‘I swear by My Honour, Majesty and Exaltedness! I will keep on forgiving them forever, as long as they keep on seeking forgiveness from Me.’

(*Musnad-e-Imam Ahmad Bin Hanbal, vol. 4, pp. 58, Raqm 1123*)

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When a person commits a sin and then says, ‘O Maula! I have committed a sin, [please] forgive me’, Allah عَزَّوَجَلَّ says: ‘My servant knows that there is his Rabb عَزَّوَجَلَّ Who forgives sins, and holds accountable for them as well. (O angels! Be witness that) I have forgiven My servant.’ Thereafter, the person refrains [from sins] as long as Allah عَزَّوَجَلَّ wills. Then, he again commits a sin and again requests humbly: ‘Ya Allah عَزَّوَجَلَّ! I have committed a sin again, [please] forgive me.’ Allah عَزَّوَجَلَّ says: ‘My servant knows that there is his Rabb عَزَّوَجَلَّ Who holds accountable for sins and forgives as well. (O angels! Be witness that) I have forgiven My servant.’ Thereafter, that person refrains [from sins] as long as Allah عَزَّوَجَلَّ wills. Then, he again commits a sin and again requests humbly: ‘Ya Allah عَزَّوَجَلَّ! [Please] forgive me.’ Allah عَزَّوَجَلَّ says: ‘My servant knows that there is his Rabb Who forgives sins, and holds accountable for them as well. (O angels! Be witness that) I have forgiven My servant. Now he may do whatever he wishes.’

(*Bukhari, vol. 4, pp. 575, Raqm 7507*)

By the blessing of pondering in this way, the abovementioned obstacle will be overcome and the person will become successful in making repentance. اِنْ شَاءَ اللهُ

عَزَّوَجَلَّ (i.e. Make repentance in the court of Allah عَزَّوَجَلَّ)

اَسْتَغْفِرُ اللهَ (i.e. I make repentance in the court of Allah عَزَّوَجَلَّ)

Sixth reason: Feeling hopeless because of multiplicity of sins

Some people unfortunately remain involved in grave sins for a long time, such as theft, murder, robbery, terrorism, etc. Satan instils the following thought into their hearts: You are not going to receive forgiveness after such grave sins, or, it seems highly improbable that you receive forgiveness now.

Lacking religious knowledge, these people feel hopeless and become more fearless in committing sins and do not make repentance.

Its solution

The following is a request to such people: One should not lose hope in the mercy of Allah ﷻ. Allah ﷻ has stated:

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ط

Do not lose hope in the Mercy of Allah. Indeed, Allah forgives all sins,

[Kanz-ul-Iman (translation of Quran)](Part. 24, Surah Az-Zumur, Ayah 53)

From the following narrations, try to imagine how the mercy of Allah ﷻ envelops the one who is hopeful of His mercy:

The Beloved Prophet ﷺ has said: Allah ﷻ is Merciful to His servants far more than a mother shows affection to her child.

(Muslim, pp. 1472, Raqm 2754)

The Holy Prophet ﷺ has said: There are hundred mercies of Allah ﷻ. He has kept ninety-nine mercies for the Day of Judgement and has revealed only one mercy in the world. Hearts of the entire Creation are merciful because of this single mercy. Mother's affection and mercy towards her child, and animals' affection towards their babies are because of this single mercy. On

the Day of Judgement, this one mercy will be combined with those ninety-nine mercies and distributed amongst creation, and every mercy will be equal to the levels of the sky and the earth.

(Kanz-ul-'Ummal, pp. 107, Raqm 10400)

Sayyiduna Abu Hurayrah رضي الله عنه has stated: Two people will be brought out of the Hell. Allah عَزَّوَجَلَّ will say: 'The torment you have seen was because of your own deeds; I do not oppress My servants.' Thereafter, commandment will be given to throw them into Hell again. One of them will go towards the Hell in a hurry and keep on saying: 'I have become afraid of the burden of sins so much that now I cannot show heedlessness in carrying out this commandment.' The other one will say: 'Ya Allah عَزَّوَجَلَّ! I would have good presumption, and I had hope that after taking out of the Hell once, Your mercy will not agree to throw [me] into Hell again.' At that time, the mercy of Allah عَزَّوَجَلَّ will descend and they both will be ordered to go to Jannah. *(Tirmizi, vol. 4, pp. 269 Bittaghayyur)*

Dear Islamic brothers! Even if a person commits a large number of sins, when he feels regret and makes repentance in the court of Allah عَزَّوَجَلَّ, his sins are forgiven. Sayyiduna Abu Hurayrah رضي الله عنه has narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: If you keep on committing sins to the extent that they reach the sky and then you make repentance, even then, Allah عَزَّوَجَلَّ will accept your repentance. *(Sunan-e-Ibn-e-Majah, vol. 4, pp. 490, Raqm 4248)*

Sayyiduna Abdullah Bin 'Amr رضي الله عنه has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Allah عَزَّوَجَلَّ accepts the repentance of a person until his soul reaches the throat.

(Sunan-e-Ibn-e-Majah, vol. 4, pp. 492, Raqm 4253)

Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Before you [i.e. in a previous nation], a person had committed ninety-nine murders. When he asked about the greatest scholar amongst those [present] on earth, he was informed about a monk. He went to him and said: 'I have committed ninety-nine murders. Is there any way of repentance for me?' The monk replied: 'No.' He murdered the monk as well and completed a total of hundred [murders]. He then asked about the greatest scholar amongst those [present] on earth, so he was informed about a scholar. He said to the scholar: 'I have committed hundred murders. Is there any way of repentance for me?' The scholar said: 'Yes! What can serve as an obstacle between Allah عَزَّوَجَلَّ and repentance? Go to such and such a place. Over there, some people worship Allah عَزَّوَجَلَّ. Join them and worship Allah عَزَّوَجَلَّ, and do not return to your area because it is the land of evils.'

That murderer set off for that place but he met death when he completed his half journey. The angels of mercy and torment started debating about him. The angels of mercy said: 'He had turned to Allah عَزَّوَجَلَّ with the hearty intention of repentance.' The angels of torment said: 'He never carried out a good deed.' Thereafter, an angel came to them in the guise of a human being, and they made him a mediator. That angel said to them: 'Measure the land of both sides. He is deserving of the land to which he will be nearer.' When the land was measured, he was nearer to that land for which he had set off from his city, so the angels of mercy took him. (*Kitab-ut-Tawwabeen*, pp. 85)

Hopefully, after reading the abovementioned information, such Islamic brother who felt hopeless will also have the privilege of making repentance. إِنَّ شَاءَ اللَّهُ

عَزَّوَجَلَّ (i.e. Make repentance in the court of Allah تُوْبُوا إِلَى اللَّهِ)

أَسْتَغْفِرُ اللَّهَ (i.e. I make repentance in the court of Allah عَزَّوَجَلَّ)

Seventh reason: Having bad company

Some brothers have company of such people who are not only indulged in evil activities themselves but plunge others too into such acts. So, such people neither make repentance for sins themselves nor let any of their friends make repentance. In fact, if someone [amongst them] misses their gathering to attend a religious gathering and give them ‘call to righteousness’ the next day, they make fun of him.

Its solution

Dear Islamic brothers! Every type of company has its effect. Pointing towards it, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The example of a good and bad companion is like the one who carries Musk and the one who blows bellows [in a furnace]. The one who carries Musk [name of a very good perfume] will either give you free of cost or you will purchase some amount [of it] from him or you will smell sweet fragrance from him; and the one who blows bellows [in a furnace] will either burn your clothes or you will smell bad smell from him. (*Muslim, pp. 1414, Raqm 2628*)

Therefore, show courage and get rid of the bad company at once because if you continue to keep the company of such people who do not feel shame in committing sins and whose prime objective is only the pleasure of this world, having the privilege of sincere repentance will merely become a dream. Therefore, keep good company because when you will keep company of such Islamic

brothers who remember being accountable to Allah عَزَّوَجَلَّ for every deed of theirs and refrain from committing sins due to the fear of the torment of Hell, you will also start having these great positive attributes. Then you will also start fearing Allah عَزَّوَجَلَّ in seclusion as well as in public, and this 'fear of Allah عَزَّوَجَلَّ' will serve as a persuasion for you to make repentance for the sins you have committed in the past life. *إِنْ شَاءَ اللَّهُ*

تُؤْبِئُ إِلَى اللَّهِ (i.e. Make repentance in the court of Allah عَزَّوَجَلَّ.)

أَسْتَغْفِرُ اللَّهَ (i.e. I make repentance in the court of Allah عَزَّوَجَلَّ.)

Eighth reason: Having illusion about one own self

Some brothers are under the illusion that they do not need to repent now as they have had the privilege of repentance long ago.

Its solution

Such brothers should read the conditions of repentance mentioned on the following pages and carry out their personal accountability: Have I really made sincere repentance and have I not committed any sin after repentance? Hopefully, after carrying out this accountability, such Islamic brothers who are under the illusion will correct their thoughts and opinions, and have the privilege of repentance. *إِنْ شَاءَ اللَّهُ*

تُؤْبِئُ إِلَى اللَّهِ (i.e. Make repentance in the court of Allah عَزَّوَجَلَّ.)

أَسْتَغْفِرُ اللَّهَ (i.e. I make repentance in the court of Allah عَزَّوَجَلَّ.)

Ninth reason: Falling prey to an evil

Some brothers do not make repentance, even though they agree

that repentance should be made and there is apparently nothing that serves as an obstacle to it. The major and hidden reason behind it is that such person is already in ‘so-called pure love’ with a beautiful woman. Therefore, he fears that after making repentance and embracing the Madani environment, he will have to leave his favourite thing, so he does not repent even though he wishes to do so.

Its solution

Instead of thinking about temporary pleasures, the brothers facing such type of trial should ponder over the terrible consequences such as loss of wealth, time, and good health, bringing disgrace on the family, heedlessness in carrying out virtuous deeds, incurring the displeasure of Allah ﷻ and His Beloved Prophet ﷺ, etc. They should carry out such deeds which bring about peace and safety for them in this world, and success in the Hereafter. For getting rid of this evil, they should decide according to their own conscience: Will they tolerate if someone has the same feelings for their sister or daughter as they have for someone’s sister or daughter? Read the following Hadees in this regard:

A young person came to the court of the Holy Prophet ﷺ and humbly said: ‘Ya Rasoolallah! Give me the permission for fornication.’ Hearing it, all the blessed Sahabah رضى الله عنهم became angry and tried to beat him. The Beloved Prophet ﷺ said: ‘Don’t beat him.’ Then the Beloved Prophet ﷺ called him nearer, seated him, and asked a question very softly and affectionately: ‘O young person! Do you like that someone commits this act with your mother?’ He humbly replied: ‘How can I consider it to be correct?’ The Beloved Prophet ﷺ said: ‘Then how can others consider it to be correct for you?’ Then, the Beloved

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: ‘Will you like it if such act is committed with your daughter?’ He humbly replied: ‘No.’ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘If someone commits such immodest act with your sister, then? And if [someone] commits [it] with your maternal aunt [i.e. mother’s sister], then?’ In the same way, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked a question about every single relation, and that person kept on saying: ‘I do not like it and even the people do not agree.’ Thereafter, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his hand on that person’s chest and requested in the court of Allah عَزَّوَجَلَّ: ‘Ya Allah عَزَّوَجَلَّ! Purify his heart, protect his private parts, and forgive his sin.’ Thereafter, that young person remained disgusted with fornication for his entire life. (*Musnad-e-Imam Ahmad Bin Hanbal, vol. 8, pp. 285, Raqm 22274*)

After this explanation, hopefully, such Islamic brothers who have fallen prey to this evil will not delay making repentance. إِنَّ شَاءَ اللَّهُ

عَزَّوَجَلَّ (i.e. Make repentance in the court of Allah عَزَّوَجَلَّ.)

أَسْتَغْفِرُ اللَّهَ (i.e. I make repentance in the court of Allah عَزَّوَجَلَّ.)

Tenth reason: Fear of losing worldly benefits

Some brothers do not have the privilege of repentance because they have fear of losing the worldly benefits they expect to receive.

Its solution

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Love of Dunya [world] is the root of all evils. (*Shu'ab-ul-Iman, vol. 7, pp. 338, Raqm 10501*)

Therefore, such Islamic brothers should ponder that preferring Dunya to the Hereafter will result in nothing else than destruction,

because it is stated in a Hadees: The person who loves his Dunya causes harm to his Hereafter, and the person who loves the Hereafter causes harm to his Dunya, so (O Muslims!) leave the thing that is transitory (i.e. Dunya) and choose the thing that is eternal (i.e. Hereafter). (*Musnad-e-Imam Ahmad Bin Hanbal, vol. 7, pp. 165, Raqm 19717*)

Moreover, Dunya has no significance compared to the Hereafter. Following is a saying of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard: By Allah عَزَّوَجَلَّ! Dunya is such [insignificant] compared to the Hereafter like anyone of you dips his finger in the sea and then sees that what amount of water the finger carries out [of the sea]. (*Mishkat-ul-Masabeeh, vol. 3, pp. 105, Raqm-ul-Hadees 5156*)

May Allah عَزَّوَجَلَّ bless all of us with the privilege of sincere repentance.

أَمِينِ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

عَزَّوَجَلَّ (i.e. Make repentance in the court of Allah تَوْبُوا إِلَى اللَّهِ)

عَزَّوَجَلَّ (i.e. I make repentance in the court of Allah أَسْتَغْفِرُ اللَّهَ)

Eleventh reason: Criticism by the family members

Some brothers wish to repent and make a positive change in their lifestyle but as soon as they take any practical step for it, their family members cause hindrance to it and are found trying to change their minds in the following way: You are young now and you may grow beard when you become old, you are unmarried and no one will marry his daughter to you if you get associated with a religious environment, etc.

Its solution

In this regard, just a little courage is required. If a person has firm intention and has hope in the mercy of Allah عَزَّوَجَلَّ, he can deal with even difficult situations easily. Therefore, neither get worried by the criticism made by the family members nor have fear as they frighten you. In fact, remain steadfast in leaving sins and earning virtues without getting involved in quarrel with them. In this regard, it will prove to be highly beneficial to act upon the following ‘Madani pearls for making Madani environment at home’ given by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ.

15 Madani pearls for making Madani environment at home

1. Say Salam loudly while entering and leaving the house.
2. Stand up in respect when you see your mother or father coming.
3. At least once in a day, Islamic brothers should kiss the hands and feet of the father and Islamic sisters of the mother.
4. Keep your voice low in front of the parents; never look them in the face.
5. Immediately carry out the work they assign you which is not against the Shari’ah.
6. Respectfully address your mother as well as even a new born child of your family (and the child of everyone in general).
7. Sleep within two hours after the time of Jama’at [congregational Salah] of ‘Isha in the Masjid of your area. If only you would wake up for Tahajjud Salah, otherwise, you will at least be able to offer Salat-ul-Fajr easily (in a congregation in first row of the

Masjid) and also remain active in carrying out your routine activities.

8. If the family members are heedless of offering Salah, they do not observe purdah, they watch films and dramas, and they listen to songs, do not point it out again and again; politely make all of them listen to the DVDs of Sunnah-inspiring Bayan [speeches]. **إِنْ شَاءَ اللَّهُ**, it will produce Madani results.
9. Show great patience even if you are severely scolded or even beaten in the house. If you argue, there will be no hope of “Madani environment” being formed [in the house]; in fact, it can make the situation even worse as Satan sometimes makes people stubborn because of unnecessary strictness. Therefore, completely get out of the habit of anger, splutter, scolding, etc.
10. Do listen or deliver Dars of (the chapters of) Faizan-e-Sunnat in the house daily.
11. For the betterment of your family members’ worldly life and afterlife, keep on making Du’a tearfully as Du’a is the weapon of a Mu’min.
12. A woman living in her husband’s house should consider ‘her husband’s house/family’ where ‘house/family’ is mentioned [above], and treat her “father-in-law and mother-in-law’ kindly in the same way as mentioned for the parents, provided that there isn’t any Shar’i restriction.
13. It is mentioned on page 290 of Masa’il-ul-Quran: After every Salah, recite the following Du’a once; recite Salat upon the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** at the beginning and the end. **إِنْ شَاءَ اللَّهُ**, the

family members will start following Sunnah strictly and Madani environment will form at home.

(اللَّهُمَّ) رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا

قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِمُسْتَقِينَ إِمَامًا ﴿٣٥﴾

‘O our Lord, grant us coolness of (our) eyes from our wives and our children, and make us leaders of the pious.’

[Kanz-ul-Iman (translation of Quran)](Part. 19, Surah Furqan, Ayah 74)

14. When a disobedient child or adult is sleeping, recite the following Ayahs only once, standing at his head side in such [low] voice that he does not wake up. (Duration: 11 to 21 days)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿١﴾ فِي نَوْحٍ مَحْفُوظٍ ﴿٢﴾

Rather it (i.e. what the Holy Prophet Muhammad recites) is a magnificently excellent Qur’aan. (Written) in the Preserved Tablet.

[Kanz-ul-Iman (translation of Quran)](Part. 30 Surah Burooj, Ayah 21, 22)

(Recite Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once at the beginning and the end.)

15. Moreover, for making a disobedient offspring obedient, recite

يَا سَهِيدُ 21 times after Salat-ul-Fajr, facing towards the sky until the purpose is achieved. (Recite Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once at the beginning and the end.)

Madani request: Before starting Awraad for making a disobedient person obedient, please distribute religious books of 25 rupees for the Isal-e-Sawab of Sayyiduna Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ.

Twelfth reason: Embarrassment and hesitation

There are some brothers who face none of the abovementioned obstacles for repentance but still they do not make repentance, having such thought: My lifestyle will change after making repentance, for example, I miss Salah now but I will go to Masjid five times a day after repentance, I shave my beard now but I will adorn my face with beard - the Sunnah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - after repentance, I now wear clothes not conforming to Sunnah but I will wear clothes conforming to Sunnah after repentance, and so on; so people will cast me questioning and amused glances, and I will feel embarrassment.

Its solution

Following is a humble reply to such 'shy brothers': Certainly, it is also an evil thought instilled by Satan. Just ponder! Giving importance to these people today, if you keep on hesitating about following the path of righteousness and keep on avoiding Sunnah, you will feel greatly embarrassed when you will have to read out your Book of Deeds in front of the entire creation on the Day of Judgement, in case it contains multiplicity of sins. Therefore, for remaining safe from embarrassment in the Hereafter, you should not give attention to worldly embarrassment and hesitation which is temporary, and should immediately have the privilege of repentance. May Allah عَزَّوَجَلَّ help us.

اٰمِيْنُ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

عَزَّوَجَلَّ (i.e. Make repentance in the court of Allah تُوْبُوْا اِلَى اللّٰهِ)

عَزَّوَجَلَّ (i.e. I make repentance in the court of Allah اَسْتَغْفِرُ اللّٰهَ)

What is sincere repentance?

Dear Islamic brothers! Remember! Sighing deeply, or slapping across your face, or touching your nose or ears, or pressing your tongue between the teeth, or repeatedly saying ‘Taubah [repentance], Taubah, Taubah’ while moving the head is not termed as repentance. In fact, sincere repentance is: Considering the sin to be [an act of] disobedience to Allah عَزَّوَجَلَّ and feeling regret over it, a person seeks forgiveness from Allah عَزَّوَجَلَّ, and while making the firm intention of refraining from this sin in the future, he tries to make atonement for this sin as well; i.e. if he has missed Salah, he should offer it now; if he has committed robbery or taken bribe, after repentance, he should return that wealth to its actual owner or his inheritors, or he should get it forgiven, and in case they both (i.e. the actual owner or inheritors) are not found, he should give it as Sadaqah [charity] in the way of Allah عَزَّوَجَلَّ on behalf of the actual owner. عَلَى هَذَا الْقِيَاسِ

(Derived from: Fatawa Razawiyyah, vol. 10, pp. 97)

Dear Islamic brothers!

Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُمَا has narrated: On the Day of Judgement, many such repentant people will be there who will have presumption that they are repentant people, although they are not repentant people. It means that they did not adopt the method of repentance, did not feel regret, did not make the firm intention of abandoning sins, and they neither sought forgiveness from those whom they had oppressed nor gave them [their] right provided that it was possible. However, the one who tried, and in case of failure, made Istighfar for those whose rights he had violated, hopefully, Allah عَزَّوَجَلَّ will make them satisfied and save him.

(Mukashafa-tul-Quloob, pp. 62)

Conditions of repentance

It is stated in ‘*Sharah Fiqh-e-Akbar*’: Great religious leaders have stated that there are three conditions of repentance:

1. Feeling regret for the past
2. Abandoning that sin in the present
3. The firm intention of not committing it again in the future

These conditions will be applicable when a person seeks repentance of such sins which are between the repentant person and Allah عَزَّوَجَلَّ, such as drinking wine. If a person repents for not fulfilling the rights of Allah عَزَّوَجَلَّ, such as Salah, Sawm [fasts], and Zakah, their [method of] repentance is that firstly, he should feel regret for not fulfilling them; then he should make the firm intention that he will never miss them in the future, even if he would offer Salah [in the past] after the prescribed time; then he should offer all that he has missed.

If a person repents for those sins which are related to people, [there are its two cases]:

1. If the repentance is related to [the sin of] causing someone loss of wealth, along with the abovementioned details for the ‘rights of Allah’, this repentance will also depend on becoming free from the responsibility of wealth and pleasing the oppressed person. He should either make this wealth Halal [lawful] for his own self by securing their consent (i.e. getting it forgiven by them), or return it to them, or (if they are not alive or found, he should give it) to them who are their substitutes such as Wakeel, inheritor, etc.

It is stated in Qunyah: If a person owes Dayn such as something usurped, [wealth acquired] unjustly, and other violated rights to such people whom he does not recognise, he should give the wealth equal to Dayn as Sadaqah to a Faqeer [Shari'ah-declared poor person] with the intention of paying it. (Then) after making repentance in the court of Allah عَزَّوَجَلَّ, if he finds or recognises them, he should seek their forgiveness.

2. If a person repents for such sins which are related to someone's respect and honour such as false accusation of fornication, or backbiting, then along with the abovementioned details for the 'rights of Allah', repentance for these sins include that he should inform those people whom he has falsely accused or whose backbiting he has committed about what he had said about them and (then) seek their forgiveness. If it is difficult, he should make the intention that whenever he will meet them, he will seek forgiveness. If it is impossible for him to do so because that oppressed person has died, he should seek forgiveness from Allah عَزَّوَجَلَّ and have hope in His mercy that He عَزَّوَجَلَّ will make that oppressed person satisfied with him through the treasures of Divine favours because He عَزَّوَجَلَّ is Most Generous, Most Compassionate and Most Merciful. (*Fatawa Razawiyyah, pp. 97*)

According to the clear statements of great religious leaders رَحِمَهُمُ اللَّهُ, 4 things are necessary for repentance:

1. The sin has been committed before.
2. The person feels regret for this sin, considering it to be a disobedience to Allah عَزَّوَجَلَّ.
3. He makes a firm intention of not committing it again in the future.
4. He makes atonement for this sin.

Details of these conditions

1. The sin has been committed before:

It means that the sins committed in the past will be forgiven through repentance; it doesn't mean that the person will get permission for committing sins in the future. Therefore, making repentance for a sin in advance while having the intention of committing it in the future, and then committing it is a greatly condemnable act of audacity because a person does not know whether he will remain alive for making repentance after committing the sin or not.

2. The person feels regret for this sin, considering it to be a disobedience to Allah عَزَّوَجَلَّ:

Repentance refers to the abandonment of sins, and abandoning something is only possible when a person knows it. Therefore, first of all, it is extremely necessary to have the knowledge of sins, because how a person will make repentance for a sin unless he considers it to be a sin. For gaining the knowledge of sins, it is extremely beneficial to study 'Ihya-ul-Uloom' authored by Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ, 'Kitab-ul-Kaba'ir' authored by Allamah Shams-ud-Deen Zahabi رَحْمَةُ اللهِ عَلَيْهِ, the book '*Jahannam mayn lay janay walay A'maal*' published by Maktabatul-Madinah, and 'the booklets of Ameer-e-Ahl-e-Sunnat دامت بركاتهم و العالوية'.

Moreover, it is also necessary for repentance that a person abandons the sin because of the reason that it is a disobedience to Allah عَزَّوَجَلَّ. Therefore, if someone abandons a sin because of the

fear of a person or because of any natural loss such as he abandons drinking because of liver diseases or abandons fornication fearing disgrace, he will neither be regarded as a repentant person nor receive the Sawab [reward] and virtues of repentance, although abandoning a sin is itself a privilege.

Now the question arises: How can one develop the feelings of regret in his heart because a person has no control over the emotions of his heart? For this purpose, please act upon the following suggestions:

1. Ponder over the blessings of Allah عَزَّوَجَلَّ in the following way: Allah عَزَّوَجَلَّ has bestowed countless blessings on me, for example, He عَزَّوَجَلَّ created me and blessed me with breath for survival, feet for walking, hands for touching, eyes for seeing, ears for hearing, nose for smelling, tongue for speaking, and countless such blessings which I have never contemplated.

Then ask the following question to yourself: Does it seem appropriate for me to disobey Allah عَزَّوَجَلَّ Who has bestowed such countless favours upon me?

2. Keep in mind the severity of Divine torment that a person will suffer in the Hell as a consequence of sins. For example, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

Amongst Hell dwellers, the person who will be subjected to the slightest torment will be made to wear the shoes of fire due to which his brain will start boiling. *(Muslim, pp. 134, Raqm 467)*

If a bucket of that yellow water which the wounds of Hell dwellers will discharge is poured on the earth, the dwellers of the earth will become foul-smelling. *(Tirmizi, vol. 4, pp. 263, Raqm 2593)*

There are Bakhti²-camel-size snakes in the Hell. If this snake bites someone once, its pain and venom will remain for forty years; and in the Hell, there are scorpions similar to the mules fastened with packsaddle, so the pain of their single bite will remain for forty years. (*Musnad-e-Ahmad Bin Hanbal, vol. 6, pp. 217, Raqm 17729*)

‘This fire of yours which the son of Adam lights over here is seventy levels less than the fire of the Hell.’ Listening to it, blessed Sahabah رَضِيَ اللهُ عَنْهُمْ humbly said: ‘Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Even it is enough for burning [something].’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘That one is 69 levels more than it; hotness in every level is equal to the fire over here.’ (*Muslim, pp. 1523, Raqm 2843*)

Then ask your own self questions in the following way: If I am thrown in the Hell, how will my frail and sensitive body bear its dreadful and severe punishments, as, neither will a person fall unconscious because of the severe pain he will suffer in the Hell, nor will he die? Ah, a person will be so helpless at that time; the heart trembles with fear when one just imagines about it. Shouldn’t one cry out of its fear? Still, won’t you feel afraid of sins and feel increased love for virtues in your heart? Still, won’t your heart agree to make sincere repentance in the court of Allah عَزَّوَجَلَّ?

Hopefully, by the blessing of contemplating again and again in this manner, your heart will feel regret and you will have the privilege of making sincere repentance. إِنْ شَاءَ اللهُ

²A type of “camel of Khurasan”

3. He makes a firm intention of not committing it again in the future:

It means that the person should make a firm intention in his heart that he will never commit these sins again in the future. Therefore, if a person abandons a sin for the time being but has a thought in his heart that he will commit it in case he gets a chance again, or if he does not have a firm intention of abandoning this sin in the first place, he will not be regarded as a repentant person despite refraining from sins for the time being. In fact, the Beloved Prophet ﷺ has declared the person who makes repentance while still persisting in sins to be the one who is not serious to Allah ﷻ. Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُمَا has narrated that the person who seeks repentance while still persisting in sins is like the one who is not serious to his Rabb ﷻ. (*Shu'ab-ul-Iman, vol. 5, pp. 436, Raqm 7178*)

4. He makes atonement for the sins:

In this regard, a person should carry out his detailed accountability for every moment, every minute, every single day and every single year of his past life from the time he had become Baligh³ till the present to notice the sins and mistakes he has been committing. Which sins he has committed through his ears, eyes, hands, feet, stomach, tongue, heart, private parts, and other body parts? There are six possible types of the sins which a person will notice as a result of this contemplation:

1. There will be some sins which are related to the 'rights of Allah ﷻ', such as delaying Salah, Sawm [fasts], Hajj, animal sacrifice, Zakah, etc.; moreover, the sins of looking at women

³ A person who has reached puberty

impermissibly, touching the Holy Quran without being in the state of Wudu, drinking wine, listening to songs, etc.

2. There will be some sins which are related to the 'rights of people', such as robbery, backbiting, tale-telling, hurting someone, annoying the parents, acting dishonestly when something is kept as a trust, not paying debt, etc.
3. There will be some sins which are related to a person's physical self, such as committing murder, etc., and there will be some sins which are related to a person's spiritual self, such as having evil presumption, being jealous of someone, being arrogant, etc.
4. There will be some sins which have sinful effects on a repentant person only, such as drinking wine himself. Moreover, there will be some sins which a person will have persuaded someone to commit; they are also called 'Gunah-e-Jariyah', such as persuading someone to drink wine or visit websites containing indecent material, etc.
5. There will be some sins which a person will have committed in seclusion such as watching movies in his room, whereas there will be some sins which a person will have committed in public such as shaving beard, drinking wine in public, etc.
6. There will be some sins such that a person becomes a Kafir [unbeliever] upon committing them; for example, referring to Allah ﷻ as an oppressor, and committing blasphemy against the Beloved Prophet ﷺ.

On the basis of this classification, the way of repentance will also be different:

1. If the sins related to the ‘rights of Allah عَزَّوَجَلَّ’ have been committed by missing any act of worship, it is also Wajib to make atonement as prescribed by Shari’ah for those missed acts of worship, along with making repentance. For example, if a person has missed Salahs or ‘Sawms [fasts] of Ramadan”, he should make their calculation and perform their Qada; if he has not paid Zakah, he should now pay it after making calculation; if he has not performed Hajj even though it had become Fard, he should now perform it; if he has not performed Udhiyyah [animal sacrifice] even though it had become Wajib, he should give the amount equal to the price of a sacrificial animal as Sadaqah. (*Bahar-e-Shari’at, Part. 15, pp. 138*)

If the sins are not based on missing any act of worship, for example, the sin of looking at women impermissibly, drinking wine, etc., a person should make repentance in the court of Allah عَزَّوَجَلَّ while showing regret for these sins, and should get busy with performing virtuous deeds.

2. If the sins related to the ‘rights of people’ have been committed as a result of disrespecting them such as a person swore at someone, made false allegation against someone, or terrified or threatened someone, it is necessary to seek forgiveness from Allah عَزَّوَجَلَّ as well as from that oppressed person for absolute repentance.

If the sin has been committed as a result of violating Shar’i laws in any financial matter, for example, a person acted dishonestly when something was placed in his trust, or he did not pay debt, then, along with seeking forgiveness from Allah عَزَّوَجَلَّ and that oppressed person, he should also return the wealth of the oppressed person. If that oppressed person has died, the repentant person should give it

to the inheritors of the deceased; or he should get it forgiven from that oppressed person or his inheritors. If even this is not possible, he should give such amount of wealth [that he owes] as Sadaqah on behalf of that oppressed person, having the intention that if he meets the oppressed person or his inheritors afterwards and they demand their right, he will return their right [i.e. wealth] to them; and he should keep on making Du'a of forgiveness for them.

3. Method of repentance for apparent sins has been mentioned above; a person should not show heedlessness in repenting for spiritual sins as well. Therefore, a person should analyse the feelings of his own heart, and if he finds that he is indulged in sins like jealousy, arrogance, pretentiousness, hatred, malice, rejoicing at someone's loss, expressing anger [towards someone] for his own self, and evil presumption, then, he should feel remorse and regret, and should seek forgiveness from Allah عَزَّوَجَلَّ.
4. A person should make repentance according to the abovementioned method for the sins which have sinful effects only on him. If he has committed a 'Gunah-e-Jariyah', in the same way as he himself has made repentance for this sin, he should also make repentance for persuading others to commit this sin, and like he had persuaded the other person to commit this sin, he should now persuade him to make repentance. He should explain and advise him softly or strictly to the maximum allowable extent; if the other person agrees, very well, otherwise, at least the repentant person will no longer carry its burden. *(Fatawa Razawiyyah, vol. 10, pp. 97)*
5. For the sin which is between a person and his Rabb عَزَّوَجَلَّ, i.e. no one knows about it, one should make repentance hiddenly, i.e.

he should not reveal his sin to anyone. If a person has committed a sin in public, he should also make repentance for it in public. It means that he should make repentance in front of those people in whose presence he committed the sin, or he may make repentance in front of other people who are the same in number, or if he makes repentance in front of at least two people because of any valid reason, his repentance will be regarded as valid. (*Fatawa Razawiyyah, vol. 10, pp. 255*)

Sayyiduna Mu'az Bin Jabal رضي الله عنه has narrated: I humbly said, 'Ya Rasoolallah صلى الله عليه وآله وسلم! [Please] give me a piece of advice.' The Beloved Prophet صلى الله عليه وآله وسلم said: 'Adhere to the fear of Allah عز وجل to the maximum possible extent. Keep on doing the Zikr of Allah عز وجل near every tree, and when you commit any evil deed, make new repentance for every evil deed; if you have committed a sin in private, make repentance also in private, and if a sin is [committed] in public, make repentance also in public.' (*Al-Mu'jam-ul-Kabeer, vol. 20, pp. 159, Raqm 331*)

It is mentioned in Kanz-ul-'Ummal that the Beloved Prophet صلى الله عليه وآله وسلم has stated: When you commit a new sin, immediately make new repentance; [make repentance] in private for [the sin committed] in private and [make repentance] in public for [the sin committed] in public. (*Kanz-ul-'Ummal, vol. 4, pp. 92, Raqm 10244*)

6. معاذ الله, if someone utters Kufr [unbelief] or commits an act which makes a person Kafir [unbeliever], he must immediately make 'Tajdeed-e-Iman [i.e. renewal of faith]' after making repentance. Its method is as follows:

Method of Tajdeed-e-Iman

(By the founder of Dawat-e-Islami, Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ)

Without the affirmation by the heart, repentance made merely with the tongue is not enough. For example, if a person utters a Kufr and someone persuades him and makes him repent in a way that the utterer of Kufr does not even come to know that he committed such and such Kufr, repentance cannot become valid in this way and his Kufr still exists. Therefore, if repentance is made for a Kufr, it will only be accepted when the utterer considers that Kufr to be Kufr, have hatred and aversion to that Kufr in his heart, and while making repentance, he also mentions the Kufr he has committed. For example, the person who has mentioned on the visa form that he is a Christian should say the following words: ‘Ya Allah عَزَّوَجَلَّ! I make repentance for the Kufr I have committed of declaring on the visa form that I am a Christian. لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (There is none worthy of worship except Allah عَزَّوَجَلَّ and Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the Rasool of Allah عَزَّوَجَلَّ).' In this way, repentance for the specific Kufr and Tajdeed-e-Iman have both taken place. مَعَاذَ اللَّهِ, if someone has uttered many words or sentences of Kufr and does not remember which words or sentences of Kufr he has uttered, he should say the following: ‘Ya Allah عَزَّوَجَلَّ! I make repentance for all the words or sentences of Kufr which I have uttered, or the acts of Kufr I have committed.’ Thereafter, he should recite Kalimah (if he knows the translation of the blessed Kalimah, he is not required to recite the translation). If a person does not know whether he has even uttered a Kufr or not and even then, he wishes to make repentance as a caution, he should make repentance in the

following way: ‘Ya Allah **عَزَّوَجَلَّ**! If I have committed any Kufr, I make repentance for it.’ After saying it, he should recite the Kalimah.

(Booklet ‘28 Kalimaat-e-Kufr’ pp. 7, 9)

A method of making repentance

A method of making repentance is that a person first offers 2 Rak’aat Salat-ut-Tawbah in seclusion. Thereafter, he should weep while focusing on Divine favours, his acts of disobedience, his weakness, and the torment of Hell. If he is not able to weep, he should at least appear to be crying. Then, keeping the conditions of repentance in mind, he should seek forgiveness in the court of Allah **عَزَّوَجَلَّ** and make Du’a in the following or similar manner:

O my Rabb **عَزَّوَجَلَّ**! Your disobedient servant who is drowned in the sea of sins is present in Your sacred court. Ya Allah **عَزَّوَجَلَّ**! I accept that I have disobeyed You in the light of the day and the darkness of the night, in seclusion and in public, and intentionally and unintentionally. Certainly, I spared no effort to displease You, but O my Rabb **عَزَّوَجَلَّ**, You are Most Forgiving and Most Merciful, and You are Merciful to Your servants far more than a mother shows mercy to her child. O Allah **عَزَّوَجَلَّ**! If You hold me accountable for my sins, I will have to suffer the torment of Hellfire but I have no strength to bear this punishment even for a moment. O Allah **عَزَّوَجَلَّ**! For my sins, I make repentance in Your court with the sincerity of the heart. Ya Allah **عَزَّوَجَلَّ**, I am weak; please have mercy on me. O my Rabb **عَزَّوَجَلَّ**! Please forgive my sins. O my Rabb **عَزَّوَجَلَّ**! Please forgive my sins. O my Rabb **عَزَّوَجَلَّ**! Please forgive my sins. O my Rabb **عَزَّوَجَلَّ**! Bless me with the privilege of sincere repentance; bless me with the strength to carry out the acts of worship which I have missed in the past; bless me with the courage to seek forgiveness from those people whose rights I have violated. O Allah **عَزَّوَجَلَّ**! You

have power over everything; please make them pleased with me. Ya Allah عَزَّوَجَلَّ! Bless me with steadfastness in refraining from sins throughout my life in the future. O Allah عَزَّوَجَلَّ! Bless me with the heart filled with Your fear, weeping eyes, and the body which trembles with Your fear.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ya Rab عَزَّوَجَلَّ! Mayn Tayray khauf say rota rahoon har dum

Deewanah Shahanshah-e-Madinah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) ka bana day

Thereafter, he should stand up from that place being certain that Rabb عَزَّوَجَلَّ, the Most Merciful and the Most Generous, has accepted his repentance. He should then start living a righteous life with a new aim, and should get busy with making atonement for his previous sins. May Allah عَزَّوَجَلَّ help us.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Signs of the acceptance of repentance

Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has stated: An Aalim [Islamic scholar] was asked, ‘Can a repentant person know whether his repentance has been accepted or not?’ He responded: ‘Ruling cannot be given for it; however, there are its signs. If a person finds himself refraining from sins after repentance, he observes that his heart does not feel happiness, he remembers that Allah عَزَّوَجَلَّ is seeing him, he is closer to pious people, he avoids being with bad people, he considers some [benefits of the] world to be many and considers many virtuous deeds for the Hereafter to be less, his heart always remains engrossed in the deeds made obligatory by Allah عَزَّوَجَلَّ, he protects his tongue, he always keeps on contemplating, and

he feels grief, anger and regret for the sin he has committed (then consider his repentance to have been accepted).’ (*Mukashafa-tul-Quloob*, pp. 29)

Steps to be taken after repentance

First of all, a repentant person should somehow learn about sins so that he can refrain from committing any type of sin in the future. He should then completely refrain from those sins and should also refrain from every such act that leads towards a sin. Besides this, he should start carrying out virtuous deeds extensively, as the darkness of sins is removed by the Noor [light] of virtues. Allah ﷻ has stated:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

verily, good deeds erase evil deeds;

[Kanz-ul-Iman (translation of Quran)](Part. 12, Surah Hud, Ayah 114)

In relation to it, the Beloved Prophet ﷺ has said: Bring virtue after a sin; it will erase it [i.e. the sin]. (*Musnad-e-Imam Ahmad Bin Hanbal*, vol. 8, pp. 92, Raqm 21460)

Sayyiduna Uqbah Bin Aamir رضى الله عنه has narrated that the Holy Prophet ﷺ said: The example of that person who was previously indulged in evils [but] then started carrying out good deeds is like that person on whose body is a tight armour which is strangling his throat. He then carried out a good deed, so one link of that armour opened. Then, [he] carried out a second good deed, so a second link opened (and then, he kept on carrying out good

deeds) until that tight armour opened and fell on the ground. (*Al-Mu'jam-ul-Kabeer, vol. 17, pp. 284, Raqm 783*)

What should be done if the heart again gets attracted to sins?

