



Approx. 23 years old Bayan

Bottle of Alcohol



Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

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Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

کتابت و اشاعت
المجلدات

شراب کی بوتل

Bottle of Alcohol

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This booklet was originally written in Urdu by the Amir of Ahl al-Sunnah, Mawlana Ilyas Attar Qadiri. **Dawat-e-Islami's Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address, with the intention of earning reward.

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Bottle of Alcohol

An English translation of Sharāb Kī Bōtal



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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'ā for reading this book

Recite the following du'ā (supplication) before you read a religious book or an Islamic lesson. You will remember whatever you study إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most Glorious and Honourable! (*Al-Mustafraf*, vol. 1, p. 40)

Note:

Recite salāt upon the Prophet once before and after.

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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Bottle of Alcohol

Attar's prayer

O Lord of the Prophet! Whoever reads or listens to the 22--page booklet “*Bottle of Alcohol*,” grant them a place in Jannat al-Firdaws! Forgive them and their parents without accountability!

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّنَّ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The excellence of reciting ṣalāt upon the Prophet

A woman once asked Ḥasan al-Baṣrī رَحْمَةُ اللّٰهِ عَلَيْهِ, “My young daughter has passed away. Please tell me a way I can see her in a dream.” The imam informed her of a way she can do this. It came to pass that she saw her late daughter in a dream, yet the latter was wearing tar clothing, had chains around her neck, and shackles on her feet. Seeing this frightful scene, the mother began to tremble. The next day, she related this dream to Ḥasan al-Baṣri and he displayed extreme sadness.

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Sometime later, he saw a girl in a dream sitting upon a throne in Paradise wearing a crown. She (the girl in dream) sees him and says, “I am the daughter of the same woman who told you about me earlier.”

He replied, “She told me of how you were being punished. How did this change occur?” The girl explained, “A person passed by the graveyard and sent ṣalāt upon the Prophet. Due to this, Allah lifted punishment from 560 of us residing in our graves.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Bottle of alcohol

The second Caliph of Islam, ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ was once walking through a street in Madinah, when he came across a young man hiding a bottle beneath his clothes. “O young man!” he asked, “What are you hiding there?”

There was alcohol in the bottle, but the young man could not bring himself to mention that. He made du’a’ within his heart; “O Allah! Do not embarrass me in front of him! Veil my mistake from him. I repent to you and I will never drink alcohol again.”

¹ Qabr Walan Kī 25 Hikayat, p. 1,2; Al-Tadhkirah bi Aḥwāl al-Mawtā, p. 77

After this, the young man said, “O Leader of the Believers! I am holding a bottle of vinegar.” When our master, ‘Umar asked to see the bottle and looked inside, he found vinegar was indeed therein.¹

Dear Islamic brothers! Let us think; when a person repented to Allah sincerely out of fear of another person, Allah caused his alcohol to become vinegar. Likewise, if a sinner feels remorse over his sins and repents, then Allah can change his “alcohol” of disobedience into the “vinegar” of obedience. We also learn that it is possible to repent in one’s heart without even moving the tongue. Just as it is stated in a hadith,

الندم توبة

“Remorse is repentance.”²

Furthermore, we come to know that it is not necessary to raise the hands when making du’a’; even whilst lying down, sitting, or walking, du’a’ can be made silently.

Quranic verses forbidding alcohol

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلٍ

¹ Nayki Ki Dawat, p. 405; Mukāshafat al-Qulūb, p. 27-28

² Ibn-e-Mājah: vol.04, p.492, Hadith 4252

الشَّيْطَانُ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ
الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ
أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

Translation: O you who believe! Indeed, alcohol and gambling and idols and the (casting of) arrows to determine fate are impure, satanic deeds. So, refrain from them that you may attain success. Indeed, Satan only desires to instil enmity and extreme hatred between you through alcohol and gambling and to prevent you from the remembrance of Allah and the prayer, so do you abstain?¹

Commentary of this verse in *Şirāṭ al-Jinān* is as follows:

The harms and outcomes of alcohol and gambling have been mentioned in this verse. The tangible worldly harm of them is incurring hatred, whilst the tangible religious harms are one being deprived of remembering Allah and offering salah on time.

