



Mother of Evils

An alarming discourse describing
rulings and harms of alcohol



Presented by:
Markazi Majlis-e-Shura

برائیوں کی ماں

Burāiyon kī Mā

MOTHER OF EVILS

(An alarming discourse describing rulings
and harms of alcohol)



Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

Mother of Evils

An English translation of 'Burāiyon kī Mā'



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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, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā 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 *Ṣalāt-ʿAlan-Nabī ﷺ* once before and after the Du'a.

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13 Intentions for reading this book in connection to thirteen letters of ‘Combating Wine’

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ

i.e. the intention of a Muslim values more than his deed.

(Al-Mu'jam-ul-Kabīr, vol. 6, pp. 185, Hadīṣ 5942)

Two Madanī pearls

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

Intentions

- 1-4. Every time [I read this book] I will start with Ḥamd⁽¹⁾, Ṣalāwāt⁽²⁾, Ta'awwuz⁽³⁾ and Tasmiyyah⁽⁴⁾ (by reading the two lines of Arabic given at the top of this page one will be acting on these four intentions).
5. For seeking pleasure of Allah عَزَّوَجَلَّ, I will read this book from the beginning to the end.

- 6-7. To the best of my ability, I will try to read it whilst in the state of Wuḍū⁽⁶⁾ and facing the Qiblah⁽⁷⁾.
8. I will behold the Quranic verses and the blessed Aḥādīṣ out of reverence.
9. Wherever I come across the exalted name of Allah, I will say *عَزَّوَجَلَّ*,
10. and wherever I come across the blessed name of the Beloved and Blessed Prophet I will invoke *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*.
11. With the intention of acting upon the Ḥadīṣ *تَهَادَرُوا تَحَابُّوا* ‘Give gifts to each other, it will enrich affection amongst you,’ (*Muwaṭṭāʾ Imām Mālik, vol. 2, pp. 407, Ḥadīṣ 1731*) I shall buy this book (one, or as many I can afford) and will gift it to others.
12. I will continue campaign against Satan.
13. If I spot any Sharʿī mistake, I will inform the publishers in writing (verbal intimation is usually ineffective).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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MOTHER OF EVILS*

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

A saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ of Islam has reported that he dreamt a person named ‘Mishtāh’ after his death. He asked him, ‘How did Allah عَزَّوَجَلَّ treat you?’ The deceased replied, ‘Allah عَزَّوَجَلَّ forgave me.’ I asked the reason for that. He said, ‘Once I requested one of the great scholars of Ḥadīṣ to dictate me any Ḥadīṣ along with its chain of narrators. Hence, whilst dictating the Ḥadīṣ to me, when the blessed name of our Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was mentioned, the respected scholar invoked Ṣalāt upon the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I too recited Ṣalāt aloud and listening to me, other participants of the gathering began invoking Ṣalāt. Allah عَزَّوَجَلَّ forgave all the participants of that gathering by virtue of the recitation of Ṣalāt upon the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (*Al-Qarbahā li-Ibn Bashkawāl*, pp. 66, Ḥadīṣ 63)

A'māl na daykhay yeh daykhā Maḥbūb kay kūchay kā ḥay gadā

Maulā nay mujḥay yūn bakhsh diyā شُبْحَنَ اللَّهُ شُبْحَنَ اللَّهُ

* This speech was delivered by the Muballigh of Dawat-e-Islami, Nigrān of Markazī Majlis-e-Shūrā, Maulānā Muhammad ‘Imrān Aṭṭārī سَمَةُ النَّبَارِي in Urdu, on the topic of ‘Mother of Evils’ in weekly Sunnah inspiring Ijtima’ of Dawat-e-Islami at its Global Madani Markaz, Faizān-e-Madinah, Karachi on 25th Muḥarram-ul-Ḥarām 1430 AH (Thursday 22 January, 2009). It is being published with some amendments. [Majlis Maktaba-tul-Madinah]

I was not weighed up by my deeds; rather I was forgiven by virtue of being the beggar of the sacred street of Madīnah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you notice that all the participants of the gathering were forgiven just because of reciting Ṣalāt-‘Alan-Nabī loudly. Let’s make intention to recite Ṣalāt aloud upon listening to the blessed name of our Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while attending any religious gathering, for example, weekly Sunnah inspiring Ijtimā’ of Dawat-e-Islami, the global and non-political movement for propagation of Quran and Sunnah. إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

Mother of all evils

One day, whilst delivering a sermon, Amīr-ul-Mūminīn Sayyidunā ‘Uṣmān bin ‘Affān رَضِيَ اللَّهُ تَعَالَى عَنْهُ mentioned that he listened from the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘Refrain from the mother of evils (alcohol) because, in the times of Banī Isrāīl, there was a very pious man who used to live in seclusion. A woman fell in love with him and she sent her servant requesting him that she would like to present him as a witness in a certain case. The man went to her home. As he went across the doors through the home, the doors were made shut behind him, until he came in front of a very beautiful and elegant lady. A boy was standing beside her and there was a pitcher made up of glass containing alcohol. The woman said, ‘I have not called you here for giving any evidence. Instead, I want that you murder this boy, or indulge in fornication with me or drink from this wine glass, and if you would refuse, I will shout and disgrace you.’ The man thought that he had no option of getting out of this difficult situation, hence, he opted for the alcohol. The

lady made her drink from wine glass. Out of intoxication, he kept on asking for more and more. He continued drinking until he committed fornication with the woman and also murdered the boy.’ The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ further said, ‘Therefore, you keep refraining from alcohol. Īmān (Faith) and the habit of drinking alcohol cannot coexist in one’s heart; (if one will do so) out of Īmān and alcohol, one will eject the other.’ (*Al-Ihsān bittartīb Ṣaḥīḥ Ibn Ḥibbān, vol. 7, pp. 367, Ḥadīṡ 5324*)