Dear Islamic brothers! Getting attracted to sins again after repentance is certainly a great trial. For overcoming these feelings of attraction, a person should keep his past sins in mind and continue to have the feelings of regret in his heart, as these feelings will root out the desires of Nafs, **إِنْ شَاءَ اللَّهُ**. In this regard, have a look at the conduct of our great leaders.

One night, Sayyiduna Ba-Yazeed Bistami **رَحْمَةُ اللَّهِ عَلَيْهِ** went to the roof of his house and stood quiet for the whole night, resting his hand against the wall, due to which he started to lose blood in urine. When people asked its reason, he said: Because of two things. Firstly, I could not worship Allah **عَزَّ وَجَلَّ** today. Secondly, I had made a sin in my childhood. So, I was so afraid of these two things that my heart turned blood and I started passing blood in urine. (*Tazkira-tul-Awliya, vol. 1, pp. 133*)

It is narrated that Sayyiduna Hasan Basri **رَحْمَةُ اللَّهِ عَلَيْهِ** had made a sin in his childhood. Whenever he would get a new dress stitched, he would mention that sin on its breast, and would often weep after seeing it to such an extent that he would fell unconscious. (*Tazkira-tul-Awliya, vol. 1, pp. 39*)

Sayyiduna Kuhmas Bin Husayn **رَضِيَ اللَّهُ عَنْهُ** has stated: 'I made a sin, so I kept weeping till forty years.' People asked: 'Abu Abdullah! Which sin was it?' He responded: 'Once my friend came to meet me, so I cooked fish for him. When he finished eating, I took sand from the

wall of my neighbour and made my guest wash his hands.’ (*Minhaj-ul-‘Aabideen*, pp. 35 - 36)

What should be done if a person commits a sin after repentance?

A person who makes repentance with the sincerity of the heart but then commits a sin again either intentionally or unintentionally because of the desires of Nafs, etc. should instantly make repentance again without any delay as, although committing a sin after repentance is a trouble, but not making repentance again is a far greater trouble. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ has stated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘When a Mu’min commits a sin, a black dot appears on his heart, but when he makes repentance and seeks forgiveness from Allah عَزَّوَجَلَّ, his heart is cleaned; and if he keeps on committing sins (i.e. he does not make repentance in between), this blackness keeps on increasing until his heart becomes black. Thus, this is the same corrosion about which Allah عَزَّوَجَلَّ has also mentioned in this way:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٣﴾

Not at all! Rather their earnings (i.e. their sins) have caused rust upon their hearts.

[*Kanz-ul-Iman (translation of Quran)*](Part. 30, Surah Mutaffifeen, Ayah 14)

(*Jami’-ut-Tirmizi, Raqm 3345, vol. 5, pp. 220*)

It is narrated about a pious person that he was walking in mud while protecting his clothes from it so that his foot does not slip; yet his foot slipped and he fell down. He stood up and started walking in the mud while weeping. He was saying: ‘Same is the example of a

person. He refrains from sins and remains away from them until he commits one or two sins, and at that time, he gets drowned in sins. This is an indication that the immediate punishment of a sin is that it leads towards another sin.’ (*Ihya-e-‘Uloom-ud-Deen, vol. 4, pp 67*)

How can a person attain steadfastness in repentance?

Remaining steadfast in carrying out the acts of worship and refraining from committing sins usually seems to be difficult. However, it seems to be difficult if we see no one who is steadfast in these acts. Therefore, if we get associated with the Madani environment of **Dawat-e-Islami**, the Madani movement of the devotees of the Holy Prophet, we will observe many Islamic brothers who are steadfast in carrying out the acts of worship and by its blessings, we will also become successful in attaining steadfastness in ‘worshipping’ and ‘refraining from sins’ without feeling any difficulty. *إِنْ شَاءَ اللَّهُ*

Therefore, for attaining steadfastness in repentance, we should act upon Madani In’amaat given to us by the founder of Dawat-e-Islami, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Allamah Maulana Muhammad Ilyas Attar Qadiri *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ*. For becoming a good Muslim, we should purchase Madani In’amaat booklet from any branch of Maktaba-tul-Madinah and fill in it daily while carrying out Fikr-e-Madinah, i.e. personal accountability. We should also make it our routine to submit it to the Madani In’amaat responsible Islamic person of our area within the first ten days of every Madani month, i.e. Lunar month. *إِنْ شَاءَ اللَّهُ*. Unbelievably, Madani revolution will occur in our lives.

Dear Islamic brothers! For Tarbiyyat in accordance with Sunnah, Dawat-e-Islami’s countless 12-month, 30-day, 12-day, and 3-day

Madani Qafilahs of the devotees of the Holy Prophet keep on travelling from one city to another and from one village to another. You are also advised to travel in the way of Allah ﷺ and earn great virtues for the Hereafter. When we will travel with these Madani Qafilahs by leaving the daily worldly activities of our life and the company of our family members and friends, we will get an opportunity during the journey to sincerely ponder over our lifestyle, and also develop yearning for making our afterlife as better as we can. Consequently, we will feel regret for the sins we have committed, we will feel really afraid by thinking about the punishments of these sins, we will realise our state of weakness and helplessness, and if the heart is still alive, we will break into tears because of the fear of Allah ﷻ.

Dear Islamic brothers! As a result of travelling with these Madani Qafilahs frequently, the tongue will remain engaged in reciting Salat upon the Holy Prophet ﷺ instead of indulging in useless conversation and obscene language; it will become habitual of reciting the Holy Quran, Hamd, and Na't; and the heart filled with the love of the world at present will become restless for the betterment of the afterlife. إن شاء الله.

Besides this, receive great blessings of Sunnah by punctually attending the weekly Sunnah-inspiring Ijtima of Dawat-e-Islami held in your city.

Parables of repentant people

Dear Islamic brothers!

The following are some selected parables of repentant people for your persuasion so that you observe how the mercy of Allah ﷺ envelops repentant people.

1. Repentance of a Habashi [Ethiopian]

A Habashi humbly asked in the court of the Holy Prophet ﷺ: ‘Ya Rasoolallah ﷺ! My sins are countless; can my repentance be accepted in the court of Allah ﷺ?’ The Beloved Prophet ﷺ responded: ‘Why not!’ The Habashi humbly asked: ‘Has He ﷺ also been seeing me committing sins?’ He ﷺ responded: ‘Yes! He ﷺ has been seeing everything.’ Hearing it, the Habashi let out a scream and departed this life as soon as he fell on the ground. (*Kimiya-e-Sa’adat*, vol. 2, pp. 886)

2. Repentance of a fornicating woman

Sayyiduna Imran Bin Husain رضى الله عنه has narrated: A woman came in the court of the Holy Prophet ﷺ; she was pregnant as a result of fornication. She humbly said: ‘Ya Rasoolallah ﷺ! I have committed such act (i.e. fornication) for which Hadd⁴ becomes Wajib. [Please] impose Hadd on me.’ The Holy Prophet ﷺ called her Wali⁵ and said: ‘Treat her kindly and when the child is born, bring her to me.’

⁴Punishment prescribed by Shari’ah for a specific sin

⁵ Wali is a person specified by Shari’ah whose decision is enforced on someone, whether he accepts it willingly or not.

Then, the same happened (i.e. after the birth of the child, Wali brought that woman in the court of the Holy Prophet ﷺ). Then the Beloved Prophet ﷺ ordered, so her clothes were tied on her body. Then he ﷺ ordered, so she was stoned to death. Then, the Beloved Prophet ﷺ offered her Salat-ul-Janazah, so Sayyiduna Umar Farooq رضى الله عنه humbly said: ‘Ya Rasoolallah ﷺ! You have offered her Salat-ul-Janazah even though she had committed fornication?’ Thereupon, the Beloved Prophet ﷺ said: ‘Certainly, she has made such repentance that if her repentance is divided amongst the seventy people from the citizens of Madinah, it will be sufficient for them (i.e. they will be forgiven); and do you find any act Afdal [better] than it that she herself gave her life for Allah عَزَّوَجَلَّ’ (*Muslim, pp. 933, Raqm 1696*)

3. Repentance of a singer

Sayyiduna Abdullah Bin Mas’ood رضى الله عنه was once passing through the environs of Kufa. He passed by a group of Faasiqeen [disobedient people] who were drinking wine. A singer named Zaazaan was singing in an extremely beautiful voice while beating drum with his hands. Hearing it, he رضى الله عنه said: ‘What a beautiful voice it is! If only it was used for the recitation of the Holy Quran.’ He placed shawl on his head and left that place. When Zaazaan saw him, he asked people: ‘Who is he?’ The people told: ‘Sayyiduna Abdullah Bin Mas’ood رضى الله عنه, Sahabi of the Holy Prophet ﷺ, واليه وسلم.’ Zaazaan asked: ‘What has he said?’ He was told that Sayyiduna Abdullah Bin Mas’ood رضى الله عنه had said: ‘What a sweet voice it is! If only it was [used] for the recitation of the Holy Quran.’ Thereupon, Zaazaan’s heart became frightened. He broke his oud⁶

⁶ An Arabic stringed musical instrument resembling a lute or mandolin

by banging it on the ground, stood up, and quickly went to Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ. He placed shawl around his [own] neck and broke into tears in front of Sayyiduna Ibn Mas'ood رَضِيَ اللهُ عَنْهُ.

Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ embraced him and they both started crying, and Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ said: 'Why may I not consider such person [my] beloved whom Allah عَزَّوَجَلَّ has made [His] beloved?' Sayyiduna Zaazaan رَضِيَ اللهُ عَنْهُ made repentance for sins and started being in the company of Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ. He studied the Holy Quran and acquired knowledge of other subjects to such an extent that he became Imam [i.e. leader] in [the field of] knowledge. Many narrations of Sayyiduna Ibn Mas'ood رَضِيَ اللهُ عَنْهُ have been narrated by Sayyiduna Zaazaan رَضِيَ اللهُ عَنْهُ. (*Tambiyah-ul-Ghafileen*, pp. 63)

4. Repentance of a woman who killed her illegal child

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ has stated: One night, I was returning after offering Salat-ul-Isha with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. A veiled woman was standing on the way. She said: 'O Abu Hurayrah رَضِيَ اللهُ عَنْهُ! I have committed a sin; can my repentance be accepted?' I asked: 'Which sin have you committed?' She said: 'I have committed fornication and killed the illegal child.' Listening to it, I said: 'You have destroyed yourself and also destroyed one life; there is no repentance for you.' Hearing it, she let out a scream and fell unconscious.

I left [that place]. On the way, I had a thought that it is not good to give a ruling like this while the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is present. Early morning, I went in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and told him the incident that had occurred in the

night. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ immediately recited 'تَاللَّهِ' and said: By Allah عَزَّوَجَلَّ! O Abu Hurayrah! You have destroyed yourself and also destroyed one life. While giving a Shar'i ruling, wasn't this Ayah in front of you:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا

أُخْرَى وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ

And those who do not worship any other deity along with Allah, and do not kill unjustly such life which Allah has forbidden, nor commit adultery;

[Kanz-ul-Iman (translation of Quran)](Part. 19, Surah Furqan, Ayah 68)

فَأُولَٰئِكَ يَبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

Allah will henceforth change the evil deeds of such into virtues, and Allah is Most Forgiving, Ever Merciful.

[Kanz-ul-Iman (translation of Quran)](Parah. 19, Surah Furqan, Ayah 70)

Hearing it, I left the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and would [then] run through the streets of Madinah while saying: 'Is there anyone who tells me about a woman having such and such attributes?' At last I found that woman in the night at the same place. I told her that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Her repentance can get accepted.' Thereafter, she let out a scream out of happiness, and said: 'I have a small garden which I give as Sadaqah

for Masakeen⁷ as an atonement of my sin.’ (*Tambiyah-ul-Ghafilteen*, pp. 60 - 61)

5. Repentance of a drinker

Sayyiduna Umar Farooq رضي الله عنه was once passing through a street of Madinah Munawwarah. A young man appeared who had a bottle hidden in his clothes. Sayyiduna Umar Farooq رضي الله عنه asked: ‘O young man! What are you carrying in your clothes?’ That bottle [actually] contained wine. The young man felt embarrassed at saying it [to be] wine. He made Du’a in his heart: ‘Ya Allah عز وجل! Don’t let me suffer embarrassment and disgrace in front of Sayyiduna Umar Farooq رضي الله عنه. Cover up my sin in front of him; I will never drink wine [again].’ Thereafter, the young man humbly said: ‘O Ameer-ul-Mu’mineen! I am carrying [a bottle of] vinegar.’ Sayyiduna Umar Farooq رضي الله عنه said: ‘Show it to me.’ When the young man showed the bottle to Sayyiduna Umar Farooq رضي الله عنه and he saw it, there was vinegar [in it]. (*Mukashafa-tul-Quloob*, pp. 67 - 68)

6. Repentance for pretentiousness

Sayyiduna Malik Bin Dinaar رحمته الله عليه was a resident of Damascus. He would observe I’tikaf in the Masjid made by Sayyiduna Ameer Mu’awiyah رضي الله عنه. He رحمته الله عليه once had a thought in his heart: ‘If only it would happen that I am made the Mutawalli [i.e. keeper] of this Masjid.’ Therefore, he started observing I’tikaf more frequently, and offered Salah extensively to such an extent that every person would see him offering Salah all the time, but no one paid attention to him. A year passed in this manner. Once, when he exited the

⁷A type of poor people as declared by Shari’ah

Masjid, a voice was heard from Ghayb [Unseen]: ‘O Malik! You should now make repentance.’

Listening to it, he felt great grief and embarrassment at worshipping pretentiously for a year. After making his heart free from pretentiousness, he worshipped Allah ﷻ sincerely for the whole night. In the morning, a crowd of people was present at the gate of the Masjid, and the people were saying to each other: ‘Masjid is not being managed properly; therefore, this person should be made the Mutawalli of the Masjid and all the managerial responsibilities should be handed over to him.’ The entire crowd unanimously agreed to it and came to him. After he completed his Salah, they humbly said to him: ‘We want to make you the Mutawalli of the Masjid by the unanimous decision we have mutually made.’ He ﷻ humbly said in the court of Allah ﷻ: ‘O Allah ﷻ! I kept on worshipping pretentiously for a year so that I may become the Mutawalli of the Masjid, but remained unsuccessful. Now, when I started worshipping You sincerely, by Your commandment, all the people have come to make me Mutawalli and want to burden me with this responsibility. However, I swear by Your Majesty that neither will I become Mutawalli now nor will I exit the Masjid.’ Thereafter, he engrossed himself in worship again. (*Tazkira-tul-Awliya*, vol. 1, pp. 48 - 49)

7. Repentance of a robber

Sayyiduna Fudayl Bin ‘Iyaad ﷻ is a greatly renowned Muhaddis⁸ and one of the famous Awliya [blessed saints]. He was first a robber. Once, he was climbing the wall of a house for

⁸An Aalim who is an expert in the field of Hadees

committing robbery. Coincidentally, the owner of the house was reciting the Holy Quran at that time. He recited this Ayah:

الَّذِينَ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

Has the time not come for the believers to humble their hearts to Allah's remembrance

[Kanz-ul-Iman (translation of Quran)](Part. 27, Surah Hadeed, Ayah 16)

The moment Sayyiduna Fudayl Bin Iyaad رَحِمَهُ اللهُ عَلَيْهِ heard this Ayah, he took it to heart; it had such a great effect that he started trembling with the fear of Allah عَزَّوَجَلَّ and he said uncontrollably: 'Why not my Rabb عَزَّوَجَلَّ! Its time has come now.' Therefore, he descended the wall while weeping, went to a desolate, vacant and tumbledown house in the night, and sat there. After some time, a caravan reached there. The people of caravan advised each other: 'Don't travel in the night; stay here, as the robber Fudayl Bin Iyaad lives nearby.' When Sayyiduna Fudayl Bin Iyaad رَحِمَهُ اللهُ عَلَيْهِ heard the views of the people of the caravan, he wept even more [thinking] that: 'Regretfully, I am such a great sinner that the caravans of the Holy Prophet's Ummah do not travel in the night because of [having] my fear, and women use my name in the houses to frighten the children.'

He kept on weeping continuously until the morning dawned, and after making sincere repentance, he made the intention: 'I will now spend my entire life rendering my services to Ka'bah, and worshipping Allah عَزَّوَجَلَّ.' Therefore, he first started acquiring the knowledge of Hadees, and in a short period of time, he became a great knowledgeable Muhaddis and also started delivering Dars of Hadees. *(Awliya-e-Rijaal, pp. 206)*

8. Making Du'a for sincere repentance for 30 years

Sayyiduna Abu Ishaq رحمته الله عليه has stated: I made Du'a in the court of Allah عَزَّوَجَلَّ for thirty years, 'Ya Allah عَزَّوَجَلَّ! Bless me with the privilege of sincere and pure repentance.' After thirty years had passed, I started wondering and humbly said in the court of Allah عَزَّوَجَلَّ: 'Ya Allah عَزَّوَجَلَّ! You are the Most Pure and free of all imperfections. For thirty years, I made a request in Your court for a need but You have not yet fulfilled my need.'

When I slept, I saw in a dream that a person was saying to me: 'You wonder at your 30-year Du'a; don't you know what great thing you are asking Allah عَزَّوَجَلَّ for? You are asking [Allah عَزَّوَجَلَّ] that He عَزَّوَجَلَّ makes you His friend and beloved. Haven't you heard this saying of Allah عَزَّوَجَلَّ:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

*Indeed, Allah loves those who repent abundantly
and loves those who purify themselves.*

[Kanz-ul-Iman (translation of Quran)](Part. 2, Surah Baqarah, Ayah 222)

So, do you consider this love to be an ordinary one?'

(Minhaj-ul-'Aabideen, pp. 35)

9. Repentance of an Aalim of Khurasan

Once, an Aalim [Islamic scholar] of Khurasan was attending [the gathering of] Bayan of Sayyiduna Qutbuddeen Awliya Abu Ishaq Ibraheem رحمته الله عليه. His effective Bayan had moved all the attendees to an emotional state. At that time, the Aalim of Khurasan had a thought in his heart: 'I have far more knowledge than [this] Shaykh

but despite having command of all the fields of knowledge, I lack the fame and status that he enjoys.’