We learn; evil is that which stops one from offering salah and remembering Allah. Whatever becomes a means for this

¹ [Kanz-ul-‘Irfan (translation of Quran)] (Part 07, Surah Al-Maidah, Verse 90-91)

should be left immediately.¹

The Archangel Jibril عَلَيْهِ السَّلَام came to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, “Allah likes four qualities in Ja’far al-Ṭayyār.”

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked his Companion Ja’far al-Ṭayyār رَضِيَ اللَّهُ عَنْهُ regarding this, to which he replied: The first quality is that I have never consumed alcohol, even prior to its prohibition. I knew it clouds the mind and I desired for mine to become sharper.

The second is that even during the pre-Islamic era, I never worshipped idols, for I knew they were only stones that can neither benefit nor harm.

The third is I never fell into adultery, as I considered it to be shamelessness.

The fourth is that I have never lied, for I considered it to be dishonourable.²

سَبِيحُ اللَّهِ What pure natural disposition! The fourth Caliph of Islam, ‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ said:

If a drop of alcohol fell into a well and a minaret was constructed over it, I would not call azan from it. If a drop of

¹ Tafsīr Širāṭ al-Jinān, Part 07, Surah Al-Maidah, under the verse 91, vol. 3, p. 26

² Tafsīrāt Aḥmadīyyah, p. 10, Selective

alcohol fell into a river and the said river dried, I would not let my animals graze on the grass that grew in its place.¹

Seven hadith condemning alcohol

1. Wā'il al-Ḥaḍramī رَضِيَ اللَّهُ عَنْهُ narrates; Ṭāriq b. Suwayd رَضِيَ اللَّهُ عَنْهُ asked about alcohol and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade him. He explained, "I only make it for medicinal purposes." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "This is not medicine, but a disease."²
2. ‘Abdullāh b. ‘Umar رَضِيَ اللَّهُ عَنْهُمَا reports; the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared: The salah of he who drinks alcohol is not accepted for forty days. Yet, if he repents, Allah will accept his repentance. If he drinks again, his salah will not be accepted for forty days. Again, if he repents, Allah will accept his repentance. If he drinks alcohol for a third time, his salah will not be accepted for forty days. Yet again, if he repents, Allah will accept his repentance. If he were to drink for a fourth time, his salah will not be accepted for forty days. Now, if he repents after

¹ Tafsīr al-Nasafī, Part 02, Surah Al-Baqarah, under the verse 219, p. 113

² Ṣaḥīḥ Muslim, p.845, Hadith 5141

this, his repentance will not be accepted¹ and he will be made to drink from **نَهْرُ الْخَبَالِ**. The narrator was asked what **نَهْرُ الْخَبَالِ** is, to which he replied it is a river in Hell comprising of the pus of Hell's residents.²

3. As narrated by Abū Mūsā al-Ash'arī رَضِيَ اللَّهُ عَنْهُ, the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Three people will not enter Paradise; he who consistently drinks alcohol, he who cuts ties of kinship, and he who attests to sorcery.”³

¹ The hadith scholar, ‘Abd al-Haqq al-Diḥlawī رَحِمَهُ اللَّهُ عَلَيْهِ comments on this hadith: Repentance not being accepted after the fourth time is to highlight the severity of the sin and to act as a warning, for reality is if a person repents sincerely, Allah will accept their repentance with His grace. Another meaning is that after drinking for the fourth time, Allah will not give him the ability to repent, and he will die whilst stubborn upon that sin. (Lam‘āt al-Tanqīḥ, vol.6, p. 430, hadith 3643)