Dear Islamic brothers! When that pious person was asked to commit fornication, he refused. When he was given the option of committing murder, he refused, but when he was asked to drink alcohol, that poor pious man thought that the last option would save him from the very harmful acts of fornication and murder. And so, he drank the alcohol but due to its curse he ended up committing both the other major sins. Actually, he unfortunately chose the key to sins. By his choosing the sin of drinking alcohol, it opened many other doors of sins for him. Islam has declared alcohol as Ḥarām forever due to these very destructive outcomes. In addition to several other detrimental evils, drinking alcohol has also become a cult of our society. It has destroyed the very fabric of society. In the past, people used to drink alcohol secretly. They would drink secretly so that nobody could see them.

Was it alcohol or vinegar in the bottle?

It has been reported that once Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ was walking through one of the streets of Madīnaḥ Munawwarāḥ. He رَضِيَ اللهُ تَعَالَى عَنْهُ saw a young man who had a bottle hidden in his clothes. He رَضِيَ اللهُ تَعَالَى عَنْهُ asked, ‘O young man! What are you hiding in your clothes?’ The bottle

contained alcohol in it. The young man felt so embarrassed that he could not disclose this to Amīr-ul-Mūminīn رَضِيَ اللهُ تَعَالَى عَنْهُ. Therefore, he repented instantly in his heart and supplicated: ‘O Allah! Please do not embarrass me in front of Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ. Please conceal my fault today; I will never drink alcohol again.’ Thereafter he said, ‘O Amīr-ul-Mūminīn رَضِيَ اللهُ تَعَالَى عَنْهُ! This is a bottle of vinegar.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ asked for it to be shown. When the young man showed it, it was vinegar, indeed. (*Mukāshafa-tul-Qulūb*, pp. 27-28)

*Tū nay dunyā mayn bhī ‘aybaun ko chūpāyā Yā Khudā
Hashr mayn bhī lāj rakḥ laynā kay Tū Sattār ḥay*

*You have concealed my faults in this world O Allah!
Please conceal my sins on the Day of Judgement as well,
as you are Sattār*

Fear of the beings

Dear Islamic brothers! In the past, the sinful people used to fear facing embarrassment because of their sins being exposed to the people of the society. If they found themselves in such a situation where their sins would be revealed to others, they would make sincere and whole-hearted repentance in the court of Allah عَزَّوَجَلَّ and beg Him to conceal their sins, as related above regarding the youngster who repented due to the fear of Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ, and Allah عَزَّوَجَلَّ accepted his true repentance by changing the alcohol of bottle into vinegar so that no one could become aware of his sin. If someone feels guilty and truly repents, Allah عَزَّوَجَلَّ changes the alcohol of disobedience into the vinegar of obedience. There had been a time when sinners would at least have fear of the people in their hearts and would refrain from drinking openly. Unfortunately,

alcohol is common and openly consumed in these times. Even in Islamic countries some people add alcohol in the menu of important social and business events just to maintain their so-called status or for the purpose of boasting. This tendency has created a huge number of addicts among youngsters and even women are indulging in this evil act. It is Ḥarām for one to arrange alcohol openly for others to drink even though he doesn't consume it himself. He who is aware that the event or party includes alcohol in the menu should remind himself that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden from sitting at a dining mat that includes drinking of alcohol. (*Sunan Abī Dāwūd, vol. 3, pp. 489, Ḥadīṣ 3774, Multaqaṭan*) Another Ḥadīṣ reported by Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ mentions that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever believes in Allah عَزَّوَجَلَّ and the Day of Judgement, should not sit at a dining-mat where alcohol is served out.' (*Sunan-ut-Tirmiẓī, vol. 4, pp. 366, Ḥadīṣ 2810, Multaqaṭan*)

Hence, if it is known that a party, gathering or any social event includes alcohol, one should never attend such gathering, otherwise he will deserve hellfire as the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Those who make gathering with some drunkard, Allah عَزَّوَجَلَّ will group them together in the hellfire so they will come near each other blaming. Each one will say to the other: May Allah عَزَّوَجَلَّ not bestow you with good return as it is you who has made me come to this place. Then the other one will also reply in the same way.' (*Kitāb-ul-Kabāir liẓ-Ḥāhābī, pp. 95*)

If someone makes an excuse that the alcoholic beverages in a party are for the non-Muslims, he should ponder over the saying of Maulānā Muhammad Amjad Alī A'ẓamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي, 'It is Ḥarām to serve alcohol to a Kāfir (unbeliever) or a child even as a means of cure, and there is sin upon the person who serves

it.’ (*Al-Ĥidāyah*, vol. 2, pp. 398) Some Muslims arrange parties for unbelievers and also serve them alcohol; the penalty for such drinking is upon these Muslims. (*Baĥār-e-Sharī’at*, vol. 3 pp. 672)

Gatherings of drinking

In order to learn about the extent of alcoholism and indecency on a New Year’s Eve in Pakistan, please read the following news.

‘Yesterday for the New Year’s Eve, special parties were arranged even though the weather was very cold. The parties included singing, dancing and drinking. Youngsters continued screaming and shouting on Mall Road and in the vicinity of Fortress stadium, Lahore. There were no rooms available in famous and even normal hotels of the city. Many organisations and rich people had already booked rooms in advance for holding secret parties. Police arrested dozens of drunken people and bottles of alcohol were seized.’