Through his spiritual insight, Sayyiduna Abu Ishaq Ibraheem رَحْمَةُ اللهِ عَلَيْهِ instantly observed the intention of that Aalim and addressed the audience: Look towards this oil lamp. Today, the oil of the oil lamp and water are having a conversation. Water said: ‘Allah عَزَّوَجَلَّ has blessed me with superiority over everything because if I did not exist, people would die out of intense thirst. You do not enjoy this status, even then you float on my surface.’ Replying to it, the oil said: ‘I am humble whereas you are proud and arrogant; because my seed was first sown in the ground, thereafter, when the plant grew, I was separated and then I was ground and pressed in an oil press [for extracting oil]. Then I burnt myself to light up the world and I ignored all the pains inflicted on me.’

Thereafter, Sayyiduna Abu Ishaq Ibraheem رَحْمَةُ اللهِ عَلَيْهِ ended his Bayan. Understanding his message, the Aalim of Khurasan fell at the feet of Sayyiduna Abu Ishaq Ibraheem رَحْمَةُ اللهِ عَلَيْهِ and made repentance. (*Tazkira-tul-Awliya, vol. 12, pp. 246*)

10. Repentance of a prince

A wall of a pious person’s house suddenly collapsed. He faced great difficulty, so he left the house in search of a mason to get it built again and went to a crossroads. There he found different masons who were waiting to get work. There was a young man also amongst them who was standing alone, at a distance from everyone. He was having a bag in his one hand and a chisel in the second hand. That pious person has stated:

I asked that young man: ‘Will you carry out construction work?’ The young man replied: ‘Yes!’ I said: ‘You will have to use mortar

[for construction].’ The young man replied: ‘All right, but there are three conditions of mine. I am ready to carry out the work if you agree to them. The first condition is that you will pay my complete wage. The second condition is that you will give me work according to my health and strength. The third condition is that at the time of Salah, you will not stop me from offering Salah.’ I accepted all the three conditions and took him to my house. I told him about his job and went out for some important work. When I returned in the evening, I observed that he had carried out double work than ordinary masons. I paid his wage happily and he left.

Next day, I went to that crossroads again in search of that young man but could not find him there. I asked other masons about him; they told that he would carry out work only one day in a week. Thereupon, I understood that he was not an ordinary mason, but a great person. I asked them about his address and reached there. I saw that the young man was lying on the floor and having high fever. I said to him: ‘My brother! You are a stranger here; you are alone and also ill. If you like, come with me to my house and give me a chance to serve you.’ He [first] refused but finally agreed when I insisted continuously, but laid down a condition that he would not take any food from me. I agreed to his condition and brought him home.

He stayed at my home for three days but neither did he demand anything nor did he take something to eat. Fourth day, his fever intensified, so he called me and said:

My brother! It seems that my last moments have arrived now. Therefore, when I die, execute my will. When my soul leaves the body, tie a rope around my neck and take me out by dragging [me], and drag me around your house saying loudly: ‘O people! Have a

look! This happens to those who disobey their Rabb عَزَّوَجَلَّ.’ May be in this way, my Rabb عَزَّوَجَلَّ forgives me. When you finish giving me Ghusl, bury me in these same clothes. Then go to Khalifah Haroon Rasheed in Baghdad and give this Holy Quran and ring to him, and also give him my message: ‘Fear Allah عَزَّوَجَلَّ, lest you meet your death in the state of heedlessness and intoxication, and [then you] regret afterwards; but then it will not bring you any benefit.’

That young man passed away after making this will. After his demise, I kept on weeping and remained distressed for a long time. Then (unwillingly), I took a rope to execute his will and intended to put it around his neck, but I heard a voice from a corner of the room: ‘Do not put the rope around his neck. Are the Awliya of Allah treated like this?’ Listening to the voice, I started trembling [with fear]. Thereafter, I kissed his feet and went to make arrangements for his shrouding and burial.

After performing his burial, I left for the palace of Khalifah with the Holy Quran and ring of that young man. After reaching the palace, I wrote the incident of that young man on a piece of paper and tried to talk to the administrator of the palace in this regard but he rebuffed me and seated me near him instead of giving me permission to go inside. At last the Khalifah called me in his court and said: ‘Am I so cruel that instead of talking to me directly, you have used a paper [to contact me]?’ I humbly replied: ‘May Allah عَزَّوَجَلَّ raise your status. I have not come with a complaint of being oppressed; in fact, I have come with a message.’ The Khalifah asked about the message, so I took out the Holy Quran and the ring, and kept them in front of him. Immediately after seeing them, the Khalifah asked: ‘Who has given you these things?’ I humbly replied: ‘A mason.’ The Khalifah repeated these words thrice, ‘a mason, a mason, a mason’, and broke into tears. After weeping for a long

time, he asked me: ‘Where is that mason now?’ I replied: ‘That mason has passed away.’ Hearing it, the Khalifah became unconscious and fell down, and remained unconscious till Asr. In the meantime, I remained there, feeling surprised and anxious. Thereafter, when the Khalifah became a little conscious, he asked me: ‘Was you with him at the time of his demise?’ I nodded, so he asked: ‘Did he also leave any will with you?’ I told him the will of that young man and also gave him the message which the young man had left for the Khalifah.

When the Khalifah heard all this, he became more distressed, removed the Imamah [Islamic turban] from his head, tore his clothes, and said: ‘O the one who has advised me! O my pious and ascetic young man! O my affectionate young man!’ The Khalifah called that deceased young man by many such titles and kept on shedding tears continuously. Seeing all this, I became more surprised and anxious as to why the Khalifah was so distressed for an ordinary mason. When the night fell, the Khalifah expressed his desire to me for taking him to the grave of that young man, so I left with him [for the graveyard]. The Khalifah started following me, keeping his face covered with a shawl. When we reached the graveyard, I pointed towards a grave and said: ‘Your highness! This is the grave of that young man.’

The Khalifah embraced his grave and broke into tears. After weeping for some time, he stood at the head side of his grave and said to me: This young man was my son. He was very dear and beloved of me. One day, while he was enjoying a music and dance gathering, a child recited this blessed Ayah in a Madrasah [nearby]:

الْمَرِيَّانِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

Has the time not come for the believers to humble their hearts to Allah's remembrance

[Kanz-ul-Iman (translation of Quran)](Part. 27, Surah Hadeed, Ayah 16)

When he listened to this Ayah, he started trembling with the fear of Allah ﷻ, tears spilled from his eyes, and he started saying it loudly: ‘Why not! Why not!’ While saying it, he exited the palace. Since then, we did not receive any news about him, and today, you have given the news of his demise. (*Hikayaat-us-Saliheen, pp. 67*)

11. Repentance of a prince

One day, Sayyiduna Mansoor Bin Ammar رَحِمَهُ اللهُ عَلَيْهِ was passing through the streets of Basra. At a place, he saw a palace-like building whose walls were decorated with beautiful designs and patterns. There were numerous servants inside who were running here and there, busy carrying out different activities. Countless tents had also been set up inside, and the doorkeepers were sitting at the door of the palace in the same way as they sit outside a king's palace. In that palace-like building's drawing room, decorated with beautiful designs and patterns, a throne decorated with gold and silver was kept. Sayyiduna Mansoor رَحِمَهُ اللهُ عَلَيْهِ saw an extremely handsome young man sitting on it. Servants were present around him with their hands folded [in respect], waiting to receive his orders.

He رَحِمَهُ اللهُ عَلَيْهِ has stated:

I tried to enter that palace-like beautiful building but the doorkeepers rebuked me and stopped me from entering. I thought:

‘At present, this young man is living a life as a worldly king but he also has to meet death. When death will come, his illusory kingship will come to an end. Whatever he will be having a day before will not be [with him] the next day. Therefore, I should not fear; I should go to him and advise him about Haq [the truth]. Maybe Allah **عَزَّوَجَلَّ** opens the doors of His mercy for this young man.’ Therefore, I kept finding a chance [to get inside]. As soon as the doorkeepers became a bit busy, I entered the building, escaping their notice. I saw that the young man called a woman: ‘O woman!’ Thereupon, a female servant came.

I felt as if suddenly the morning had dawned. There were many other female servants also with her who were carrying glasses in their hands filled with a fragrant drink. The drink was served to the friends of that young man. After having the drink, all of his friends started leaving one after another after saying Salam to him. When they reached the door, they saw me and started rebuking me. Instead of fearing them, I asked: ‘Who is this young man?’ They told: ‘He is the king’s son.’ Hearing it, I quickly approached the young man and stopped in front of him. When the king’s son found a Faqeer like me standing exactly in front of him, he became very angry and said: ‘O stupid! Who are you? Who has allowed you to come inside? How have you come here without my permission?’

I said: ‘O prince! Please calm down, and forgive my unawareness by your forbearance and my mistake by your mercy; I am a physician.’ Hearing my words, his anger evaporated and he said: ‘All right, tell me which physician you are.’ I said: ‘I treat the pain of sins and wounds of disobedience.’ He said: ‘Tell the cure you suggest.’ I said: ‘O prince! You are sitting in your house comfortably on the throne with soft pillows, indulged in useless activities whereas your workers are severely oppressing people outside. Don’t you fear

Allah عَزَّوَجَلَّ? Don't you have any fear of Divine punishment? Don't you have any fear of that day when all kings and rulers will be dethroned and hands of all disobedient oppressors will be tied? Do remember the dark night which is going to come after the Day of Judgement, and the fire of Hell which is going to explode out of anger, and it is crying out because of extreme anger; all people become nervous and anxious out of its fear. A sensible person should not be deceived by the transitory blessings of this world, temporary kingship, and those beautiful bodies of women which convert into blood, pus, and foul-smelling pieces of flesh within just three days after death. In fact, a sensible person wishes to have those women of Jannah (i.e. Hoors) who have been created from musk, ambergris, and camphor. They are so beautiful that neither has anyone seen such a beautiful woman ever nor heard about one. Regarding them, Allah عَزَّوَجَلَّ has stated:

فِيهِنَّ قِصْرَاتُ الظَّرْفِ لَمْ يَطْبِئْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾

فِي آيِ الْآءِ رَبِّكُمْ تَكْذِبِينَ ﴿٥٧﴾ كَانَهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾

Upon those couches are women who do not gaze at men except their husbands, and before them, no man and Jinn touched them. So which of the favours of your Lord will you belie? As if they are rubies and coral-stone.

[Kanz-ul-Iman (translation of Quran)](Part. 27, Surah Rahman, Ayah 56 - 58)

Therefore, a wise person is he who wishes to have the blessings of Paradise and make efforts to remain safe from the torment of the Hell.'

Hearing my words, the prince sighed deeply, and said: ‘O physician! You have killed me without a weapon. Tell me! Does our Rabb عَزَّوَجَلَّ accept His disobedient and heedless servants; will He عَزَّوَجَلَّ accept the repentance of a sinner like me?’ I said: ‘Why not! He is Most Forgiving, Most Generous, and Most Merciful.’ Listening to it, he tore his expensive robe and exited the palace-like building. After some years, when I went to the Holy Ka’bah for performing Hajj, I saw that a young man was busy performing Tawaf [circumambulation] of Ka’bah over there. He said Salam to me, and then said: ‘You haven’t recognised me. I am that prince who had made repentance after listening to your words [of advice].’ (*Hikayaatus-Saliheen*, pp. 72)

12. Repentance of the chief of robbers

A caravan was travelling from Jeelan to Baghdad. When this caravan left the city of Hamdaan and as it entered a jungle, a group of robbers appeared and forcefully started collecting the wealth and possessions of the people of the caravan. A young man was also travelling with the caravan who was about 18 years old. A robber came to that young man and said: ‘Boy, do you also have anything?’ The young man replied: ‘I have forty Dinars which are sewn in the clothes.’ The robber said: ‘Boy, do not joke; tell the truth!’ The young man told: ‘I really have forty Dinars. See here, a bag containing Dinars is sewn in the clothes below my armpit.’ The robber was surprised to see it; he took the young man to his chief and told everything to him. The chief said: ‘O young man! What is the matter? People hide their wealth from robbers but you have told about your wealth without even being forced.’ The young man replied: ‘When I was leaving for the journey, my mother advised

me, ‘son! Do speak the truth in every circumstance.’ Thus I am fulfilling the promise I had made to my mother.’

The chief of the robbers took these words of the young man to heart and broke into tears. Fortune smiled on him; he said: ‘Son, how fortunate you are that without having the fear of losing wealth, you are fulfilling the promise you made to your mother; whereas I am such a great oppressor that I am breaking the promise I have made to my Creator and Master, and I am hurting the feelings of creation.’ Thereafter, he made repentance with the sincerity of the heart along with his companions and returned all the wealth that had been forcefully collected. (*Tareekh-e-Masha`ikh-e-Qaadiriyyah*, pp. 66)

13. Repentance of a butcher

Sayyiduna Shaykh Abu Bakr Bin Abdullah Hazni رَضِيَ اللهُ عَنْهُ has stated: A butcher had fallen in love with the female servant of his neighbour. One day, that female servant was going to another village for some work. Considering it to be a good chance, the butcher followed her and caught her a little distance away. At that time, the female servant said: ‘O young man! Even my heart is inclined towards you but I fear my Rabb عَزَّوَجَلَّ.’ Listening to it, the butcher said: ‘When you fear Allah عَزَّوَجَلَّ, should I not fear Him?’ Thereupon, he made repentance and returned. On the way, [a time came when] he was about to die out of intense thirst. Coincidentally, he met a person who was the herald of a Nabi عَلَى رَيْبِنَا وَ عَلَيهِ السَّلَامُ. That herald asked: ‘O young man! How are you?’ The butcher replied: ‘I am weak and worn out because of intense thirst.’ The herald said: ‘Let’s make Du’a to Allah عَزَّوَجَلَّ together so that Allah عَزَّوَجَلَّ sends the angel of clouds and the angel provides us with his shade until we reach the city.’ The young man replied: ‘I haven’t performed any noteworthy [act of] worship of

Allah عَزَّوَجَلَّ; how may I make Du'a? You make Du'a and I will say 'Aameen'.' The herald made Du'a and a cloud appeared above them, providing them with shade.

When they separated after travelling together for some time, the cloud came above the butcher and the herald was exposed to the sunlight. The herald said: 'O young man! You said that you did not worship Allah عَزَّوَجَلَّ, then how has this cloud provided you with shade? Tell me about yourself.' The young man replied: 'I don't know anything else but I made repentance after listening about the fear of Allah عَزَّوَجَلَّ from a female servant.' The herald said: 'You have said the truth. In the court of Allah عَزَّوَجَلَّ, no one else has the same status and rank that a repentant person has.' (*Kitab-ut-Tawwabeen*, pp. 75)

14. Repentance of an unconscious drinker

Sayyiduna Siri Saqatee رَحْمَةُ اللهِ عَلَيْهِ saw a drinker who was lying unconscious on the ground and was saying 'Allah, Allah' with his mouth, dirty with wine. He رَحْمَةُ اللهِ عَلَيْهِ sat down over there, washed his mouth with water, and said: 'What does this unaware person know [in the unconscious state]? With his impure and dirty mouth, he is saying the name of Allah عَزَّوَجَلَّ, Who is Holy [i.e. free of all imperfections].' After washing the drinker's mouth, he رَحْمَةُ اللهِ عَلَيْهِ left. When the drinker became conscious, people told him: 'Sayyiduna Siri Saqatee رَحْمَةُ اللهِ عَلَيْهِ had come here when you were unconscious, and he has left after washing your mouth.' Hearing it, the drinker felt deeply embarrassed and regretful, and started weeping. Addressing his Nafs, he said: 'O shameless Nafs! Even Siri رَحْمَةُ اللهِ عَلَيْهِ has now seen you in this state. Fear Allah عَزَّوَجَلَّ and make repentance for the future.'

In the night, Sayyiduna Siri رَحْمَةُ اللهِ عَلَيْهِ listened in his dream to a proclaimer, saying: ‘O Siri! You have washed the drinker’s mouth to please Us; We have washed his heart for your sake.’ When Sayyiduna Siri رَحْمَةُ اللهِ عَلَيْهِ went to the Masjid at the time of Tahajjud, he found the same drinker offering Salat-ut-Tahajjud. Sayyiduna Siri رَحْمَةُ اللهِ عَلَيْهِ asked him: ‘How has this revolution come in your life?’ He replied: ‘Why do you ask me when Allah عَزَّوَجَلَّ has told you?’ (*Faizan-e-Sunnat ba-Hawalah Raud-ul-Faaq, pp. 317*)

15. Repentance of a young man indulged in sins

A pious person رَحْمَةُ اللهِ عَلَيْهِ has stated:

Once, I went towards a jungle after midnight. On the way, I saw that four people were carrying a Janazah. I thought that those people had perhaps murdered him and to dispose of the dead body, they were taking it somewhere. When they approached me, I showed courage and asked them: ‘Keeping in mind the right that you owe to Allah عَزَّوَجَلَّ, answer my question. Have you murdered this person or someone else has, and where are you taking him now to dispose of [his dead body]?’ They replied: ‘Neither have we murdered him nor is he a murder victim. In fact, we are workers and his mother has to pay us wage. She is waiting for us near his grave; you may also come with us.’ I joined them out of curiosity. When we reached the graveyard, I saw that really, an old woman was standing near a recently dug grave.

I went to her and asked: ‘Lady! Why haven’t you brought your deceased son here in the daytime so that other people could also take part in his shrouding and burial?’ She replied: ‘The deceased is my beloved son. This son of mine was a heavy drinker and a great sinner. He would remain drunk and indulged in sins all the time.

When the time of his death came, he called me and made a will about three things:

1. ‘When I die, tie a rope around my neck, drag me around the house, and tell people that sinners and disobedient people face this punishment.
2. Bury me in the night because whoever will see my dead body in the daytime will curse and taunt me.
3. When you place me in the grave, also keep one of your white hairs with me because Allah عَزَّوَجَلَّ has Haya for white hairs. Maybe He عَزَّوَجَلَّ protects me from torment because of it.’

When my son died and I put a rope around his neck according to his first will and just started dragging him, a voice was heard from Ghayb [Unseen]: ‘O old lady! Do not drag him like this. Allah عَزَّوَجَلَّ has forgiven him because he was embarrassed at his sins (i.e. he had repented).’

When I heard this from the old lady, I went near the deceased, offered his Salat-ul-Janazah, and then buried him. I also kept a white hair of his old mother’s head with him in the grave. Thereafter, when we were closing his grave, there was a slight movement in his body; he took out his hand from the shroud, raised it, and opened his eyes. Seeing it, I became nervous but he addressed us and said smilingly: ‘O Shaykh! Our Rabb عَزَّوَجَلَّ is the Most Forgiving and the Most Merciful. He عَزَّوَجَلَّ forgives the people who bestow favours, and also forgives sinners.’ Thereafter, the deceased closed his eyes forever. We all closed his grave together, threw sand over it properly, and then returned. (*Hikayaat-us-Saliheen*, pp. 78)

16. Repentance of a wealthy young man

Sayyiduna Saalih Murri رضي الله عنه was delivering Bayan in a gathering. He said to a young man sitting in front of him: ‘Recite any Ayah.’ The young man recited this Ayah:

وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كُظَيْمٍ ۝

مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ۝

And warn them of the Day of the forthcoming calamity, when hearts will rise up to the throats filled with grief; and the disbelievers will have neither any friend nor any intercessor who may be heard.