² Tirmizi, vol.3, p.341, Hadith 1869

³ The scholar ‘Alī al-Qārī رَحِمَهُ اللَّهُ عَلَيْهِ explains what “he who attests to sorcery” means, “This refers to someone who considers magic to have an effect in and of itself (i.e., to have an intrinsic effect without the permission of Allah).” (Mirqāt al-Mafatih, vol.7, p.242, under the Hadith 3652; Musnad Imām Aḥmad, vol.1, p.583, Hadith 19586, Summarized)

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4. Conveyed by ‘Abdullāh b. ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا; the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced, “If someone who habitually drinks alcohol dies in that state will stand before Allah on the Day of Judgement like an idolator.”¹
5. Anas رَضِيَ اللَّهُ عَنْهُ narrates how the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Allah sends curse on ten people in relation to alcohol: (1). the extractor of alcohol, (2). he who has it extracted, (3). the drinker, (4). the carrier, (5). he to whom it is taken, (6). he who pours it, (7). he who earns from it, (8). the seller, (9). the purchaser, and (10). he for whom it is bought.²
6. Abū Mālīk al-Ash’arī رَضِيَ اللَّهُ عَنْهُ reports; the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: People from my nation will drink alcohol and change its name to something else. Instruments shall be played upon their heads and so too

¹ If he dies without repenting, Allah will be displeased with him just like He will be displeased with idol-worshippers, as Allah mentioned alcohol alongside idols. Also, if an alcoholic worships an idol whilst intoxicated, then it is not a matter of surprise, for the one without any intellect will do anything. So, alcohol can become a means of idol-worship. In short, this is a severe warning. (Mirāt al-Manājīḥ, vol. 3, p. 337, Selective, Musnad Imām Aḥmad, vol.1, p.583, Hadith 2453)

² Tirmizi, vol.3, p.47, Hadith 1299

will songstresses sing. Allah will drive them into the earth and some will be transformed into monkeys and swine.”¹

7. Abū Umāmah رَضِيَ اللَّهُ عَنْهُ said; the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced: Allah declares, “By My Honour! If any slave of Mine drinks even a drop of alcohol, I will give him an equal amount of pus to drink. And the slave who leaves it out of My fear, I will give him to drink from حَوْضُ قُدُس (a stream of Paradise).”²

What is alcohol?

Every such liquid which causes intoxication when consumed is alcohol, irrelevant of what it is made from.³

Ruling on drinking alcohol

Drinking alcohol is a severe and major sin.⁴

Reasons for drinking alcohol

8. To socialise with those who drink.

¹ Ibn-e-Mājah, vol.4, p.368,Hadith 4020

² Musnad Imām Aḥmad, vol.8, p.286, Hadith 22281,Selective

³ Fatāwā Riḍāwiyyah, vol. 25, p. 205,Summarized

⁴ Fatāwā Riḍāwiyyah, vol. 25, p. 101

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9. Ignorance (just as some people believe that consuming alcohol will do away with grief).
10. Attending events which consist of dancing, especially dance clubs (drinking alcohol is widespread in such places, and there is always a risk of falling into this when observing others do the same).

Harms of alcohol

Dear Islamic brothers! There are many medical, moral, and social harms of alcohol. Some of them are presented hereupon.

Medical harms of drinking alcohol

1. According to an expert, the human body can counteract the harmful elements of alcohol in the initial stage, and the drinker feels a sense of temporal happiness. However, the body's tolerance is quickly overwhelmed, and the harmful properties of alcohol begin to take effect.
2. The liver is the organ most impacted by alcohol and is ruined by the latter.
3. Alcohol also increases the strain on the kidneys, and they eventually fail.
4. It causes inflammation of the brain and intestines, and weakens skeletal system.

5. Alcohol quickly depletes the stores of vitamins in the body whilst increasing tiredness, headaches, thirst, and nausea.
6. Drinking an excessive amount of alcohol can affect a person's heart and breathing, and can even result in death.