*Ay khāṣa-e-Khāṣān-e-Rusul waqt-e-Du’ā ḥay
Ummat pay tayrī ā kay ‘ajab waqt paṛā ḥay
Faryād ḥay ay kishī-e-Ummat kay nigḥebān
Bayṛā yeh tabāḥī kay qarīb ān lagā ḥay*

*O best of all Rasūls, it is the time of prayer
Hard times have come upon your Ummah
We call you for help O Saviour of the boat of the Ummah
Our boat is just about to sink*

Open war against the commandments of Allah ﷺ

Few youngsters of Bāb-ul-Madīnah Karachi, Pakistan planned a get-together on 7th Ramadan-ul-Mubārak 1428 AH (21 September, 2007). The party included drinking and eating,

along with dancing. There were 40 friends in total. As soon as the evening fell and street lights lit that area, people made their way to present themselves in the court of Allah ﷻ for offering Ṣalāh whereas these youngsters gathered together and started singing, dancing and drinking. They caused too much of noise in the colony. Some of the youngsters got drunk too much and fell on the ground. Other friends laughed out aloud at their drunken friends and continued drinking excessively. Drinks were consumed one after another. They were losing senses with the passage of time and were tumbling on the ground one after the other due to intoxication. Suddenly one friend asked the other one, ‘What has happened to these all? Why have they slept?’ Both looked alarmingly at each other and realised the situation. Police were then immediately called. When the police arrived, 27 youngsters had died and others were struggling for their survival and were taken to hospital. Finally this dancing and drinking party, held in the blessed month of Ramadan, became a party of death and 36 youngsters lost their lives due to consuming the poison of alcohol.

*Jo kuch̄ ḥayn woḥ̄ sab apnay ḥī ḥāṭhaun kay ḥayn kartūt
Shikwaḥ̄ ḥay zamānay kā na qismat kā gilā ḥay
Daykhay ḥayn yeh̄ din apnī ḥī ghaflat kī badawlat
Sach ḥay kay buray kām kā anjām būrā ḥay*

*Whatever has happened is the result of our own deeds
No blame can be given to fate or time
These days have come due to our own heedlessness
No doubt, ‘As you sow, so shall you reap’*

If we look around us, we will be astonished to see that alcohol, adultery and nudity have become norms of our society. Is there any city in our country where alcohol is not available, and where

personal stories of indecency are not mentioned proudly by the people! Nudity and indecency is visible on roads, shops and marketplaces in nearly every city. You will be surprised to know that there are 27 companies in Pakistan alone that import alcohol from abroad and sell it openly in different cities. Alcohol has penetrated our society to the extent that it is drunk and served in our wedding parties and functions, and even at the events arranged in celebration of passing the exams.

Dancing and singing has become part and parcel of our wedding ceremonies. Even very decent families permit their daughters to take their scarves off and dance on such occasions. Consequently, our society has fallen victim not only to the flood of nudism but also to the evil of alcohol which is being drunk, served and sold openly. People have become so fearless that they even do not refrain from arranging alcohol-serving gatherings in the sacred month of Ramadan. Just ponder for a while! Is this not ridiculing the commandments of Allah ﷺ? Undoubtedly, it is an utter disobedience and an open war against Allah ﷻ and His Beloved Rasūl ﷺ.

*Waza' mayn tum hō Naṣārā to tamaddun mayn Ĥunūd
Yeh Musalmān hāyn! Jinhāyn daykh kay sharmā-ayn Yahūd*

*Your appearance is like that of Christians and
culture like that of Hindus,
Jews would feel shame looking at Muslims of these times*

One sin carries ten misdeeds

Dear Islamic brothers, a person commits just one sin but this poor soul doesn't know that ten faults are hidden in this single sin.

1. When a person commits a sin, he displeases Allah عَزَّوَجَلَّ, his Creator, Who has full control over him all the time.
2. He pleases the one who is the most cursed one in the court of Allah عَزَّوَجَلَّ i.e. Satan; who is not only his enemy but also enemy of Allah.
3. He distances himself from the excellent place i.e. Paradise.
4. He draws close to a very terrible place i.e. Hell.
5. Though he loves his own self deeply but treats it cruelly indirectly by committing the sin.
6. He makes himself impure whereas Allah عَزَّوَجَلَّ had created him pure.
7. He becomes a cause of pain to his companions who never cause pain to him i.e. those angels who are deputed for his protection.
8. He makes earth, sky, day, night and Muslims witness to his sins, and hence he upsets them.
9. Through his sin, he distresses his Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
10. He commits a sort of violation (of rights) of all the Creation of Almighty Allah عَزَّوَجَلَّ, whether they are human beings or any other creation. Violation of human rights is in the sense that he becomes ineligible (if someone needs him as a witness) because of his sins. Violation of rights of other creations is in the sense that rainfall is prevented from all the creation as a consequence of the sins of human beings.

Therefore a person should refrain from sinning because committing sins is self-harming. (*Taḏkīra-tul-Wā'izīn*, pp. 297-299)

Zamīn baujĥ say mayray pĥatī nahīn ĥay

Yeĥ Tayrā ĥī to ĥay karam Yā Ilāĥī

Bařī koshishayn kī gunāĥ ĥořnay kī

Raĥay aĥ! Nākām ĥam Yā Ilāĥī

*The earth does not split owing to the weight of my grave sins,
this is all because of Your benevolence, O Allah
We have tried our level best to refrain from sins
but all in vain, O Allah*

What is alcohol?

Let's try to understand now 'What is alcohol?' and 'Why has Islam ordered us to refrain from it?'