[Kanz-ul-Iman (translation of Quran)](Part. 24, Surah Mu`min Ayah 18)

Listening to this Ayah, Sayyiduna Saalih Murri رضي الله عنه said: ‘How can someone be a friend or helper of an oppressor, because Allah عَزَّوَجَلَّ will take him to task? Certainly, you will see disobedient sinners that they will be tied with chains and taken towards the Hell, and they will be barefooted; their bodies will be tired and weak, faces will be black, and eyes will be blue because of fear. They will call out: ‘We have got destroyed! We have got destroyed! Why have we been tied? Where are we being taken and how will we be treated?’ Angels will move them by using the whips of fire; at times, they will fall on their faces, and at times, they will be dragged forward. When their tears will dry up because of weeping continuously, they will start shedding tears of blood. Their hearts will be filled with fear, and they will be surprised and anxious. If someone looks at them, he will neither be able to have a steady look at them nor control his emotions. The person who will see this horrible sight will start trembling with fear.’

Saying it, Sayyiduna Saalih Murri رَضِيَ اللهُ عَنْهُ wept copiously; he then sighed deeply and said: ‘Regretfully, it will be such a horrible sight!’ Saying it, he again started weeping, and seeing him weeping, people also broke into tears. Meanwhile, a young man stood up and said: ‘O honourable Shaykh! Will this sight be witnessed on the Day of Judgement?’ He رَضِيَ اللهُ عَنْهُ responded: ‘Yes! Moreover, this sight will not be witnessed for a long time because when they will be thrown into Hell, their voices will no longer be heard.’ Listening to it, the young man let out a scream and said: ‘Regretfully, I have spent my life in the state of heedlessness. Regretfully, I remained negligent. Regretfully, I showed laziness in obeying my Rabb عَزَّوَجَلَّ. Ah, I have wasted my life.’ Thereafter, he broke into tears. After some time, he said: ‘O my Rabb عَزَّوَجَلَّ! I am present in Your court for making repentance for my sins. I don’t care about anyone except You. Please forgive my faults and accept me. Forgive my sins, bestow Your favours on all of the attendees including me, and shower Your mercy on us. Ya Allah عَزَّوَجَلَّ! I have placed the pile of sins in front of You and I am present in front of You with the sincerity of the heart. If You do not accept me, I will get destroyed.’ Saying it, the young man fell down in the state of shock and became unconscious. Thereafter, he remained ill for a few days and then passed away.

A large number of people attended his funeral and made Du’a for him weepingly. Sayyiduna Saalih Murri رَضِيَ اللهُ عَنْهُ would often mention him in his Bayan. Once, someone saw that young man in his dream and asked: ‘How were you treated?’ He replied: ‘I received blessings from the gathering of Sayyiduna Saalih Murri رَضِيَ اللهُ عَنْهُ and I was admitted to Jannah.’ (*Kitab-ut-Tawwabeen*, pp. 250 - 252)

17. Repentance of a female singer

An extremely beautiful and elegant woman resided in Basrah. She was known by the name of “Sha’wanah”. Along with apparent beauty, she also had an extremely pleasant voice. She was famous for her singing, and reciting elegies because of her pleasant voice. In the city of Basrah, any gathering of happiness or grief was considered to be incomplete without her. For this very reason, she had gained a lot of wealth. In the city of Basra, she was cited as an example of evil and transgression. She enjoyed an extravagant lifestyle. She would wear expensive clothes and remain adorned with expensive jewellery.

One day, she was going somewhere with her Roman and Turkish female slaves. On the way, she passed by the house of Sayyiduna Saalih al-Murri رَحِمَهُ اللهُ عَلَيْهِ. He was one of the beloved people of Allah. He was a practising Aalim [Islamic scholar], a great worshipper, and an ascetic person. He would deliver Bayan [speech] to people in his house. His emotional Bayan would move people to tears; they would start weeping very loudly and shed tears continuously out of the fear of Allah عَزَّوَجَلَّ. When Sha’wanah was passing by his house, she heard the voices of weeping people from there. On hearing the voices, she became filled with anger and said to her female slaves: ‘Surprisingly, elegies are being recited over here and I have not even been informed about it!’ Thereafter, she sent a female slave inside to bring news about the situation in the house. That female slave went inside. Seeing the situation inside, she was also overwhelmed by the fear of Allah عَزَّوَجَلَّ, so she sat over there. When she did not return, Sha’wanah sent a second female slave inside after waiting for a long time and then the third one but even they did not return. She then sent a fourth female slave inside who returned after a short while and told: ‘People are not wailing in the house for anyone’s death,

instead, they are weeping over their sins. People are weeping out of the fear of Allah ﷻ while remembering their sins.’

Sha’wanah laughed upon listening it and entered the house with the intention of making fun of them, but fortune smiled on her. As soon as she entered the house, Allah ﷻ changed her heart. When she saw Sayyiduna Saalih al-Murri رَحْمَةُ اللهِ عَلَيْهِ, she said in her heart: ‘Regretfully, my entire life has got wasted. I have wasted my priceless life in [committing] sins; why will He [ﷻ] forgive my sins?’ Feeling anxious by these thoughts, she asked Sayyiduna Saalih al-Murri رَحْمَةُ اللهِ عَلَيْهِ: ‘O Imam of Muslims! Does Allah ﷻ forgive the sins of disobedient people as well?’ He رَحْمَةُ اللهِ عَلَيْهِ replied: ‘Yes! These pieces of advice, promises, and warnings are all for those very people so that they come to the straight path.’ Even then, she did not become satisfied and hence asked: ‘My sins are even more than the stars in the sky and the foam of the sea.’ Sayyiduna Saalih al-Murri رَحْمَةُ اللهِ عَلَيْهِ replied: ‘It doesn’t matter! Allah ﷻ will forgive your sins even if they are more than [the sins of] Sha’wanah.’ Listening to it, she let out a scream, broke into tears, and wept so much that she fell unconscious.

When she regained consciousness after some time, she said: ‘O Shaykh! I am that Sha’wanah whose sins are cited as an example.’ Thereafter, she changed her expensive clothes, wore the old ones, and removed her expensive jewellery. She distributed the entire wealth earned through sinful means amongst the poor, and also freed all of her slaves and female servants. She then confined herself to her house. She would then remain engrossed in worshipping Allah ﷻ day and night. She would keep weeping at her sins and would keep seeking forgiveness for them. She would make requests weepingly in the court of Allah ﷻ: ‘O the One Who loves repentant people and forgives sinners! Have mercy on me. I am

weak and cannot bear the severe torment. Please save me from this severe torment, and bless me with the sight of Yours.’ She spent forty years of her life in the same state and then passed away.

(Hikayaat-us-Saliheen, pp. 74)

18. Repentance of a minister

Sayyiduna Ja’far Bin Harb رضي الله عنه was at first a very wealthy person due to which he also became a king’s minister and started oppressing the people. He once heard someone reciting the following Ayah:

الْمَدْيَانِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

Has the time not come for the believers to humble their hearts to Allah’s remembrance.

[Kanz-ul-Iman (translation of Quran)](Part. 27, Surah Hadeed, Ayah 16)

Thereupon, he let out a scream and said: ‘O my Rabb عَزَّوَجَلَّ! Why not?’ He kept saying it repeatedly and kept weeping. Thereafter, he dismounted from his riding animal, removed his clothes, and hid in the River Dijlah [Tigris]. When a person who was aware of Sayyiduna Ja’far’s condition passed by the River Dijlah, he found Sayyiduna Ja’far رضي الله عنه standing in the water. So, he sent clothes to Sayyiduna Ja’far رضي الله عنه. He رضي الله عنه covered his body with those clothes and came out of the water. He returned the wealth collected oppressively from the people, and gave the remaining wealth as Sadaqah. Thereafter, he engrossed himself in acquiring knowledge and worshipping Allah عَزَّوَجَلَّ, and remained engrossed till his demise. *(Kitab-ut-Tawwabeen, pp. 163)*

19. Repentance of a person who was saved from a serpent

Sayyiduna Zul-Noon Misri رَحْمَةُ اللَّهِ عَلَيْهِ once went towards the bank of the River Nile. At that time, he was engrossed in deep thought. Suddenly, he saw a huge scorpion crawling swiftly towards the river bank. He paid attention to it and followed it to the river bank. He saw that a frog came out of the river and the scorpion mounted the frog. The frog started swimming in the river while carrying the scorpion, and crossed the river. Sayyiduna Zul-Noon Misri رَحْمَةُ اللَّهِ عَلَيْهِ also followed them to the other side of the river. When he reached the other side of the river, the scorpion dismounted from the frog and started crawling in a particular direction. After crawling for some time, it reached a place under a tree. Sayyiduna Zul-Noon Misri رَحْمَةُ اللَّهِ عَلَيْهِ saw that a young man over there was lying unconscious on the ground, having a serpent on his chest that was fully prepared to bite him. That scorpion quickly moved forward, stung the serpent, and returned. The serpent died by the scorpion's sting.

Sayyiduna Zul-Noon Misri رَحْمَةُ اللَّهِ عَلَيْهِ thought: 'This young man is not an ordinary person but a chosen servant of Allah. Therefore, I should kiss his feet.' When Sayyiduna Zul-Noon Misri رَحْمَةُ اللَّهِ عَلَيْهِ went closer to the young man for kissing his feet, he رَحْمَةُ اللَّهِ عَلَيْهِ noticed a strong, foul smell of wine from him. He became surprised because that young man was a drinker. At that time, a voice was heard from Ghayb [Unseen]: 'O Zul-Noon! Why are you surprised? He is also a servant of Allah. If Allah عَزَّوَجَلَّ protects only pious people, who will protect sinners?' Listening to it, Sayyiduna Zul-Noon Misri رَحْمَةُ اللَّهِ عَلَيْهِ got into the state of Wajd⁹ and kept reciting this couplet for a long time in the same state of Wajd:

⁹ A spiritual state in Tasawwuf

Translation: O the fortunate sleeping [young] man! Rabb عَزَّوَجَلَّ of the entire universe is providing you with protection from every direction, whereas you remain busy committing sins in the dark. Why do you become heedless of [the remembrance of] that [Real] King Who is providing you with the benefits of every type of blessings?

When the sun began to set and cold breeze started blowing on the riverbank, there was a little movement in the young man's body. When his state of intoxication came to an end, he became a little conscious. After some time, he opened his eyes and became embarrassed by seeing Sayyiduna Zul-Noon Misri رَحْمَةُ اللهِ عَلَيْهِ in front of him, and asked with embarrassment: 'O Shaykh! What caused you to come here?' Sayyiduna Zul-Noon Misri رَحْمَةُ اللهِ عَلَيْهِ responded: 'Leave it! Tell about yourself. Who are you?' The young man said: 'You are already seeing that I am a drinker.' Sayyiduna Zul-Noon Misri رَحْمَةُ اللهِ عَلَيْهِ said: 'See over there.' When the young man saw the dead serpent, his body started trembling and he started shivering in fear. Sayyiduna Zul-Noon Misri رَحْمَةُ اللهِ عَلَيْهِ related the whole incident to him from the beginning till the end, so he broke into tears, started rubbing his face with sand, and started saying: 'If He [عَزَّوَجَلَّ] treats His sinners like this, how greatly He would bless pious people!'

Saying it, he went towards a jungle and engrossed himself in difficult ascetic practices. Eventually, a time came when he was listed amongst the chosen people of Allah. Allah عَزَّوَجَلَّ bestowed such great favour on him that if he would blow on any sick person even from a long distance, Allah عَزَّوَجَلَّ would bless that person with cure. (*Hikayaat-us-Saliheen*, pp. 72)

20. Repentance of a lover

Following is a narration related to the repentance of Sayyiduna Abdullah Bin Mubarak رَحْمَةُ اللهِ عَلَيْهِ: He fell in love with a woman to such an extent that he would always remain restless. In a long winter night, he once remained standing in front of her house, waiting for her till the morning, and the time of Fajr arrived. He felt great regret [thinking]: ‘I kept waiting fruitlessly so long for someone; if I spent this night worshipping [Allah عَزَّوَجَلَّ], it would be one hundred thousand times better.’ Therefore, he immediately made repentance and engrossed himself in worshipping Allah عَزَّوَجَلَّ.

(Tazkira-tul-Awliya, vol. 1, pp. 166)

21. Repentance of a wealthy person

A wealthy person had feelings of hatred in his heart for Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ and (مَعَادِاللَّهِ) he would even call him a Jew. Imam-e-A’zam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ once said to him: ‘I want to marry your daughter to a Jew.’ Listening to it, he said angrily: ‘You express such wish, despite being the Imam of Muslims? I consider such marriage to be definitive Haraam.’ Imam-e-A’zam رَحْمَةُ اللهِ عَلَيْهِ responded: ‘What does it matter if you consider it to be Haraam when (مَعَادِاللَّهِ) the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ married his two daughters to a ‘Jew’?’ That wealthy person understood the indication given by Imam-e-A’zam رَحْمَةُ اللهِ عَلَيْهِ; he repented and gave up his evil ideas. *(Tazkira-tul-Awliya, pp. 189)*

22. Repentance of a neighbour

Sayyiduna Abdullah Bin Raja’ah رَحْمَةُ اللهِ عَلَيْهِ has stated: A cobbler lived in the neighbourhood of Imam-e-A’zam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ in Kufa who would work for the whole day and bring fish or meat in

the house at night, and then eat after roasting it. He would then drink, and make great disturbance and noise after getting drunk. It would continue till late night when he would fall asleep.

The great leader of millions of Hanafis, Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ would feel intense pain due to this disturbance and noise but he would remain engrossed in offering Salah for the whole night. One night he did not hear the voice of that cobbler in the neighbourhood. When he asked about that cobbler in the morning, he was informed that guards had arrested the cobbler the previous night and he was under arrest. Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ offered Salat-ul-Fajr, mounted his riding animal, went to the Khalifah, and sent him the message of his arrival. The Khalifah instructed: 'Hold the reins of Imam-e-A'zam's riding animal and bring it to the royal floor with utmost respect, and do not let Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ dismount from it.' The guards did as instructed. The Khalifah asked: 'What is the order?' Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ responded: 'A neighbour of mine is a cobbler whom guards have arrested last night; kindly give order to release him.' The Khalifah gave the order: 'Release that cobbler immediately and also release every prisoner who has been arrested today.' Therefore, everyone was released.

Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ then mounted his riding animal and left. That neighbour started following him. Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ asked: 'O young man! Have we caused you any pain?' He humbly replied: 'No! In fact you have helped me and interceded for me. May Allah عَزَّوَجَلَّ bless you with its better reward as you have fulfilled the right and respect of a neighbour.' He then repented and gave up committing sins. (*Faizan-e-Sunnat*, pp. 360)

22. Repentance of a young man who wronged his own self

A young man came to Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ and said: ‘I have greatly wronged my own self; please give me some pieces of advice which help me in abandoning sins.’ He رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘If you adopt five qualities, sins will not cause you any harm and their pleasure will perish.’ The young man gave an affirmative response, so he رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘Firstly, when you make the intention of [committing] a sin, do not eat the sustenance provided by Allah عَزَّوَجَلَّ.’ The young man replied: ‘From where will I eat then? [It is] because everything in the world has been provided by Allah عَزَّوَجَلَّ.’ He رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘Will it sound good that you eat the sustenance provided by Allah عَزَّوَجَلَّ and also disobey Him?’ The young man replied: ‘Certainly not; please give me the second piece of advice.’

He رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘Secondly, when you are about to commit a sin, get out of the kingdom of Allah عَزَّوَجَلَّ.’ He replied: ‘It is even more difficult than the first one as it is only the kingdom of Allah عَزَّوَجَلَّ from the east to the west.’ He رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘So is it appropriate that you disobey the One in Whose kingdom you live or the One Whose sustenance you eat?’ The young man shook his head in the negative and said: ‘Please give me the third piece of advice.’

He رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘Thirdly, when you commit a sin, commit it at such a place where no one sees you.’ The young man replied: ‘Honourable Shaykh! How is it possible? Allah عَزَّوَجَلَّ knows everything, so how can one hide from Him?’ He رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘So will it sound good that you eat sustenance provided by Him, live in His kingdom, and then disobey Him in front of Him?’ The young man replied: ‘No. Please give me the fourth piece of advice.’

He رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘Fourthly, when Malak-ul-Maut [the angel of death] عَلَيْهِ السَّلَام comes to capture your soul, say to him, ‘please wait

for some time so that I make repentance and perform some good deeds.” The young man replied: ‘It is not possible at all that he عَلَيْهِ السَّلَام agrees to this demand.’ He رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘When you know that death is certain and it is not possible to avoid it, how can you expect to get rid of it?’ The young man humbly said: ‘Please give me the fifth piece of advice.’

He رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘Fifthly, when Zabaniyah [the angels appointed to inflict the punishment of Hell] come and you are taken towards the Hell, do not go [there].’ The young man humbly replied: ‘They will neither agree nor release me.’ He رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘Then how can you hope for salvation?’ The young man exclaimed: ‘These pieces of advice are sufficient for me; I now seek forgiveness from Allah عَزَّوَجَلَّ and make repentance.’ After it, the young man remained engaged in worship till his death. (*Kitab-ut-Tawabeen*, pp. 285)

23. Repentance of a young man who fell in love with a professional dancer

It is narrated that there were two friends in Bani-Israel. Both of them would remain engaged in worshipping Allah عَزَّوَجَلَّ on a mountain. One of them once went to a city for purchasing something where his gaze fell on a professional dancer; he fell in love with her and started attending her gathering. When he did not return even after some days, his friend reached the city, searching for him. When his friend sought information, he discovered everything about his [lost] friend.

When his friend went to meet him, he who had fallen in love felt embarrassed and said: ‘I don’t even know you.’ Neglecting his statement, his friend said: ‘Dear brother! Don’t let your heart get involved in this matter. I never felt such great affection [to you]

before which I have felt in my heart today.’ Saying it, his friend embraced him. When this sinner observed such affection expressed by his friend, he became aware: ‘I have not lost respect in his eyes.’ Therefore, he got up from the gathering of the professional dancer immediately, made repentance, and returned with his friend.

(Kimiya-e-Sa’adat, vol. 1, pp. 381)

24. Repentance of a Hashmi young man

Musa Bin Muhammad Bin Sulayman Hashmi, a handsome young man of Banu Umayyah, was habitual of spending his life in luxury; he loved to be surrounded by beautiful female slaves and male slaves, and always dressed in elegant clothing. Different types of food would be available at his dining mat all the time. Wearing elegant clothes and enjoying the gathering of pleasure, he would spend the whole night remaining unaware of worldly griefs and pains. He would earn 303,000 dinars a year which he would spend totally on his luxury. He had a very tall and beautiful palace constructed on a road used by the public. Being in his palace, he would sometimes enjoy by the liveliness of spacious pathways, and sometimes enjoy the gathering of pleasure in a beautiful park located at the back of the palace. In the palace, there was an arch made of elephant tusks which had silver nails in it. In its centre, a precious throne had been made specifically for this young man to sit. Musa would sit on it with honour and glory, and the seating arrangements for the friends and relatives would be made near him. Servants and slaves would respectfully stand behind them. Seating arrangement was made for singers outside the arch from where they would entertain Musa and his friends through songs and music. At times, beautiful female singers would also increase the liveliness of gatherings. After getting tired by his pleasurable

activities late night, he would spend the night with any female slave he wished. Chess would be played in the daytime. Death or griefs and pains would never ever be mentioned in his gathering. Twenty-seven years passed in the same state of pleasure and luxury.