The moral and social harms of alcohol

1. Many innocent people are killed by alcoholics.
2. Wives face cruelty and wrongdoing at the hands of drunk husbands.
3. Women are subjected to molestation by intoxicated individuals.
4. The children of parents who drink alcohol suffer relatively more from illnesses and weakness.
5. Such a person's friends and family are deprived of his love, compassion, sincerity, etc.¹

Safety lies in avoiding alcohol

Dear Islamic brothers! It is due to the many harms of alcohol that Islam has declared it *ḥarām*. A person of sound intellect

¹ *Taḥṣīr Ṣirāṭ al-Jinān, Al-Mā'idah, verse no 90, vol. 3, p. 22*

will not extend his hand towards that which has numerous harms.

The Messenger of Allah ﷺ said, “Whoever believes in Allah and the Last Day should not sit at a dining mat where alcohol is consumed.”¹

In another hadith, it is reported, “Those who go to a person of intoxication in the world, Allah will place them all in Hell. And they will curse each other in Hell, saying, ‘It is your fault I am here.’”²

One should not organise or attend gatherings which contain alcohol. If one says to himself that he will provide alcohol just for the non-Muslims that will attend and not for himself, then such a person should know that it is forbidden to give alcohol to a non-Muslim too, and whoever does this is a major sinner.³

How to put an end to alcohol addiction

Dear Islamic brothers! If a person has fallen into a drinking addiction, it is beneficial for him to take the following steps to break this evil habit:

1. He should avoid all such friends who consume alcohol, and gatherings in which it is found.

¹ *Jāmi‘ al-Tirmidhī*: 2810

² *Kitāb al-Kabāir li al-Dhahbī*, p. 95

³ *Hidāyah*, vol. 2, p. 398

2. He should repent sincerely and make du'ā' to Allah that he be granted the ability and strength to avoid alcohol forever.
3. If he must undertake treatment to do away with this addiction, he should commence it.
4. If possible, instead of wasting free time, he should spend it in righteous works, such as attending sunnah-inspired gatherings, spending time with those who love Allah's Messenger, and travelling in the Madani Qafilahs.
5. If Satan pushes you towards drinking alcohol again, then imagine the following punishments that have been described in hadith:
 - I. If I drink alcohol, I will be raised thirsty on the Day of Judgement.¹
 - II. If I drink alcohol, the light of faith will be taken away from my heart.²
 - III. If I drink alcohol, angels will strike me with iron maces in Hell.³
 - IV. If I drink alcohol, I will not even smell the fragrance of Paradise.⁴

¹ Musnad Imām Aḥmad: 15482

² Al-Mu'jam al-Awsaṭ: 341

³ Al-Targhīb wa al-Tarhīb, vol. 3, p. 182, hadith 43

⁴ Sunan Ibn Mājah: 3376

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- V. If I drink alcohol, I will be liable of being cursed.¹
- VI. If I drink alcohol, I will be given boiling water to drink in Hell.²
- VII. If I drink alcohol, I will be transformed into a swine in the grave.³

Encouragement to repent

Repentance holds great importance, and it is Allah's favour upon us that He has granted us such a blessing. If a person happens to fall into lying, backbiting, drinking alcohol, or any other sin, and then seeks forgiveness from Allah whilst feeling regretful, he is then forgiven. Repentance has been encouraged in the Quran, just as Allah declares:

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ط

*Translation: O you who believe! Turn to Allah in sincere repentance such that there is no return to sin.*⁴

In another verse, He states:

¹ Sunan Ibn Mājah: 3380

² Musnad Imām Aḥmad: 22281

³ Sunan Ibn Mājah, 4020; Islam Mein Sharāb Kī Haithiat, pp. 21-23

⁴ [Kanz-ul-'Irfan (translation of Quran)] (Part 28, Surah Al-Tahrim, Verse 08)

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ

Translation: And it is He who accepts repentance from His people, and forgives sins.¹

A hadith explains:

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

He who repents from a sin is like he who never sinned.²

As the reader can see, it is essential for every Islamic brother and sister to be mindful of repentance.