On page 671 of *Baĥār-e-Sharī'at*, volume 3 [the 1250-page publication of Maktaba-tul-Madīnaĥ, the publishing department of Dawat-e-Islami], it is stated: The renowned Islamic scholar Muftī Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has mentioned that in the Arabic dictionary the word 'Sharāb' is referred to something which is consumed for drinking, whereas, in terms of Fuqaĥā (Islamic Jurisprudence), 'Sharāb' is referred to something that intoxicates. It has many kinds. One of its kinds is 'Khamr' i.e. wine which is made up from grapes. It is raw juice of grapes that has been fermented and has gained intensity. According to Imām-e-A'zam رَضِيَ اللّٰهُ تَعَالَى عَنْهُ, for becoming wine, frothing in it is necessary. Sometimes all kinds of wine are referred to 'Khamr' metaphorically. (*Al-Fatāwā al-Ĥindiyyah*, vol. 5, pp. 409; *Durr-e-Mukhtār*, vol. 10, pp. 32)

Imām Ĥāfiẓ Muhammad bin Aĥmad Žāĥabī (died in 748 A.H.) has mentioned in his book 'كِتَابُ الْكَبَائِرِ' (*Kitāb-ul-Kabāir*) that every such thing is termed as 'Khamr' that impairs the senses, whether it is wet or dry; eaten or drunk. (*Kitāb-ul-Kabāir*, pp. 92)

The reason of the name ‘Khamr’

Sayyidunā Imām Abū ‘Abbās Aḥmad bin Muhammad bin ‘Alī bin Ḥajar Makki Shāfi‘ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي (died in 974 A.H.) has mentioned in his book ‘الرَّوَاغِرُ عَنِ إِقْرَافِ الْكَبَائِرِ’ that the reason of calling it ‘Khamr’ is that it conceals the brain power. The scarf of a woman is known as ‘Khimār’ for the same reason because it hides her face. Similarly, a person who hides his witness is called ‘Khāmīr’. Alcohol is also known as ‘Khamr’ because it is kept covered until fermentation. The following words of Ḥadīṣ indicate similar word origin: **خَمِّرُوا أَيْتَكُمْ** i.e. cover your utensils.

(*Ṣaḥīḥ Bukhārī*, vol. 3, pp. 591, Ḥadīṣ 5623 *Multaqaṭan*) According to few lexicographers, the reason of calling it ‘Khamr’ is that it upsets the senses. An Arabic proverb is also derived from the same root: **خَامَرُهُ دَاءٌ** i.e. *disease has upset him*. (*Az-Zawājir ‘Aniqtirāf-il-Kabāir*, vol. 2, pp. 292)

Ruling on alcohol

Sayyidunā Imām Nu‘aym Aḥmad bin ‘Abdullāh Aṣḥāhānī قُدِّسَ سَيْرُهُ النَّوْرَانِي has quoted in ‘*Hilya-tul-Auliya*’ that once, fermented ‘Nabīz’ (that may cause intoxication) contained in a pitcher was brought in the blessed court of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Throw it against the wall because it is a beverage for one who does not believe in Allah عَزَّ وَجَلَّ and in the Day of Judgment.’ (*Hilya-tul-Auliya*, vol. 6, pp. 159, Ḥadīṣ 8148) The Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Every intoxicant is wine and every intoxicant is Ḥarām.’ (*Ṣaḥīḥ Muslim*, pp. 1109, Ḥadīṣ 2003) It is mentioned in a Ḥadīṣ that the Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Every intoxicant is wine and every wine is Ḥarām.’ (*ibid*)

Ruling on the earnings from alcohol

Dear Islamic brothers! As it is Ḥarām to drink alcohol; its trading and earnings are also Ḥarām.

The Prophet of Raḥmah ﷺ said, ‘Alcohol and its value (i.e. earnings), carrion and earnings from it, pig and earnings from it have been declared Ḥarām by Allah ﷻ.’

(Sunan Abī Dāwūd, vol. 3, pp. 387, Ḥadīth 3488 Multaqaṭan)

In one of the Aḥādīṣ, the Beloved Rasūl ﷺ stated, ‘When Allah ﷻ declared eating of fat (of kidneys, intestines and stomach) Ḥarām for Jews, they sold it and consumed earnings from it. So, when Allah ﷻ declares anything Ḥarām for some nation, He ﷻ also declares earnings from it Ḥarām.’

(Sunan Abī Dāwūd, vol. 3, pp. 387, Ḥadīth 3488 Multaqaṭan)

Alcohol is Ḥarām whether it is less or more

The Merciful Prophet ﷺ has stated, ‘Anything that causes intoxication when consumed in more quantity is also Ḥarām in small quantity.’ *(Sunan Abī Dāwūd, vol. 3, pp. 459, Ḥadīth 3681)*

The Most Blessed Prophet ﷺ has stated, ‘If a ‘Farq’ (a unit of weight equivalent to 16 ratals) of some thing can cause intoxication, a handful of it is also Ḥarām.’ *(Jāmi’-ut-Tirmizī, vol. 3, pp. 343, Ḥadīth 1873)*