One night, he was indulged in pleasurable activities in the same way when a painful scream was heard all of a sudden which was similar to the voice of singers. The moment this scream was heard, deadly silence prevailed in the gathering. Musa put his head out of the arch and started seeing in the direction from where the voice was heard. This lover of wine and youth could not bear the severity of that painful voice, and ordered the slaves to find that person and bring that person to him. The slaves and servants left the palace. They found a weak and thin young man in a nearby Masjid, making Du'a in the court of Allah عَزَّوَجَلَّ. He had turned pale, having a body reduced to skeleton, dry lips, and uncombed hairs; and he was wearing two torn chadors. The servants held his hands and feet, and brought him to Musa. Musa asked him the cause of pain. The weak young man replied: 'Actually, I was reciting the Holy Quran. A point came during the recitation which made me lose my control.' Musa said: 'Which were those Ayahs? Let me listen as well.' The young man recited the following Ayahs after Ta'awwuz and Tasmiyah:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٦﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٧﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ

التَّعِيمِ ﴿٢٨﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٩﴾ خِتْمُهُ مِسْكَ ط وَفِي ذَلِكَ فَلْيَتَنَافَسِ

الْمُتَنَافِسُونَ ﴿٣٠﴾ وَمِرَاجَهُ مِنْ تَسْنِيمٍ ﴿٣١﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٣٢﴾

Indeed the righteous are definitely in serenity. (Reclining) on thrones, looking (at the bounties of Paradise). You will recognise the freshness of serenity on their faces. They will be given pure wine to drink, which is kept sealed. Its seal is of musk; and for this, let those aspire, who are aspirers. And its mixture is from (the water of) Tasneem. (Tasneem is) a spring from which those who are close (to Allah) drink.

[Kanz-ul-Iman (translation of Quran)](Surah Mutaffifeen, Ayah 22 - 28)

After reciting these Ayahs, the young man said: ‘O deceived person! There is no comparison between those blessings and this gathering of yours. The throne of Paradise will be entirely different. There will be soft and comfortable bedding on it whose linings will be made of silk brocade. People will be reclining on green carpets and beds. Two streams flow together in Paradise. There are two types of every fruit over there and those fruits of Paradise will neither come to an end ever nor there will be anyone who stops Heaven-dwellers from eating the fruits. Heaven-dwellers will live in the great desired luxury forever and they will not hear anything unpleasant over there. Around tall thrones over there, shiny vessels will be kept in rows. All these blessings will be for the obedient servants of Allah. What will be for Kuffar [unbelievers]? There will be great fire for them; such fire which will never go out. Kuffar will live in it forever and their torment will never stop; they will lie in it on their faces, and when they will be grabbed by the forehead and dragged by the forelock, it will be said: Taste this torment now!’

These effective words caused a revolution in the heart of Musa. He descended uncontrollably from the throne, embraced that young man, and broke into tears. Thereafter, he sent all servants, slaves, and female slaves, and then took the young man to the inner part of

his house. He sat on a mat and started reproaching himself for wasting his youth. The young man kept consoling him and kept reminding him that Allah عَزَّوَجَلَّ is Sattaar (the veiler of (sin)) and Most Forgiving. The whole night passed in this state. When the morning dawned, Musa made sincere repentance, performed Ghusl, and entered Masjid with the young man; he made 'worshipping Allah عَزَّوَجَلَّ' the purpose of his life. (*Raud-ur-Riyaheen, pp. 122*)

25. Repentance of a person indulged in sinful activities

Sayyiduna Abu Haashim Sufi رَحِمَهُ اللهُ عَلَيْهِ has stated: I once made an intention of going to Basra and stepped forward to board a boat. There was a man in the boat who was accompanied by his female slave. The man said to me: 'There is no space in the boat.' His female slave spoke to him, so he allowed me also to board the boat. When we had travelled some distance, the man ordered to bring food and he placed it in front of him. His female slave said to him: 'Let this poor person also eat with you.' Therefore, he allowed me to eat as well. When we had finished eating, he said to his female slave: 'Bring alcohol.' When she brought alcohol, he started drinking it. He asked her to serve me alcohol as well but I refused it. When the man got drunk, he said to his female servant: 'Bring your musical instruments.' She started playing them, and singing. The man then gave me attention and said: 'Do you have anything like this (song)?' I replied: 'Yes! I have something which is far better than it.' He said: 'Recite it.' I recited the following Ayahs after reciting

اعوذ بالله من الشيطان الرجيم:

إِذَا الشَّمْسُ كُوِّرَتْ ۖ وَإِذَا النُّجُومُ انْكَدَرَتْ ۖ وَإِذَا الْجِبَالُ سُيِّرَتْ ۖ

*When the sunlight is rolled up. And when the stars shall fall off.
And when the mountains are made to move (i.e. crushed into very
minute pieces)*

[Kanz-ul-Iman (translation of Quran)](Part. 30, Surah Takweer, Ayah 1 - 3)

The man broke into tears after listening to these Ayahs. When I reached this Ayah,

وَإِذَا الصُّحُفُ نُشِرَتْ ۗ

And when the books of deeds are opened.

[Kanz-ul-Iman (translation of Quran)](Part. 30, Surah Takweer, Ayah 10)

the man said: ‘O my female slave! To please Allah عَزَّوَجَلَّ, I free you. Pour away this alcohol and break the musical instruments.’ He then called me nearer and said: ‘My brother! What do you say; will Allah عَزَّوَجَلَّ accept my repentance?’ In reply, I recited the following Ayah:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

*Indeed Allah loves those who repent abundantly,
and loves those who purify themselves.*

[Kanz-ul-Iman (translation of Quran)](Part. 2, Surah Baqarah, Ayah 222)

(He made repentance after listening to it.) *(Durra-tun-Nasiheen, pp. 216, 217)*

26. Repentance of a Christian physician

Sayyiduna Shaykh Shibli رَحْمَةُ اللَّهِ عَلَيْهِ once fell seriously ill. People took him to a clinic for medical treatment. When a minister of Baghdad, Ali Bin Isa saw Sayyiduna Shibli's condition in the clinic, he

immediately contacted the king for sending an experienced physician. The king sent an expert physician who was a great expert in his field but a Christian. He made tireless efforts to treat the Shaykh but Shaykh did not get well. One day, the physician said: ‘If I learn that a piece of my flesh will cure you, I will not hesitate even to cut a piece of flesh of my body and give it.’

Listening to it, Shaykh Shibli رَحْمَةُ اللهِ عَلَيْهِ said: ‘I can be cured by [something] even less than it.’ The physician asked: ‘What is it?’ He رَحْمَةُ اللهِ عَلَيْهِ responded: ‘Break zunnaar (a religious sign of Christians) and embrace Islam.’ Listening to it, the physician gave up Christianity, made repentance, and embraced Islam. When he embraced Islam, Shaykh Shibli رَحْمَةُ اللهِ عَلَيْهِ got well. (*Raud-ur-Riyaheen*, pp. 271)

27. Repentance of a lover

Before repentance, Sayyiduna Abu Hafs Haddaad رَحْمَةُ اللهِ عَلَيْهِ fell in love with a female slave, and lost his patience and comfort. Someone told him: ‘A Jew who lives in so and so locality knows magic very well; he will certainly bring you and your lover together.’ He رَحْمَةُ اللهِ عَلَيْهِ went to the Jew immediately and explained his entire condition to him. The Jew said: ‘Your matter will be solved provided that you do not carry out any type of good deeds till forty days; first act on this [condition] and then come to me.’

He رَحْمَةُ اللهِ عَلَيْهِ accepted this condition and after spending forty days according to it, he رَحْمَةُ اللهِ عَلَيْهِ went to the Jew. The Jew started doing magic but it did not have any effect. After trying many times, he said: ‘It clearly seems that you have definitely carried out any good deed in these forty days, otherwise my magic would never be in vain.’ Sayyiduna Abu Hafs رَحْمَةُ اللهِ عَلَيْهِ said: ‘I do not remember anything really

worth mentioning but one day, I moved a stone to one side which was lying on a path, thinking that a Muslim brother might hit it and get hurt.’ Listening to it, that magician said: ‘How regretful it is that you have stopped worshipping Rabb [عَزَّوَجَلَّ] Who has granted such status of acceptance to your single minute deed that my magic has become totally ineffective!’ This statement pierced his heart and he رَحْمَةُ اللَّهِ عَلَيْهِ immediately made repentance. After getting engrossed in the worship of Allah عَزَّوَجَلَّ, he gained the status of a Wali in a short period of time. (*Tazkira-tul-Awliya, vol. 1, pp. 276*)

28. Repentance of a musician

Sayyiduna Ba-Yazeed Bustami رَحْمَةُ اللَّهِ عَلَيْهِ was once returning after visiting a graveyard. On his way, his gaze fell on a young man who was playing an oud (musical instrument). Seeing him, Sayyiduna Ba-Yazeed Bustami رَحْمَةُ اللَّهِ عَلَيْهِ recited ‘لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ’; so, the young man became angry, and threw the oud at the head of Sayyiduna Ba-Yazeed Bustami رَحْمَةُ اللَّهِ عَلَيْهِ with such force that his blessed head got wounded and the oud also broke. He رَحْمَةُ اللَّهِ عَلَيْهِ left the place without saying a single word to the young man. After reaching home, he رَحْمَةُ اللَّهِ عَلَيْهِ sent the ‘money for oud’ and sweets through his slave, and also sent a message: ‘Purchase another oud with this amount of money, and since your oud has broken because of me which might have caused you grief, eat sweets so that your grief comes to an end.’ The young man became so impressed by Sayyiduna Ba-Yazeed’s excellent moral character that he came in the court of Sayyiduna Ba-Yazeed Bustami رَحْمَةُ اللَّهِ عَلَيْهِ and made repentance. (*Tazkira-tul-Awliya, vol. 1, pp. 137 - 138*)

29. Repentance of a woman assaulter

It is narrated that a person passed by a very beautiful woman. As his gaze fell on her, he felt an evil desire in his heart; he went to her and expressed his desire. The woman said: 'Do not be deceived by whatever you have seen; such thing can never happen.' However, the man remained overpowered by Satan to such an extent that he gained control over the woman forcefully. There were firebrands lying on one side of the woman. She kept her hand on them until it burnt completely. When the man finished committing the sin, he asked in amazement: 'Why have you burnt your hand?' The woman replied: 'When you gained control over me forcefully, I felt afraid lest I also indulge with you in the pleasure of sin due to which I also be declared to be a sinner. Thus, I considered it appropriate to burn my hand due to this very reason.'

Listening to it, the man felt deeply ashamed. Feeling great regret, he said: 'If this is the matter, by Allah **عَزَّوَجَلَّ**, I will also never disobey my Rab **عَزَّوَجَلَّ** in the future.' He then made repentance of all of his sins and got engrossed in the worship of Allah **عَزَّوَجَلَّ**. (*Zamm-ul-Hawa*, pp. 219)

30. Repentance of a transgressor

Sayyiduna Utbah **رَحِمَهُ اللهُ عَلَيْهِ** was a young man who was famous for transgression and drinking (before repentance). One day, he went to the Majlis [gathering] of Sayyiduna Hasan Basri **رَحِمَهُ اللهُ عَلَيْهِ**. Sayyiduna Hasan Basri **رَحِمَهُ اللهُ عَلَيْهِ** was explaining the Tafseer of the following Ayah:

الْمَرِيَانِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

Has the time not come for the believers to humble their hearts to Allah's remembrance.

[Kanz-ul-Iman (translation of Quran)](Part. 27, Surah Hadeed, Ayah 16)

Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ delivered such effective speech which moved people to tears. A young man stood up and said: 'O pious person! If I make repentance, will Allah عَزَّوَجَلَّ accept the repentance of a transgressor like me?' The Shaykh responded: 'Allah عَزَّوَجَلَّ will accept your repentance despite your transgression.' When Utbah listened to it, his face turned pale and his entire body started trembling; he let out a scream, almost fainted and fell down, and recited the following couplets:

أَيَا شَابَّ بِالرَّبِّ الْعَرْشِ عَاصِي

أَتَدْرِي مَا جَزَاءُ ذُوِي الْمَعَاصِي

O the young man who disobeys the Lord of the Throne! Do you know what the punishment of sinners is?

سَعِيرٌ لِّلْعَصَاةِ لَهَا زُفِيرٌ

وَعَبِيْطٌ يَوْمَ يُؤْخَذُ بِالنَّوَاصِي

For disobedient people, there is Hell in which there will be roaring; and they will be punished on the day when they will be grasped by their foreheads.

فَإِنْ تَصْبِرْ عَلَى النَّيْرَانِ فَأَعْصِهِ

وَلَا كُنْ مِنَ الْعَصِيَّانِ قَاصِي

Thus, if you can bear the [punishment of] fire, commit disobedience; otherwise, get away from disobedience.

وَفِيْمَا كُنْتُ كَسَبْتُ مِنَ الْخَطَايَا

رَهْنَتِ النَّفْسِ فَاجْهَدِي فِي الْخَلَاصِ

For what reason have you committed sins? You have entrapped yourself; now make efforts for salvation.

Utbah let out a scream uncontrollably, became unconscious, and fell down. When he regained consciousness, he said: ‘O Shaykh! Will the Most Merciful Rabb **عَزَّوَجَلَّ** accept the repentance of a contemptible person like me as well?’ The Shaykh responded: ‘Rabb **عَزَّوَجَلَّ** accepts the repentance and apology of an unfortunate servant.’ Sayyiduna Utbah **رَحِمَهُ اللهُ عَلَيْهِ** then raised his head and made three Du’as:

1. O my Allah **عَزَّوَجَلَّ**! If you have accepted my repentance and forgiven my sins, bless me with insight and good memory, and bless me with honour that whatever I listen from Islamic knowledge and the Holy Quran, I memorise it.
2. O Allah **عَزَّوَجَلَّ**! Bless me with the privilege of having a pleasant voice. May the heart of the one who listens to my Quranic recitation soften if he his hard-hearted.
3. O Allah **عَزَّوَجَلَّ**! Bless me with the privilege of having Halal sustenance. Provide me with sustenance from a place which I cannot even imagine.

Allah **عَزَّوَجَلَّ** accepted all of his Du’as. His insight developed, and every listener would repent when Sayyiduna Utbah **رَحِمَهُ اللهُ عَلَيْهِ** would recite the Holy Quran. A bowl of curry and two rotis [a type of unleavened bread] would be found in his house every day and it

was not known who would come and keep them. He passed away in the same situation. (*Mukashafa-tul-Quloob*, pp. 28 - 29)

31. Repentance of a young man of Bani Israel

There was a young man in Bani Israel who worshipped Allah ﷻ for twenty years. He then committed disobedience for twenty years. Hairs of his beard had turned white when he then looked into a mirror. He felt grief and said: ‘O my Rabb [ﷻ]! I worshipped You for twenty years and disobeyed You for twenty years. If I turn to You, will my repentance be accepted?’ He listened to a voice without seeing a person: ‘You loved Us, We loved you; then you went away from Us and We also left you [at your will]; you disobeyed Us and We gave you respite; if you turn to Us in repentance, We will accept your repentance.’ (*Mukashafa-tul-Quloob*, pp. 62; summarised)

32. Repentance of a person who would not remain steadfast in repentance

In the era of Sayyiduna Musa Kaleemullah ﷺ, a man would not remain steadfast in repentance. Whenever he would make repentance, he would break it. The same practice continued for twenty years. Allah ﷻ sent a revelation to Sayyiduna Musa ﷺ: ‘Say to My servant that My wrath is for him.’ Sayyiduna Musa Kaleemullah ﷺ delivered the message to that person. The person felt deep grief and started going towards a desert. He was saying: ‘O my Rab [ﷻ]! Has Your mercy come to an end, or has my disobedience harmed You, or have the treasures of Your forgiveness come to an end? Which sin is bigger than Your Qadeem [Pre-eternal] attributes of ‘Forgiveness’ and ‘Kindness’? If You stop

mercy on Your servants, in whom will they have hope? If You reject them, to whom will they go? If Your mercy has come to an end and it has become necessary to torment me, then make me suffer the torment of all of Your servants; I offer my [whole] self in place of them.’

Allah **عَزَّوَجَلَّ** said: O Musa [**عَلَيْهِ السَّلَام**]! Go to him and say, ‘I will forgive you even if your sins are equal to the entire earth as you have become aware of My “Majestic Power” and “Majestic Forgiveness and Mercy”.’ (*Mukashafa-tul-Quloob*, pp. 63 - 64)

33. Repentance of a disobedient person

Sayyiduna Rabee’ah Bin Usman **رَضِيَ اللهُ عَنْهُ** has narrated: A person would greatly commit disobedience to Allah **عَزَّوَجَلَّ**. Then Allah **عَزَّوَجَلَّ** blessed him with Taufeeq of goodness and repentance. He said to his wife: ‘Let me search for the one who intercedes with Allah **عَزَّوَجَلَّ**.’ Saying it, he went to a desert and started requesting humbly over there: ‘O the sky! Intercede for me; O the mountains! Intercede for me; O the earth! Intercede for me; O angels! Intercede for me.’ [He kept doing so] until he became tired and unconscious, and fell on the ground. Allah **عَزَّوَجَلَّ** sent an angel to him who made him conscious, stroke his head, and said: ‘Receive good news! Allah **عَزَّوَجَلَّ** has accepted your repentance.’ The man said: ‘May Allah **عَزَّوَجَلَّ** have mercy on you; who has interceded with Allah **عَزَّوَجَلَّ** for me?’ The Angel replied: ‘I became afraid for you, so I interceded with Allah **عَزَّوَجَلَّ** for you.’ (*Kitab-ut-Tawwabeen*, pp. 84)

34. Repentance of a person who went for Ghusl at a stream

Sayyiduna Ka’b-ul-Ahbaar **رَضِيَ اللهُ عَنْهُ** has narrated: A person of Bani Israel went to a prostitute. When he descended into a stream for

performing Ghusl, a voice came from the water: ‘O so and so! Don’t you feel Haya [ashamed]? Didn’t you repent of this sin and say that you would not commit it again?’ Listening to the voice, that person came out of the stream saying: ‘I will not disobey Allah عَزَّوَجَلَّ.’ He then went to a mountain where twelve people were worshipping Allah عَزَّوَجَلَّ. He stayed with them for a short period of time. When drought affected that area, these people descended from the mountain and started searching for herbs. While searching, they passed by the same stream; so that person said: ‘I will not go with you.’ They asked: ‘Why?’ He replied: ‘There is something over there which is aware of my mistake and I feel ashamed to go in front of it.’ So the people left him and moved forward.

A voice was heard from the stream: ‘Great! سُبْحَانَ اللَّهِ! If anyone of you is angry at his son or any close relative [due to his sins] but he makes repentance and turns to what you like, you start loving him. This companion of yours has made repentance and given up sins by his will; therefore, I also love him. Go and tell it to him, and worship Allah عَزَّوَجَلَّ on the bank of the stream.’ So, the people came and told it to him. He came over there with those people and they all worshipped Allah عَزَّوَجَلَّ over there for a long period of time.

When that person passed away, the stream called out to his companions: ‘O the worshippers and ascetic people! Give him Ghusl with my water and bury him on the bank of the stream so that he rises from my neighbourhood on the Day of Judgement.’ They did so, and said: ‘We will spend today’s night near this grave and leave when the morning dawns.’ So, these people kept weeping at the grave for the whole night. When the morning dawned, they fell asleep. When they woke up, Allah عَزَّوَجَلَّ had brought forth twelve ‘cypress plants’ near his grave and this was for the very first time that ‘cypress tree’ grew on the earth. Seeing it, those people

said: ‘Allah ﷻ has brought forth cypress plants at this place only because Allah ﷻ has liked our [acts of] worship.’ Then, these people engrossed themselves in the worship of Allah ﷻ near that grave. When any of them would die, they would bury him in the neighbourhood of that person’s grave, and it continued until all of them passed away. (*Kitab-ut-Tawwabeen*, pp. 90)

35. Repentance of a king

Sayyiduna Ibaad Bin Ibaad رَحِمَهُ اللهُ عَلَيْهِ has stated: A king amongst the people of Basra adopted dervish lifestyle but after a short period of time, he again turned to worldly activities and kingship. He had a building constructed and decorated in an excellent way. Excellent quality carpets were laid as ordered by him. He then made an arrangement for a great feast. People would come in groups, eat and drink, become amazed by seeing the building, and then leave; it continued for several days.