Recalling sins causing anxiety

‘Utbah al-Ghulām رَحِمَهُ اللّٰهُ عَلَيْهِ was a major saint of the past. He was once passing by a certain place when he stopped by a house. He suddenly became overwhelmed and began sweating profusely. Someone asked what had caused this, and the saint explained, “I once sinned in this house. Whenever I pass by it, that sin comes to mind with great severity, and I fall into steep regret. That is why this state overcomes me.”³

¹ [Kanz-ul-‘Irfan (translation of Quran)] (Part 25, Surah Al-Shura, Verse 08)

² Sunan Ibn Mājah, 4250

³ Hilyat al-Awliyā, vol. 6, p. 246, Raqm 8471

The repentance of ‘Utbah al-Ghulām

There was a time when ‘Utbah al-Ghulām would commit many sins, such as drinking alcohol for example. So, what was it that caused him to change? The reader is asked to pay special attention to this.

Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ was once delivering a speech in a gathering, and recited this portion of verse 16 from Sūrah al-Ḥadīd:

الْمَيَانِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ

*Has the time not come for those who believe that their hearts submit to the remembrance of Allah and the truth which was sent down?*¹

Hasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ began to explain this verse, and profound efficacy of his words left the attendees in tears. Amidst this gathering, a young man stood up and enquired, “My shaykh, if a sinner like me repents, will Allah accept it?”

“Yes!”, Ḥasan al-Baṣrī responded, “Allah will forgive your sins.”

‘Utbah al-Ghulām was also sitting nearby. When he heard this, his face became pale and he began to shake. He let out a scream before falling unconscious.

¹ [Kanz-ul-‘Irfan (translation of Quran)] (Part 27, Surah Al-Hadid, Verse 16)

Ḥasan al-Baṣrī رَحِمَهُ اللّٰهُ عَلَيْهِ began reciting verses of poetry in Arabic; their translation is as follows:

O contumacious and transgressive youth! Do you know the punishment for disobeying Allah? Hellfire is for those who disobey Him, and on the Day of Judgement, you will be subjected to His severe wrath.

If you are content with Hellfire, ensure you continue sinning. If not, bring your sins to an end. You have put up your life as collateral in exchange for your sins, so strive to free it.

‘Utbah al-Ghulām screamed and fell unconscious again. Upon awakening, he asked, “Will Allah accept the repentance of a maligned sinner such as myself?”

“Allah, the Most Merciful, even accepts the repentance of an oppressor,” Ḥasan al-Baṣrī replied.

‘Utbah al-Ghulām raised his head and made three du’as to Allah:

1. O Allah! If you have forgiven my sins and accepted my repentance, honour me with such memory and intellect that I never forget anything I hear regarding the Quran or religious sciences.
2. O Allah! Grant me a beautiful voice, such that even the hardest of hearts become soft upon hearing my recitation of the Quran.

3. O Allah! Bless me with lawful sustenance and grant it in a way which I cannot imagine.

Allah accepted these prayers. The memory of ‘Utbah al-Ghulām became extremely strong. Anyone who listened to his melodious recitation of the Quran repented from their sins. Amazingly, a plate of soup and two loafs of breads were sent to his home every day, and nobody knew where it came from. This continued throughout his life.

After narrating this account, the Proof of Islam, Imām Muhammad al-Ghazālī رَحِمَهُ اللهُ عَلَيْهِ comments, “This is the state of whoever repented in the court of Allah.”¹

Divine mercy for the young man who wrote down sins

There was a young man who had great fear of Allah, and whenever he committed a sin, he would write it down in his diary. Once, when he sinned, he opened his diary to write it down, and found the following part of verse 70 from Sūrah al-Furqān written therein:

فَأُولَٰئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾

*So for those people Allah will change their sins into good deeds—
and Allah is Most-Forgiving, Most-Merciful.*²

¹ Mukāshafat al-Qulūb, p. 28

² [Kanz-ul-‘Irfan (translation of Quran)] (Part 19, Surah Al-Furqan, Verse 70)

Dear Islamic brothers! Rejoice! The mercy of Allah is vast, and the doors of His mercy are open for us. It is up to us to feel a sense of regret and shame for our sins. We should remember our transgressions, just like the young man who wrote them in his diary. However, we forget our sins and remember the good deeds we carried out years ago, and even tell people about them from time to time.