On page 672 of *Baḥār-e-Sharī’at*, volume 3 [the 1250-page book publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: The renowned Islamic scholar Muftī Amjad ‘Alī A’ẓamī رَحْمَةُ اللهِ الْقَوِيُّ has mentioned that ‘Khamr’ is in itself absolutely Ḥarām. Its prohibition is proven

from ‘Naṣ-e-Qaṭ’ī¹ and there is consensus of the Ummah on alcohol being Ḥarām. Its use, whether more or less in quantity, is Ḥarām. It is impure just like urine. Its impurity is categorised as ‘Nijāsāt-e-Ghalīẓah’ i.e. major impurity. Whoever claims alcohol to be Ḥalāl is Kāfir (unbeliever) because he has denied ‘Naṣ-e-Qurānī’ i.e. Quranic injunction. Alcohol is not ‘مُتَقَرِّمٌ’ (liable for compensation) to a Muslim i.e. if someone wastes a Muslim’s alcohol, he will not be liable to pay recompense. It is not permissible to buy it or to obtain any sort of benefit from it and it is not permissible to use it as a medicine. It is not permissible to make some animal drink it, nor is it allowed for soaking the clay. It is not permissible to use it in preparation of suppository. He who drinks alcohol will be punished according to the Islamic law even if he has not suffered intoxication. (*Durr-e-Mukhtār, vol. 10, pp. 33, etc*) It is also impermissible to use it in treatment of the wounds of animals. (*Al-Fatāwā Al-Ḥindiyyah, vol. 5, pp. 410*) The juice of grapes that has been cooked until less than two thirds is evaporated i.e. more than one third is left, and if it is intoxicant, it is also Ḥarām and impure. (*Durr-e-Mukhtār, Kitāb Al-Ashariyyah, vol. 10, pp. 36*) Water containing ‘Raṭab’ i.e. un-dehydrated dates and water containing soaked Munaqqay (big currants) when undergo fermentation and become frothy is also Ḥarām and impure. (*ibid, pp. 37*) Wines made up from honey, fig, buckwheat, barley, etc. are also Ḥarām. (*Durr-e-Mukhtār, vol. 10, pp. 39-40*)

For example, in India, wine is made from ‘Maḥway’ (a tree which has red and sallow coloured leaves, its fruit is round in

¹ ‘Naṣ-e-Qaṭ’ī’ is that clear evidence which is present in the Holy Quran or Ḥadiṣ Mutawātarah. (*Fatāwā Faqīh Millat, vol. 1, pp. 204*)

shape and similar to dry date), if it intoxicates, it is Ḥarām. (*Bahār-e-Sharī'at*, vol. 3, pp. 672)

Eight rulings regarding Khamr (alcohol)

Mullā Aḥmad Jīwan Ḥanafī رحمته اللہ تعالیٰ علیہ has quoted the following eight rulings regarding 'Khamr' in '*Tafsīrāt-e-Aḥmadiyyah*'.

1. According to us, Khamr (alcohol) is 'Ḥarām Li'ayniḥī'. Its prohibition is not linked with intoxication and it is not Ḥarām for the reason of intoxication. According to some people, intoxication caused by it is Ḥarām because this causes debauchery and prevents from the remembrance of Allah عَزَّوَجَلَّ and from offering Ṣalāḥ. It should be noted that, according to us, the aforementioned belief is Kufr (unbelief) because it is a denial of (an injunction of) the Book of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ has declared it as Rijs (impure) and Rijs is always 'Ḥarām Li'ayniḥī'. There is consensus of the Ummaḥ on this ruling and same is also proven from the Sunnaḥ. Therefore, Khamr (alcohol) is Ḥarām Li'ayniḥī.
2. Khamr (alcohol) is Nijāsāt-e-Ghalīzāḥ i.e. a major impurity just like urine, and is proven as such by absolute injunctions.
3. It is of no value for Muslims. If someone wastes (destroys) or takes over a Muslim's alcohol, he will not be liable to pay any compensation. Its trading is not allowed because Allah عَزَّوَجَلَّ has declared it impure to discredit it, hence, to value it, will be considered as crediting it and tending to void its discredit; although as per bona fide tradition, alcohol is considered in holdings.

4. It is Ḥarām to obtain any sort of benefit from Khamr (alcohol) because it is Najis. It is Ḥarām to obtain benefit from impure things, and Allah عَزَّوَجَلَّ has also ordered us to refrain from it.
5. It is Kufr to consider Khamr (alcohol) as Ḥalāl (lawful), as it would be refusal of an absolute injunction of the Glorious Quran.
6. ‘Ḥad’ (Islamic punishment) will be meted out to the one found guilty of drinking alcohol, even if he has not suffered intoxication.
7. Once Khamr (alcohol) is prepared, it does not change its composition upon further cooking i.e. it remains Ḥarām.
8. However, according to the Ḥanafi school of thought, it is permissible to convert Khamr (alcohol) into vinegar.
(At-Tafsīrāt-ul-Aḥmadiyyah, pp. 369)

Ten proofs for the impermissibility of alcohol from

‘Allāmah Shāmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

‘Allāmah Shāmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has quoted ten proofs for the impermissibility of alcohol which are as follows:

1. Alcohol has been mentioned along with gambling, idols and arrow-betting (a kind of gambling), and these all are Ḥarām.
2. Alcohol was declared as impure, and impure things are always Ḥarām.
3. Alcohol has been declared satanic act and satanic acts are Ḥarām.

4. It has been ordered to refrain from alcohol. It is Ḥarām to commit any act refraining from which has been declared ‘Farḍ’ (obligatory).
5. Salvation was made conditional with refraining from alcohol. Hence, it became Farḍ to refrain from it, and its consumption became Ḥarām.
6. Satan causes hostility among people by virtue of alcohol, and hostility is Ḥarām. The cause of a Ḥarām thing is also Ḥarām.
7. Satan causes hatred among people by virtue of alcohol and hatred is Ḥarām.
8. Satan prevents one from the remembrance of Allah عَزَّوَجَلَّ through alcohol, and to prevent from the remembrance of Allah عَزَّوَجَلَّ is Ḥarām.
9. Satan prevents one from offering Ṣalāh through alcohol and anything that prevents from offering Ṣalāh is Ḥarām.
10. Allah عَزَّوَجَلَّ has ordered us to refrain from alcohol in an interrogative way i.e. ‘Are you not going to refrain from it?’ This also shows the impermissibility of alcohol.
(Rad-dul-Muhtār, vol. 10, pp. 33)

When did alcohol become impermissible?