After providing the general public with company, he was once sitting with his family members and brothers when he said: ‘You are seeing my happiness because of this house. I am thinking of having a similar house constructed for every son of mine. Stay with me for a few days so that I have conversation with you and consult you about my plan.’ So those people stayed with him for a few days. They would play, and some discussion would also take place about the construction of his son’s houses and his plan. One night, they heard someone’s voice from a corner of the house. Someone was saying:

يَا أَيُّهَا الْبَائِي وَالنَّاسِي مَيْتَهُ

لَا تَأْمَلَنَّ فَإِنَّ الْمَوْتَ مَكْتُوبٌ

O the one who have constructed the building and forgotten his death! Do not have hope; death is certainly written.

على الخلائق ان سرواوان فرحوا

فالموت حتم لذى الامال منصوب

[Death is certainly written] for creation; if they are happy and pleased, death is ready to cut the [hopes of the] people having hopes.

لاتبنين ديارالست تسكنها

وراجع النسك كيما يغفر الحوب

Do not construct such houses in which you don't have to live; turn to dervish lifestyle so that you are forgiven.

Listening to the voice, he and his relatives became very frightened and afraid of what they listened, so he asked his companions: 'Have you also heard the voice which I have heard?' They replied: 'Yes!' He then asked: 'Are you also feeling the same as I am feeling?' They asked: 'What are you feeling?' He replied: 'By Allah! I am feeling a burden on my heart and I think that it is the sign of death.'

Thereafter, he wept copiously, and paying attention to them, he said: 'You are my friends and brothers; what do you have for me?' They replied: 'Whatever you like, order it.' So, he ordered to throw away wine, and had the 'playing stuff' removed from the house. He then said: 'O Allah **عَدَّوَجَلَّ**! I make You and these servants of Yours witnesses, and say: I repent of all of my sins and I am regretful at what I have done in the days of respite. Moreover, I ask You for Your abundant blessings for myself by virtue of turning to Your mercy, and if You give me death, give it after forgiving my sins by

Your mercy.’ Then his pain increased, and he continuously kept saying, ‘by Allah! It is death; by Allah! It is death’, until he passed away. (*Kitab-ut-Tawwabeen*, pp. 145 - 146)

36. Repentance of a policeman

When Sayyiduna Malik Bin Dinar was asked about the cause of his repentance, he told: I was working in the police department, and I would drink heavily. I purchased a beautiful female slave who proved to be very good for me. She bore me a daughter whom I started loving very much. Love for her increased in my heart when she started walking, and she also loved me very much. When I would intend to drink wine, she would come and drop it. When she became two years old, she passed away, and her death made me a heart patient. It was the night of 15th Sha’ban, Friday, when I became greatly intoxicated and slept, and I had not even offered Isha Salah that day. I saw in my dream:

The Day of Judgement has taken place and the Trumpet is being blown. Graves are breaking open; Hashr is taking place and I am with people. I suddenly felt the presence of a reptile behind me. When I turned and looked behind, a giant black serpent present behind me was coming closer to me, having its mouth open. I became afraid of it and started running. While running, I passed by a holy person who was wearing neat and clean clothes, and fragrance was spread near him. I said Salaam to him; he replied to it, so I said: ‘Shaikh! Please protect me from this serpent; Allah عَزَّوَجَلَّ will give you refuge in His court.’ The holy person said weepingly: ‘I am weak and it is far stronger than me. I cannot overpower it. However, run immediately; Allah عَزَّوَجَلَّ may make someone meet you, who protects you from it.’ So, I started running straight and seeing the sights of the Day of Judgement over there. I ascended a

high place; it was a huge fire over there. I saw its dreadfulness but wished to jump into it to remain safe from the serpent, but someone loudly shouted: 'Come back; you are not deserving of this fire.' I became satisfied and came back but the serpent was still in search of me.

I returned to the holy person and said to him: 'Shaikh! I had asked you for refuge but you did not give it.' The holy person again apologised and said: 'I am a weak person. However, climb that mountain; Amanat [trusts] of Muslims are present over there. A trust of yours may also be present over there which can help you.' I climbed that mountain made of silver. There were holes in it at several places and curtains were hanging on caves made of red gold. Rubies and jewels were attached to several places in those caves, and silk curtains were hanging on all the recesses. When I ran towards the mountain, afraid of the serpent, an angel loudly said: 'Remove the curtains.' So, the curtains lifted and the recesses were opened. Then, children having the complexion like silver came out from those recesses, and serpent also came nearer to me. I then became very anxious. Someone loudly shouted: 'Regret at you! Aren't you seeing that the enemy has come so close to him! All of you come out.' Children then started coming out in large groups. I saw that my deceased daughter also came out and started weeping as she saw me: 'By Allah! My father!' She then quickly jumped into a halo of Noor [light] and then again appeared in front of me. She held my right hand in her left one and moved her right hand towards the serpent, so it quickly fled away.

Thereafter, she made me sit, and sat on my lap. While stroking my beard with her right hand, she said:

الْمَيَّانِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

Has the time not come for the believers to humble their hearts to Allah's remembrance.

[Kanz-ul-Iman (translation of Quran)] (Part. 27, Surah Hadeed, Ayah 16)

And she started weeping, so I said: 'My daughter! Do you have knowledge of Quran?' She replied: 'Yes! We have more knowledge than you.' I asked: 'Tell me about that serpent who wished to kill me.' She replied: 'It was your bad deeds which you had yourself made powerful.' I asked: 'Who was that holy person?' She replied: 'It was your good deeds which you had made so weak that it could not remove your bad deeds.' I asked: 'My daughter! What do you people do in this mountain?' She said: 'We, the children of Muslims, live in this mountain, and we will live here till the Day of Judgement takes place. We are eagerly waiting to intercede for you when you come to us.'

Malik Bin Dinar has stated: I woke up in the state of fear; I dropped wine, broke its vessels, and repented to Allah عَزَّوَجَلَّ. It became the cause of my repentance. *(Kitab-ut-Tawwabeen, pp. 202 - 205)*

37. Repentance by the blessing of respecting بِسْمِ اللَّهِ

Sayyiduna Bishr Haafi رَحِمَهُ اللَّهُ عَلَيْهِ was asked: What accounted for your repentance?

So, he told: All this happened by the bounty and mercy of Allah عَزَّوَجَلَّ; what may I tell you? I was a very cunning and powerful person. One day I was going somewhere when I found a page lying in the path. I picked it up; there was بِسْمِ اللَّهِ written on it. I cleaned it and kept it in my pocket. I had no money except for a dirham. I

purchased an expensive fragrance for that one dirham and applied it to that page. When I slept at night, in my dream, I heard a voice, ‘O Bishr Bin Haris! You have picked [the page of] Our Name from the path and applied fragrance to it; We will also make your name fragrant in the world and the Hereafter’, and so did happen. (*Kitab-ut-Tawwabeen*, pp. 210)

38. Repentance of a robber

A son of Sayyiduna Qa’nabi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: (Before repenting,) my father would drink wine and have the company of young boys. He once called those boys and started waiting for them at the door. Meanwhile, Sayyiduna Shu’bah رَحْمَةُ اللَّهِ عَلَيْهِ passed by that place on his riding animal. People were running behind him. He asked: ‘Who is he?’ People told: ‘He is Shu’bah.’ He asked: ‘Who is Shu’bah?’ He was informed: ‘He is a Muhaddis.’ So, my father ran after him and reached him, and said: ‘Tell me Hadees.’ Sayyiduna Shu’bah رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘You are not a Muhaddis, so why may I tell you a Hadees!’

Having heard this, my father took out a knife and said: ‘Tell me Hadees or else I will wound you.’ So Sayyiduna Shu’bah رَحْمَةُ اللَّهِ عَلَيْهِ told him a Hadees: Mansoor Rab’ee has narrated to us a narration from Ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘when you no longer have Haya [shame], do whatever you wish!’

Listening to it, my father threw the knife and came back home. He threw away all the wine and said to my mother: ‘My friends are going to arrive soon. When they come, serve them food and tell them that I have given up wine, etc. and broken wine vessels, so that they all return.’ (*Kitab-ut-Tawwabeen*, pp. 219)

39. Repentance of a highwayman

Sayyiduna Bishr Haafi رَحِمَهُ اللهُ عَلَيْهِ has stated that he asked 'Ikbar-kurdi about the cause of his repentance. He told:

I would live in a cave and commit robbery. There were three date palms over there. There were no dates on one tree. A sparrow would pluck ripe dates from the tree having dates, and take them to the one not having dates. I saw it moving to and fro ten times in the same way. So a thought came into my mind to stand up and see what the matter was. When I stood up and saw, [I found that] there was a blind snake over there and the sparrow was putting those dates into its mouth.

Seeing this, I broke into tears and said: 'My Lord! Your Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has commanded to kill snake, and You have appointed a sparrow for this blind snake to provide it with food; and I am Your servant, I commit robbery despite accepting Your Oneness.' It seemed as if a voice started echoing in my heart: 'O 'Ikbar! My door is open.' So, I broke my sword, put dust on my head, and started exclaiming loudly: 'O Allah عَزَّوَجَلَّ! Forgive me; have mercy [on me].' Suddenly, I heard a voice from Ghayb [Unseen]: 'We have forgiven you.' When my friends and relatives came to know about it, they asked me: 'What have happened to you? You have made us anxious!' I said: 'I was a rejected servant but now I have become pious.' So those people said: 'We are also the rejected ones; now we will also become pious.'

Then, we all kept weeping till three days, and after walking in a state of hunger and thirst, we reached a residential area on the third day. A blind woman was sitting at the gate of the village. She asked: 'Is 'Ikbar-kurdi also present amongst you?' We replied: 'Is there any matter?' She said: Yes! I have beheld the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

in my dream for three nights, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ says, ‘give the wealth left by your son to ‘Ikbar-kurdi.’

She then gave us sixty clothes; we wore some of them and came to our houses. (*Kitab-ut-Tawwabeen*, pp. 222)

40. Repentance of a fire-worshipper

Ibn-Abi-Dunya رَحِمَهُ اللهُ عَلَيْهِ has stated: A person beheld the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Go to so and so fire-worshipper in Baghdad and say, ‘your Du’a has been accepted.’

That person has stated: After I woke up, I started thinking how I might go to Baghdad. The whole day passed while pondering over it and I fell asleep. In the second night, I had the same dream again. When I had the same dream even the third day, I took a riding animal and left for Baghdad. I reached that fire-worshipper and sat near him. He was a very wealthy person. He asked: ‘Are you in need of something?’ I replied: ‘I will tell you in seclusion.’ So, some people left and his few companions remained over there. I said: ‘Send them outside as well.’ So, they also left. Then, I said: ‘I am the messenger of the ‘Messenger of Allah’. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has sent you a message: Your Du’a has been accepted.’

The fire-worshipper asked in amazement: ‘Do you know me?’ I said: ‘Yes!’ He said: ‘I am the denier of Islam and the prophethood of Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ I said: ‘You are saying so despite the fact that Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has sent me to you!’ He said: ‘Has he sent you to me?’ I said: ‘Yes!’ So, he said: ‘I testify that there is no god except Allah عَزَّ وَجَلَّ and Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Rasool of Allah.’

He then called his companions and said: 'I was suffering from misguidance but now I have turned to Haq [the truth]. Whoever amongst you will embrace Islam will get a share in my wealth, and the one who will not embrace Islam will have to return my wealth.' So, most of his companions embraced Islam. He then called his son and said: 'Son! I was suffering from misguidance. Now I have turned to Haq. Now tell me, what do you wish?' The son replied: 'I also embrace Islam.' He then called his daughter and invited her also to Islam, so she also embraced Islam.

Then, he said to me: 'Do you know which Du'a has been accepted?' I said: 'No.'

He told: When I married my son to my daughter, I held a feast and prepared various dishes. Some poor people from Sayyids lived in my neighbourhood. When I became tired after serving people, I said to my servant: 'Place my bedding properly in the upper portion; I wish to sleep.' When I went to sleep, I heard the voice of a girl in the neighbour. She was saying: 'Mother! This fire-worshipper has given us pain through the delicious smell of his food.' Having heard this, I came downstairs and sent plenty of food for them; I also sent some Dinars and clothes with it. So, one of those girls said, 'may Allah عَزَّوَجَلَّ resurrect you with us', and the rest of the people said 'Aameen'. So, that Du'a has been accepted today. (*Kitab-ut-Tawwabeen*, pp. 305 - 306)

41. Repentance of a Christian hakeem

It is narrated that a Sufi left for a journey with his forty companions. He stayed at a place for three days but no one gave them food, so he said to his companions: 'Allah عَزَّوَجَلَّ has made it Mubah to use the means of sustenance. Therefore, someone may go

and bring something to eat and drink.’ One of them left and reached a locality in Baghdad. There was a clinic of a Christian hakeem who was giving medicine after checking the pulse of people. When the companion did not find anyone whom he could ask for his need, he went and sat in the clinic of the Christian hakeem.

The Christian hakeem asked: ‘From which disease are you suffering?’ The companion did not consider it appropriate to mention his condition to the Christian, so he moved his hand forward. After checking his pulse, the hakeem said: ‘I have diagnosed your disease and also know its medicine.’ Thereafter, he called a boy and said: ‘Bring a ritl [a unit for measuring weight] of roti, a ritl of gravy, and a ritl of halwa.’ The companion said: ‘There are forty more people suffering from the same disease.’ So, the hakeem called out: ‘Bring forty additional [packs of] food of the same amount.’ When the food was brought, hakeem sent it to the companion through his servant. When the companion left with the food, the hakeem followed him to know whether the companion was lying or telling the truth. The companion kept walking and finally entered a small house where the Shaykh and other companions were sitting. The food was served immediately, and the Shaykh and his companions sat around it. The Hakeem hid behind the door of the house. He saw that the Shaykh stopped people from eating the food and asked his companion: ‘What is the story of such a large quantity of food? From where have you brought it?’

So the companion told him the complete story. The Shaykh said: ‘Are you pleased with it that you eat the food of a Christian without giving anything in return?’ So, his companions said: ‘What can be given in return for it?’ The Shaykh responded: ‘Before eating, make

Du'a to Allah **عَزَّوَجَلَّ** that may He **عَزَّوَجَلَّ** bless this Christian with salvation from fire.' So, they all made Du'a collectively.

The Christian hakeem was observing all this that the companions had not eaten food despite being hungry, and he had also listened to all the conversation of the Shaykh. So he knocked the door and entered the room. He then broke the Cross and said: 'I testify that there is no god except Allah **عَزَّوَجَلَّ** and Muhammad **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is the Rasool of Allah.' (*Kitab-ut-Tawwabeen, pp. 307 - 308*)

42. Repentance of a young man indulged in amusements

When the son of Sayyiduna Shah Shujaa' Kirmaani **رَحْمَةُ اللهِ عَلَيْهِ** was born, '**الله جل شانہ**' was written on his chest in green-coloured words but when he reached the age of maturity, he would remain indulged in amusements and would sing songs using oud. One night, when he passed by a residential area while singing, a newly wedded bride who was sleeping with her husband stood up restlessly and started looking outside. Meanwhile, when the husband woke up and did not find his wife with him, he stood up, went near his wife, addressed the young man and said: 'Has the time not come for your repentance?' Listening to it, the young man said feeling its effect: 'Certainly, it has come.' Saying it, he broke the oud and engrossed himself in the Zikr of Allah **عَزَّوَجَلَّ** from the same day, and he reached such a status of excellence and virtues that his father would say: My son has got such a status in forty days which I could not get in forty years. (*Tazkira-tul-Awliya, vol. 1, pp. 278*)

43. Repentance of a wicked man

It is narrated that a wicked young man would live in the neighbourhood of Sayyiduna Malik Bin Dinar **رَحْمَةُ اللهِ عَلَيْهِ**. People

would remain very upset with him. People once complained to Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ about the young man's oppression, so he went to the young man and tried to make him understand; but behaving disrespectfully, the young man said: 'I work for the government, and no one needs to interfere in my matters.' When he رَحْمَةُ اللهِ عَلَيْهِ said to the young man that he رَحْمَةُ اللهِ عَلَيْهِ would complain to the king about the young man, he replied: 'He is very forgiving; he will not listen to anyone's talk against me.' He رَحْمَةُ اللهِ عَلَيْهِ said: 'If he does not listen, I will humbly request Allah عَزَّوَجَلَّ.' He said that Allah عَزَّوَجَلَّ is more Forgiving than the king.

Listening to it, he رَحْمَةُ اللهِ عَلَيْهِ returned. However, when his oppressive acts exceeded the limit after some days, people again complained to Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ, and he رَحْمَةُ اللهِ عَلَيْهِ again went to him for giving a piece of advice but a voice came from Ghayb [Unseen]: 'Do not make My friend anxious.' He رَحْمَةُ اللهِ عَلَيْهِ was greatly surprised at listening to this voice and said to the young man: 'I have come to ask you about the voice of Ghayb which I have heard while coming.' He said: 'If this is the case, I donate my entire wealth in the path of Allah عَزَّوَجَلَّ.' He donated all of his belongings and went towards an unknown direction.

After it, no one saw him except for Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ. Sayyiduna Malik Bin Dinar رَحْمَةُ اللهِ عَلَيْهِ saw him in Makkah Mukarramah in such state that he was very weak and close to death, and he was saying: 'Allah عَزَّوَجَلَّ has declared me to be His friend. I have wholeheartedly dedicated my heart and entire life to His commandments and I know that He is pleased only by worship; and from this day, I will never do anything which displeases Him.' He said it and departed this life. (*Tazkira-tul-Awliya*, vol. 1, pp. 50)

44. Repentance of a Riba-taker

In the early days, Sayyiduna Habib ‘Ajmi رحمته الله عليه was very rich, and he would lend money to the people of Basra and receive Riba [interest] on it. When he would go to demand his money from a debtor, he would not return until he would receive it; and if a debtor would not be able to pay the debt because of some reason, he would receive indemnity from the debtor for the waste of his time, and would spend his life with that money. One day, when he went to a debtor’s house to receive his money, the debtor was not at his house. The debtor’s wife said: ‘Neither is my husband at home nor do I have anything to give you. I have slaughtered a ewe today but its entire meat has been consumed. However, I still have its head; if you wish, I can give it to you.’

So, he took the head from her, brought it to his house, and said to his wife: ‘I have got this head as Riba. Cook it now.’ The wife said: ‘Neither is there wood nor flour at home. How can I cook food?’ So he said: ‘Let me arrange these two things also by receiving Riba from debtors.’ He then bought and took these things to his house by the money of Riba. When the food was ready, a beggar came and asked for something. Sayyiduna Habib ‘Ajmi رحمته الله عليه said: ‘We have nothing to give you, and if we give you anything, you will not become rich by it but we will become poor.’ So the beggar became hopeless and returned.

His wife tried to take out curry, but instead of curry, the container was full of blood. She addressed him and said: ‘See, what has happened because of your stinginess and ominousness!’ He learnt a lesson by seeing it; he made his wife a witness, and said: ‘Today I repent of every evil act.’ Thereafter, he left the house to receive the exact amount of money he had lent to people and also to end Riba.