There is perhaps a very small number of people who have performed hajj multiple times and do not recall the number of times they did so. In fact, they remember everything and tell others how many times they performed umrah or hajj. It is not restricted to this; this also applies to other acts of righteousness.

For example, many people are heard saying that they have been reciting *Dalā'il al-Khayrāt* for x number of years, that they recite such-and-such amount of ṣalāt upon the Prophet every day, or that they offer a certain amount of voluntary worship, etc. In this manner, everyone seems to remember the number of their good deeds but forget their sins.

In fact, if they feel regret due to a sin, they consider it to be a source of stress and that it should be forgotten. Like this, they remain concerned about forgetting their sin, whereas the principle is that one should do good and forget it, and yet keep his sins in mind. This is because there is no benefit in remembering good deeds. On the contrary, if he remembers

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his good deeds and informs others about them, it can be harmful if it results in ostentation.

The benefit of keeping previously performed sins in mind is that one will continue to feel remorse, and he will eventually be granted the ability to repent sincerely. Also, if one continuously feels regret, then **إِنْ شَاءَ اللَّهُ** this will also benefit them.

The young man who would remorsefully write down his sins in his diary; the amazing outcome of this was that a part of verse 70 from Sūrah al-Furqān was miraculously found written inside.

The woman who asked about repentance

The Companion Abū Hurayra **رَضِيَ اللَّهُ عَنْهُ** mentions:

One night, I offered ‘ishā salah with the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. On the way back, I came across a woman who asked me, “I have committed a sin; can I repent for it?”

I asked what sin she had committed. She explained, “I fornicated, and when a child was born as a result, I killed it.” I told her she was ruined and there was no scope for her to repent for this.

The woman fell to the floor from shock, and I continued to walk. Then a thought arose in my mind; I had told this woman something without first consulting the Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. I went to him and explained the entire situation.

He said, “You have done something grave. Have you not read this verse?

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

And those who do not worship any other god with Allah.¹

Abū Hurayra continues by saying:

As soon as I heard this, I set out in search of her and asked everyone I met, “Tell me about the woman who asked me regarding a ruling.” Such was my state that children began to think I had lost my senses. In the end, I found her and recited this verse to her. When I arrived at this part:

يُمَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ^ط

So for those people Allah will change their sins into good deeds.²

She was overcome with joy and exclaimed, “I give my orchard away, for the sake of Allah and His Messenger ﷺ.”³

Dear Islamic brothers! We should never lose hope in the mercy of Allah! We should never become heedless of repentance and

¹ [Kanz-ul-‘Irfan (translation of Quran)] (Part 19, Surah Al-Furqan, Verse 68)

² [Kanz-ul-‘Irfan (translation of Quran)] (Part 19, Surah Al-Furqan, Verse 68)

³ Mukāshafat al-Qulūb, p. 28

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ensure to repent regularly.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

How to become pious

To attain fear of Allah and love for the Prophet ﷺ, watch the Madani Muzakarah conducted by Mawlana Ilyas Attar al-Qadiri on Saturdays, and also attend the weekly gatherings of Dawat-e-Islami every Thursday. You can even stay there overnight and offer tahajjud salah, if Allah wills.

Travel in Madani Qafilahs at least three days every month and fill in the Pious Deeds booklet daily whilst reflecting over your actions. Make sure to hand this in to the relevant responsible Islamic brother of your locality on the first day of every month. **إِنْ شَاءَ اللَّهُ** By the blessings of this, you will attain the mindset to adhere to the sunnah, avoid sin, and remain vigilant in protecting your faith.

Next Week's Booklet



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