‘Allāmah Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِيَّاتُ has mentioned in ‘*Khazāin-ul-‘Irfān*’ that alcohol became Ḥarām in 3 A.H, a few days after the Battle of Aḥzāb.

(Khazāin-ul-‘Irfān, part 2, Al-Baqarah, Taḥt Al-Āyah 219)

Four verses from the Quran regarding alcohol

Before the advent of Islam, there was a fully established tradition of drinking alcohol; it was not considered as an evil in social as well as religious perspective. Therefore, many people were habitual of drinking alcohol. Islam unfolded its harms in steps and finally ordered its abandonment.

On pages 545-547 of the book '*Jahannam mayn lay jānāy wālay A'māl'*, volume 2 [the 1012-page publication of Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami], it is mentioned: Islamic scholars have stated that there are four verses regarding the prohibition of alcohol. In the first verse, it is ordained that:

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا
 إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

And from the fruits of date and grapes, for you make juices and good nourishment from them; indeed in this is a sign for people of intellect.

[Kanz-ul-Īmān (Translation of Quran)] (Part 14, Sūrah Al-Nahl, Verse 67)

Muslims continued drinking alcohol because it was still permissible. Companions like Sayyidunā 'Umar Fārūq and Sayyidunā Mu'āz رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا requested in the court of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to pass a verdict regarding alcohol because it impairs the intellect and wastes money. In consequence, Allah عَزَّوَجَلَّ imposed the following commandment:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ط قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ
لِلنَّاسِ ۖ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ط

‘They ask you the decree regarding wine and gambling; say (O Beloved Prophet Muhammad), “In both lies great sin, and also some worldly benefit for people - and their sin is greater than their benefit.’

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Al-Baqarah, Verse 219)

The Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Undoubtedly, Allah عَزَّوَجَلَّ is drawing our attention towards prohibition of alcohol, therefore if anyone possesses alcohol, he must sell it out.’ (Ṣaḥīḥ Muslim, pp. 851, Ḥadīṣ 1578 Multaqaṭan)

Some people abandoned alcohol because of the part ‘إِثْمٌ كَبِيرٌ’ (it is major sin), and few continued because of the description of the Quran ‘مَنَافِعُ لِلنَّاسِ’ (there are some worldly benefits in it). Once Sayyidunā ‘Abdur Raḥmān bin ‘Awf رَضِيَ اللهُ تَعَالَى عَنْهُ prepared meal and invited a few companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ; alcohol was also served. Guests got intoxicated and lost their senses. When the time of Maghrib arrived, one of the companions stepped forward and led the Maghrib prayer. He committed a mistake in reciting these verses of the Holy Quran:

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

¹ You say: Neither do I worship what you worship.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Al-Kāfirūn, Verse 1-2)

He recited **لَا أَعْبُدُ** instead of **لَا أَعْبُدُ**, meaning that, he left the word **لَا** before **أَعْبُدُ**; consequently, Allah **عَزَّوَجَلَّ** revealed the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

‘O people who believe! Do not approach the Ṣalāh when you are intoxicated until you have enough sense to understand what you say...’

[Kanz-ul-Īmān (Translation of Quran)] (Part 5, Sūrah Al-Nisā, Verse 43)

Thus, intoxicants were declared Ḥarām during Ṣalāh times. After revelation of the above verse, some people considered it as Ḥarām upon them and said, ‘There is no goodness in such a substance that becomes an obstacle between us and Ṣalāh’, and some used to abandon it during Ṣalāh times. Some people would drink after ‘Ishā Ṣalāh so that they could sober up before Fajr Ṣalāh and some would drink after Fajr in order to regain senses before Zuḥr Ṣalāh.

Once Sayyidunā ‘Itbān bin Mālik **رَضِيَ اللهُ تَعَالَى عَنْهُ** invited Muslims at a meal and roasted the head of a camel for them. All ate it together and drank alcohol until they got intoxicated. They began boasting and insulting each other. They uttered couplets and someone read a poem which insulted the Anṣār whilst showing the pride of his own tribe. An Anṣārī took the jaw bone of the camel and hit the head of one of the companions. He was injured severely and presented himself in the blessed court of the Most Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** to launch complaint against that Anṣārī companion. After this incident, Sayyidunā ‘Umar Fārūq Al-A’ẓam **رَضِيَ اللهُ تَعَالَى عَنْهُ** prayed in the court of Allah **عَزَّوَجَلَّ** and requested: ‘O Allah **عَزَّوَجَلَّ**! Bestow us with an explicit injunction regarding alcohol. Hence Allah **عَزَّوَجَلَّ** revealed the following commandment:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ
مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ
الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
وَيَصُدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

‘O people who believe! Wine, and gambling, and idols, and the darts are impure - the works of Satan, therefore keep avoiding them so that you may succeed.’ The devil only seeks to instil hatred and enmity between you with wine and gambling, and to prevent you from the remembrance of Allah (عَزَّوَجَلَّ) and from prayer; so have you desisted?