On the way, some boys were playing. Seeing him, some boys started taunting loudly: ‘Habib, the Riba-taker is coming; keep away lest the dust of his feet touches us and we become an ominous person like him.’ Listening to it, he became very distressed and went to the court of Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ. Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ gave him such advice that he became restless and made repentance again. On his return, when a debtor started running away upon seeing him, he said: ‘Do not run away from me; now I should run away from you so that the shadow of a sinner does not fall on you.’ When he travelled further, the same boys started saying: ‘Now Habib is coming after making repentance. Give way lest the dust of our feet touches him and Allah عَزَّوَجَلَّ writes our names amongst sinners.’ Listening to the saying of the children, he humbly said to Allah عَزَّوَجَلَّ: ‘Your Majesty has filled me with wonder. Today I have made repentance and the same day You have made people announce my dignity.’

Thereafter, he had this announcement made: ‘The one who is my debtor may take his written document and money back.’ Other than it, he رَحْمَةُ اللَّهِ عَلَيْهِ donated his entire wealth in the way of Allah عَزَّوَجَلَّ. He then constructed a building for worship on the bank of Euphrates River and remained engrossed in worship. He made his routine that he would go to the court of Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ in the daytime to acquire the knowledge of Deen and would remain engrossed in worship for the whole night. (*Tazkira-tul-Awliya*, vol. 1, pp. 56 - 57)

45. Repentance of a person who fell in love with a beautiful woman

The following is the account of repentance of Sayyiduna Utbah Bin Ghulam رَحْمَةُ اللَّهِ عَلَيْهِ: He fell in love with a beautiful woman and somehow expressed his love to her. She had it inquired through her

female slave: ‘Which body part of mine have you seen?’ He replied: ‘I have fallen in love with you by seeing your eyes.’ In response to it, she took out both of her eyes, sent them to him, and conveyed a message through her female slave: ‘Here are the things with which you fell in love.’

Seeing it, he was overcome with strange emotions; he went to the court of Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ and made repentance. He gained spiritual blessings and remained engrossed in worship. He would cultivate barley himself, grind the flour himself, wet it with water, and then dry it in sunlight. He would eat one piece of it a whole week and remain engrossed in worship, and he would say: Going for excretion daily makes me feel shy from كِرَامَاتِيبِينَ (Kiraman Katibeen) [so he would eat less to avoid it]. (*Tazkira-tul-Awliya, vol. 1, pp. 63*)

46. The person who repented after listening to the condition of repenters

The parable of the repentance of Sayyiduna Zul-Noon Misri رَحْمَةُ اللَّهِ عَلَيْهِ is strange. Someone told him that a worshipper is present at such and such a place. When he went to the worshipper to gain blessings from him, he saw that the worshipper was hanging upside down from a tree and continuously saying to his Nafs: ‘Unless you support me in worshipping Allah عَزَّوَجَلَّ, I will keep hurting you in the same way until you die.’ Seeing this, he felt such sympathy for the worshipper that he started weeping. The young worshipper asked: ‘Who are you, feeling sympathy for a sinner and weeping?’ Listening to it, he went in front of the worshipper, said Salaam, and asked his condition. The worshipper told: ‘I am giving punishment to the body because it is not agreeing to worship Allah عَزَّوَجَلَّ.’ He

said: 'I presumed that you have murdered someone or committed a major sin.' The worshipper replied: 'All sins develop because of maintaining relationship with creation. Therefore, I consider maintaining relationship with creation to be a major mistake.' He said: 'You are really a great ascetic person.' The worshipper responded: 'If you want to see a great ascetic person, go and see on the mountain in front.'

When he reached over there, he saw a young man whose severed foot was lying separately and body was being eaten by insects. When he asked the condition, the young man told: One day, I was engaged in worship at the same place. Meanwhile, a beautiful woman passed in front of me. Seeing her, I fell into Satanic deception and went close to her. At that time, a voice came: 'O shameless person! After spending thirty years worshipping Allah ﷻ, you are now going to follow what Satan says!' Therefore, I severed my foot straightaway as it was the same foot with which I had taken the first step for the sin.

The young man then asked: 'Tell me why you have come to a sinner like me. If you are really searching for a great ascetic person, go to the peak of that mountain.' However, when the young man considered it impossible for Sayyiduna Zul-Noon Misri رَحْمَةُ اللهِ عَلَيْهِ to reach there because of its great height, the young man himself started telling about that ascetic person. He told: 'One day, someone said to the ascetic person who is on the mountain peak that sustenance is gained through efforts. Thus, he made a promise from that day that he would not consume the sustenance in which creation would be involved. When days passed and he ate nothing, Allah ﷻ commanded honeybees to stay around him and keep providing him with honey. So, he always consumes honey only.'

Sayyiduna Zul-Noon Misri رَحْمَةُ اللهِ عَلَيْهِ learnt from it; he repented immediately and engrossed himself in worship and ascetic practices. (*Tazkira-tul-Awliya, vol. 1, pp. 112 - 113*)

47. Repentance of a trader

Sayyiduna Abu Ali Shafeeq Balkhi رَحْمَةُ اللهِ عَلَيْهِ made repentance after a special incident had emotional effect on him. The incident is as follows: He went to Turkey for the purpose of trade. He went to see a Turkey's famous place of idol worship, and said to an idol worshipper over there: 'Don't you feel embarrassed at worshipping a lifeless idol, instead of worshipping the One Who is the Ever-Living and All-Powerful?' He replied: 'Don't you yourself feel embarrassed at doing trade across the globe for gaining sustenance? Moreover, does your Creator not have power to send you sustenance while you are at home [i.e. even if you do not make effort for it]?'

Listening to it, he رَحْمَةُ اللهِ عَلَيْهِ immediately returned to his country. On the way, someone asked his occupation. Sayyiduna Abu Ali Shafeeq Balkhi رَحْمَةُ اللهِ عَلَيْهِ said: 'I conduct trade.' The person taunted: 'You can get whatever is in your destiny even being at home [i.e. without making effort] but I think that you are probably not grateful to Allah عَزَّوَجَلَّ.' This incident had more effect on his heart. When he reached home, he came to know that the dog of a chief of his city had got lost and his neighbour had been arrested on suspicion of it. He had his neighbour freed by making the chief believe that his dog would be found within three days. The person who had stolen the dog came to him on the third day. He رَحْمَةُ اللهِ عَلَيْهِ sent the dog to the chief and turned away from the world. (*Tazkira-tul-Awliya, vol. 1, pp. 180 - 181*)

48. Repentance of a shroud thief

Sayyiduna Haatim Asam رَحْمَةُ اللَّهِ عَلَيْهِ stated while delivering Wa'z [speech] in Balkh: 'Ya Allah عَزَّوَجَلَّ! Forgive the one who is the biggest sinner in this Majlis [gathering].' A shroud thief was also present over there. At night, when he opened a grave to steal the shroud, a voice came: 'Today you were forgiven for the sake of Haatim رَحْمَةُ اللَّهِ عَلَيْهِ and the same day you have come to commit a sin again.' Listening to the voice, he made repentance and always remained steadfast on it. *(Tazkira-tul-Awliya, vol. 1, pp. 222)*

49. Repentance of the people indulged in merrymaking

Sayyiduna Ma'roof Karkhi رَحْمَةُ اللَّهِ عَلَيْهِ was going with some people. On the way, people in a gathering were indulged in merrymaking. When his companions requested him to make Du'a against them, he رَحْمَةُ اللَّهِ عَلَيْهِ made Du'a: 'Ya Allah عَزَّوَجَلَّ! As You have given them better luxury today, keep blessing them with luxury even better than this one in the future.' Thereafter, people in the gathering threw away drinks and musical instruments, came in front of him, became his Mureeds, and made repentance of bad deeds. Thereafter, he addressed people and said: 'If a person can be reformed sweetly, why react badly?' *(Tazkira-tul-Awliya, vol. 1, pp. 242)*

50. Repentance of the son of a wise father

It is narrated that a wise man was close to dying, so he called his son, and giving him final advice, he said: 'My son! If you ever wish to drink wine, first go to a bar and see a drinker; if you ever wish to gamble, first see a gambler who has lost [his wealth in gambling]; and if you ever wish to commit fornication, go to a brothel in the early morning.'

Some days after his demise, the young man had a wish to drink wine. According to the father's advice, he went to a drinker who was intoxicated and lying in an open drain. Seeing the drinker's worse state, a thought came into his heart: 'If I also drink wine, I will also be in the same state.' As soon as this thought came, he abandoned the intention of drinking wine.

Then, Satan once persuaded him to gamble. According to the advice of his father, he first reached a gambler who had lost [his wealth in gambling]. He saw that the gambler was extremely grieved by losing in gambling and his condition was very pitiable. Seeing his condition, he also had the same fear for himself, and in this way, he abandoned the intention of gambling as well.

Then, after some days, his Nafs had the desire to commit fornication. This time also, according to his father's advice, he went to a brothel in the morning. When he knocked the door, a prostitute came out after some time. As she had woken up from sleep, her eyes were dirty, hair was messy, and lifeless face was completely dull without make-up, having no freshness; foul smell was emanating from her mouth, and she was wearing a dirty dress from which the foul smell of sweat was also emanating. It was as if a seemingly 'gorgeous woman' who attracts her 'prey' in the evening by beautifying herself was a pile of dirt at that time. Seeing her dishevelled appearance, the young man developed aversion to fornication in his heart, and he abandoned his intention forever.

(Meetha Zahar, pp. 174)

51. Repentance of a companion of a wine-drinking minister

Once, the companion of a wine-drinking minister, Abul-Fadl Daylmi who would himself also drink wine went to Sayyiduna

Qutb-ud-Din Awliya Abu Ishaq Ibrahim رَحْمَةُ اللَّهِ عَلَيْهِ, so he رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘Repent for drinking wine.’ The companion replied: ‘I would surely repent but when wine is drunk in the gathering of the minister, I also have to drink it unwillingly.’ He رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘When you are forced into drinking wine in that gathering, bring my picture in your mind.’ Therefore, when he reached home after repenting, he saw that all wine vessels were lying broken, and wine was flowing on the ground. He became extremely impressed at seeing this Karamat [miraculous wonder], and related the whole event to the minister when he enquired. From that day, the minister never forced him into drinking wine. (*Tazkira-tul-Awliya, vol. 2, pp. 247*)

52. Repentance of a person indulged in serious crimes

Once, in the court of Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, Allamah Maulana Muhammad Ilyas Attar Qaadiri مَهْدِيَّةُ الْعَالَمِينَ, an Islamic brother brought such person who was indulged in extremely serious crimes. He had even murdered three people and also spent his punishment period in jail. He related his story to Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ, and said: ‘I wish to spend the rest of my life as a Christian but this Islamic brother of yours has brought me to you by insisting strongly. Therefore, if you make me satisfied, fine; otherwise (معاذ الله), I will go to a church in the morning, properly become a Christian, and again indulge in the world of crimes.’

After listening to his talk very attentively, the founder of Dawat-e-Islami مَهْدِيَّةُ الْعَالَمِينَ started making individual efforts on him in a very affectionate manner. The sweet words had a deep impact on his heart. After a little while, that person was kissing the blessed hands of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ إِلَهُ. He also abandoned the intention of becoming a Christian. However, since

he had made the intention of becoming a Christian, he had become a Murtad [religious apostate] according to the Shar'i ruling. Therefore, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ made him do repentance and made him a Muslim again. He then became the Mureed of Ameer-e-Ahl-e-Sunnat and a true devotee of Ghaus-ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ. (*Infiradi Koshish, pp. 111*)

53. Repentance of an atheist

In 1406 AH, Ameer-e-Ahl-e-Sunnat, Allamah Maulana Abu Bilal Muhammad Ilyas Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ was on a Madani visit to Punjab. In Sahiwal, he met an atheist who seemed to be very firm in his beliefs and opinions. Therefore, instead of arguments, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ treated him very affectionately hoping that he might abandon his false beliefs after getting impressed by exemplary character traits. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ had to deliver a speech in an Ijtima of Zikr-o-Na't to be organised in Pakpattan Shareef. Therefore, the atheist also agreed to go with him. After reaching Pakpattan Shareef through a bus, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ paid a visit to the blessed shrine of Sayyiduna Baba Fareeduddin Mas'ood Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ. The atheist was also accompanying him. In the Ijtima of Zikr-o-Na't at night, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ made Du'a in his specific way which moves people to tears. The attendees were crying profusely. During the Du'a, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ requested weepingly in the court of Allah عَزَّوَجَلَّ: 'Ya Allah عَزَّوَجَلَّ! A searcher of the path of Haq [the truth] has joined and accompanied us, and he has also raised his hands in Your court. Now please turn his heart [to Islam] and make him a minaret of light by blessing him with the Noor [light] of guidance.'

When the Du'a ended, the atheist humbly said to Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, expressing deep devotion to him: 'During the Du'a, I got goose bumps because of unknown fear. Now I have repented.' He then properly repented of atheism on Ameer-e-Ahl-e-Sunnat's blessed hands and became a Muslim by reciting the Kalimah. Moreover, through Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, he also became a true devotee of Sayyiduna Ghaus-ul-A'zam **رَحْمَةُ اللَّهِ عَلَيْهِ**. (*Infiradi Koshish, pp. 101*)

54. Repentance of a Qadiyani professor

Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** once received a letter which a professor had written as follows: I follow the Qadiyani religion and I hold responsibility at a senior position. I have misguided 70 Muslims to date and made them Qadiyani. I attended Dawat-e-Islami's Ijtima in Faisalabad, having the mindset to criticise but I had a change of heart after listening to your speech. Then a Muballigh gifted me the cassettes of your speeches. I had already had a change of heart after listening to a single speech but when I listened to the other cassettes, I trembled with fear and kept weeping the whole night; what should I do now?

Making individual efforts, the founder of Dawat-e-Islami sent him a letter without delay asking him to immediately (then and there) make repentance and embrace Islam, and also, to find a way to make them Muslims whom he had **(مَعَادَ اللَّهِ)** made Murtad.

اللَّحْفُ لِلَّهِ! When the professor received this letter, by the blessings of the individual efforts made by Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, he immediately made repentance and became a Muslim.

(*Infiradi Koshish, pp. 110*)

Du'a

We make Du'a to Allah ﷺ to bless us with the Taufeeq of sincere repentance, His fear, and devotional love for His Beloved Prophet ﷺ; and may He ﷺ make it a means of salvation for us.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Table of Contents

Du'a for Reading the Book.....	iii
14 Intentions for Reading this Book.....	iv
Two Madani pearls	iv
14 Intentions for reading this book	iv
Al-Madina-tul-'Ilmiyyah.....	vi

Repentance (Narrations & Parables)

Excellence of repentance	5
1. Attaining success.....	5
2. A repentant person is the beloved of Allah	5
3. A repentant person is deserving of the mercy of Allah عَزَّوَجَلَّ.....	6
4. Change of evil deeds into virtues	6
5. Reward of being admitted to Jannah.....	7
6. Salvation from the torment of Hell.....	7
Reasons for delay in repentance, and their solutions	8
First reason: Remaining heedless of the dire consequences of sins	8
Its solution.....	9
Second reason: Overwhelmed by the pleasure of sins.....	9
Its solution.....	10
Third reason: Having hope of living a long life	11
Its solution.....	11
Fourth reason: Deceptive concept regarding the mercy of Allah عَزَّوَجَلَّ.....	12
Its solution.....	13
Fifth reason: Fear of not remaining steadfast after repentance	15
Its solution.....	15
Sixth reason: Feeling hopeless because of multiplicity of sins	17
Its solution.....	17
Seventh reason: Having bad company	20
Its solution.....	20

Eighth reason: Having illusion about one own self	21
Its solution.....	21
Ninth reason: Falling prey to an evil	21
Its solution.....	22
Tenth reason: Fear of losing worldly benefits	23
Its solution.....	23
Eleventh reason: Criticism by the family members.....	24
Its solution.....	25
15 Madani pearls for making Madani environment at home	25
Twelfth reason: Embarrassment and hesitation	28
Its solution.....	28
What is sincere repentance?	29
Conditions of repentance.....	30
Details of these conditions	32
1. The sin has been committed before:.....	32
2. The person feels regret for this sin, considering it to be a disobedience to Allah ﷻ:.....	32
3. He makes a firm intention of not committing it again in the future:	35
4. He makes atonement for the sins:.....	35
Method of Tajdeed-e-Iman	40
A method of making repentance	41
Signs of the acceptance of repentance.....	42
Steps to be taken after repentance	43
What should be done if the heart again gets attracted to sins?	44
What should be done if a person commits a sin after repentance?	45
How can a person attain steadfastness in repentance?	46
Parables of repentant people	48
1. Repentance of a Habashi [Ethiopian]	48
2. Repentance of a fornicating woman.....	48
3. Repentance of a singer.....	49
4. Repentance of a woman who killed her illegal child	50
5. Repentance of a drinker	52

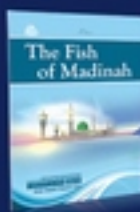
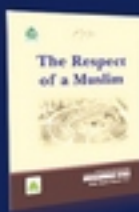
6.	Repentance for pretentiousness	52
7.	Repentance of a robber.....	53
8.	Making Du'a for sincere repentance for 30 years	55
9.	Repentance of an Aalim of Khurasan.....	55
10.	Repentance of a prince	56
11.	Repentance of a prince	60
12.	Repentance of the chief of robbers	63
13.	Repentance of a butcher	64
14.	Repentance of an unconscious drinker	65
15.	Repentance of a young man indulged in sins.....	66
16.	Repentance of a wealthy young man.....	68
17.	Repentance of a female singer	70
18.	Repentance of a minister.....	72
19.	Repentance of a person who was saved from a serpent	73
20.	Repentance of a lover.....	75
21.	Repentance of a wealthy person.....	75
22.	Repentance of a neighbour	75
22.	Repentance of a young man who wronged his own self.....	77
23.	Repentance of a young man who fell in love with a professional dancer	78
24.	Repentance of a Hashmi young man	79
25.	Repentance of a person indulged in sinful activities.....	82
26.	Repentance of a Christian physician.....	83
27.	Repentance of a lover	84
28.	Repentance of a musician	85
29.	Repentance of a woman assaulter.....	86
30.	Repentance of a transgressor.....	86
31.	Repentance of a young man of Bani Israel	89
32.	Repentance of a person who would not remain steadfast in repentance.....	89
33.	Repentance of a disobedient person.....	90
34.	Repentance of a person who went for Ghusl at a stream	90
35.	Repentance of a king	92
36.	Repentance of a policeman.....	94

37. Repentance by the blessing of respecting بسم الله	96
38. Repentance of a robber	97
39. Repentance of a highwayman.....	98
40. Repentance of a fire-worshipper.....	99
41. Repentance of a Christian hakeem	100
42. Repentance of a young man indulged in amusements	102
43. Repentance of a wicked man	102
44. Repentance of a Riba-taker.....	104
45. Repentance of a person who fell in love with a beautiful woman....	105
46. The person who repented after listening to the condition of repenters	106
47. Repentance of a trader.....	108
48. Repentance of a shroud thief.....	109
49. Repentance of the people indulged in merrymaking.....	109
50. Repentance of the son of a wise father	109
51. Repentance of a companion of a wine-drinking minister.....	110
52. Repentance of a person indulged in serious crimes	111
53. Repentance of an atheist	112
54. Repentance of a Qadiyani professor.....	113
Du'a.....	114

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, إِن شَاءَ اللَّهُ ﷻ.' In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, إِن شَاءَ اللَّهُ ﷻ.



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