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūrah Al-Māidah, Verse 90-91)

This order was revealed after the Battle of Aḥzāb and Sayyidunā ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘O Allah عَزَّوَجَلَّ we have refrained.’
(Ma’ālim-ut-Tanzīl-lil-Baghwī, Taḥt Al-Āyah, vol. 1, pp. 140, Ḥadīṣ 219)

Wisdom in stepwise prohibition

Sayyidunā Imām Fakhruddīn Rāzī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has reported, ‘The wisdom in the stepwise prohibition of alcohol was that Allah عَزَّوَجَلَّ knew that these people are very fond of alcohol and also earn huge profit from it. If alcohol was prohibited at once by a single commandment, it would have been difficult for them. Therefore, being kind to them, prohibitions were laid in steps.’
(At-Tafsīr-ul-Kabīr, Al-Baqarah, Taḥt Al-Āyah 219, vol. 2, pp. 396)

Dear Islamic brothers! It can be deduced from stepwise prohibition of alcohol that firstly the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ

were taught the lesson of purity and cleanliness so that they themselves could realise the harmful and damaging effects of alcohol and thus begin to detest it. When a few unpleasant incidents happened, which were the consequence of alcoholism, everybody started feeling resentment towards alcohol. And so, the ultimate commandment regarding the absolute prohibition of alcohol was imposed.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Liking of the Noble Prophet ﷺ

Two bowls were presented in the court of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Night of Mi'rāj (Ascension). There was milk in one bowl and alcohol in the other and he was allowed to choose any one from the two. Hence, the Most Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ chose the bowl of milk, it was then said, 'You have chosen nature because if you had opted for the bowl of alcohol then your Ummaḥ would have gone astray.' (*Ṣaḥīḥ Muslim*, pp. 104, *Ḥadīṣ 169*; *Ṣaḥīḥ Bukhārī*, vol. 2, pp. 437, *Ḥadīṣ 3394*)

Alarming Madanī pearls about alcohol by A'lā

Ḥaḍrat's father, Maulānā Naqī 'Alī Khān

Maulānā Naqī 'Alī Khān رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has mentioned in his book, 'الْكَلَامُ الْأَوْضَحُ فِي تَفْسِيرِ سُورَةِ آلَمِ نَشْرَحُ', which is famously known as 'Anwār-e-Jamāl-e-Mustafa': Alcohol is a cause of heedlessness, and heedlessness is the outcome of worldliness. It is commonly observed that an intoxicated person walks about here and there unconsciously, and the one who cannot find an overt path, how would he be able to find the covert (spiritual) path! If one

takes the meaning of worldliness as ‘fondness towards worldly things’ then it is also evident that just like alcohol that makes one lose his senses, ‘fondness towards worldliness’ also makes one negligent of Allah عَزَّوَجَلَّ and distracts him from pondering over his afterlife. The way too much consumption of alcohol causes one’s head to spin, likewise the one who hankers after worldly things has his mind fully and constantly occupied in it. As it is said that alcohol is the key of all evils; similarly, the love of this world is the root cause of all sins.

Alcohol is similar to mirage¹. A person becomes aware of his ignorance when he reaches the mirage, likewise, when a drunken person is intoxicated, people laugh at him and he suffers embarrassment on regaining his senses.

The difference between ‘Sharāb’ and ‘Sarāb’

In the Arabic language the words ‘Sharāb (alcohol)’ and ‘Sarāb (mirage, or an illusion)’ has a difference of only three dots, pointing towards three alarming Madanī pearls.

1. Embarrassment after realisation of mirage lasts for a few moments only, whereas the embarrassment caused by alcohol remains with one in all three stages i.e. in the world, Barzakh (life period after the worldly life and before the Day of Judgement) and on the Day of Judgement. The alcoholic is untrustworthy in the world; he is wretched and deprived in Barzakh and will be tormented on the Day of Judgement.

¹ An effect caused by hot air in deserts or on roads, which makes you think you can see that there is some water which is not there in fact.

2. The word for alcohol, ‘Sharāb,’ is constituted of two words ‘Shar’ i.e. all evil and ‘Āb’ i.e. water. Hence, alcohol is such bad and abominable water which only contains evil in it and every evil thing has a destructive ending.
3. Alcohol is known as Khamr in Arabic. The letter ‘Khā’ represents ‘Khubš’ i.e. immorality, the letter ‘Mīm’ symbolises ‘Maqīt’ i.e. loathsome and the letter ‘Rā’ indicates refuted. Truly, the alcoholic is immoral, an enemy of Allah and is rejected. No doubt alcohol is the mother of evils and whoever drinks it, becomes rejected and deserves the wrath of Allah عَزَّوَجَلَّ. (*Anwār-e-Jamāl-e-Mustafa*, pp. 280)

Implementation of prohibition

Regular drunkards when realised that alcohol causes the displeasure of Allah عَزَّوَجَلَّ and His Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ instantly discarded alcoholism. They discharged it away in the streets, and for many days the odour of alcohol could be smelt from the surroundings but no one dared to drink it. According to one narration, the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ got collected all the stocks of alcohol from the people of Madīnah at one place and drained it away with his own blessed hands.

Sayyidunā ‘Abdullāh bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ quoted: One day I was present in the blessed court of the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Suddenly he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever has any amount of alcohol available with him should bring it to me!’ Upon listening to this order, all departed towards their homes without delay. They brought all their stocks. Some brought vessels while others fetched containers of alcohol. When everyone had brought what they had, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Place all of this alcohol in the ‘field of Baqī’ and let me

know when this is done.’ This order was obeyed instantly and when the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ started walking towards ‘Baqī’-e-Gharqad’, I also joined him. Amīr-ul-Mūminīn, Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ met us on the way; the Beloved of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ brought him to his right side and I came to the left, and after sometime Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ also met us on the way. The Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ took him to his left side and I was asked to go behind. We all reached where the alcohol was placed. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked the people, ‘Do you all know what this is?’ All replied, ‘Yes, O Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! We know that this is alcohol.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You have spoken the truth (but remember), concerning alcohol, Allah عَزَّوَجَلَّ has cursed alcohol, the one who extracts it, the one whom it is extracted for, the one who drinks it, the one who serves it, the one who brings it, the one whom it is brought for, the one who sells and buys it, and all those who eat from its earnings.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked for a knife to be brought and ordered it to be sharpened. When it was sharpened, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ started to slit the leather containers of alcohol. People humbly asked, ‘O Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! If only the alcohol is disposed of and the containers are not slit, they can be reused later on.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘I also know this very well but I am doing this to avoid the anger of Allah عَزَّوَجَلَّ because I fear that there may be risk of the displeasure of Allah عَزَّوَجَلَّ even in benefiting from these containers.’ When Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ saw the resentment of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he رَضِيَ اللهُ تَعَالَى عَنْهُ requested, ‘O Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please order me! I can easily do that.’ But he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘No, I will do this thing myself.’ (*Al-Mustadrak*, vol. 5, pp. 199-200, Ḥadīṣ 7310)

The act of the Most Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, slitting the leather containers with his own blessed hands was to show the intense resentment that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had for alcohol. Even upon the request of Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not assign that task to him.

Conduct of the Companions of the Prophet

Regarding the region the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ belonged to, Sayyidunā Anas bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ has mentioned, ‘When alcohol was prohibited, there was nothing more lavish for the people of Arabia than alcoholism in those times, and there was no commandment so hard for them than this prohibition.’

(Ma’ālim-ut-Tanzīl-lil-Baghwī, Al-Baqarāh, Taht Al-Ayaḥ 219, vol. 1, pp. 140)

Dear Islamic brothers! There were many amongst the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who, before embracing Islam, were already aware of the harmful effects of alcohol and would dislike it.

Sayyidunā Ḥāfiẓ Shaḥābuddīn Aḥmad bin ‘Alī bin Ḥajar ‘Asqalānī Shāfi’ī عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ (died in 852 A.H.) has stated that Sayyidunā ‘Abdur Raḥmān bin ‘Awf رَضِيَ اللهُ تَعَالَى عَنْهُ is amongst those who would consider alcohol Ḥarām even in the era of ignorance. *(Al-Iṣābah fī-Tamyīz-iṣ-Ṣaḥābah, Ar-Raqm 5195, ‘Abdur Raḥmān bin ‘Awf, vol. 4, pp. 293)*

It is narrated regarding Sayyidunā ‘Abbās bin Mardās رَضِيَ اللهُ تَعَالَى عَنْهُ that he رَضِيَ اللهُ تَعَالَى عَنْهُ was asked in era of ignorance, ‘Why don’t you drink alcohol whereas it increases the temperature of the body.’ He replied, ‘I do not hold my ignorance in my own hands to pour it in my stomach and also, being chief of my people, I

don't like to wake up in the morning having spent my evening like a fool.' (*At-Tafsīr-ul-Kabīr, Al-Baqarah, Taht Al-Āyah: 219, vol. 2, pp. 401*)

When alcohol was prohibited, by that time the teachings of Islam were so firmly integrated and deeply embedded in the hearts and souls of the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ that bowing their heads before any commandment of Allah عَزَّ وَجَلَّ and His Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had become a part of their instinct.

Sayyidunā Buraydah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: We were three or four friends who were once drinking alcohol. I stood up and proceeded to the blessed court of the Most Honourable Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and paid Salām. There I came to know that the injunction of the prohibition of alcohol has been imposed. I rushed towards my friends and recited the verses of prohibition over there. They were still busy in drinking and holding vessels in their hands, meaning that they had drunk some alcohol and some was still remaining in the bottles, but as soon as they came to know that alcohol has become Ḥarām, they all invoked: *إِنْتَهَيْتَنَا رَبَّنَا! إِنْتَهَيْتَنَا رَبَّنَا!* i.e. *O our Rab! We abandon alcohol listening to Your commandment.* (*Tafsīr At-Ṭabarī, Al-Māidah, Taht Al-Āyah 91, vol. 5, pp. 36, Ḥadīṣ 12527*)

Another similar narration is reported from Sayyidunā Anas bin Mālik رَضِيَ اللَّهُ تَعَالَى عَنْهُ. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'We had alcohol made up from raw dates which was not cooked on fire. I was serving it to so-and-so. Suddenly a person came and informed us that alcohol has been declared Ḥarām; therefore all of them said to me, 'O Anas! Drain away these pitchers.' Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'The Companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ never argued about it after knowing its prohibition and never looked at it again.' (*Ṣaḥīḥ Bukhārī, vol. 3, pp. 216, Ḥadīṣ 4617*)

Maḥabbat mayn Apnī gumā Yā Ilāhī
Na pāūn mayn apnā patā Yā Ilāhī
Rahūn mast-o-bay-khud mayn Tayrī wilā mayn
Pilā jāṃ aysā pilā Yā Ilāhī

Make me lost in Your love, O Allah
Such that I even forget about myself O Allah
May I remain intoxicated in Your love
Make me sip such a drink, O Allah

Difference between a Muslim and a non-Muslim

Salute to the blessed companions! As soon as they came to know that drinking the alcohol results in displeasure of Allah ﷺ and His Rasūl ﷺ they meticulously refrained from it. This is the characteristic and speciality of believers of Islam that they do not even glance at such things which have been prohibited by the Beloved Prophet ﷺ, due to their firm belief that every commandment of Allah ﷺ and His Rasūl ﷺ carries blessings and boons for them.

Some American doctors and thinkers have done research regarding the prohibition of alcohol in Islam and became astonished realizing the harmful effects of alcohol. They thus became committed to save their nation from this curse through physical, financial, and sincere efforts. The campaign against alcohol continued in full swing for 14 years in America and Europe. All sophisticated methods of media were employed in order to evoke abhorrence towards alcohol amongst the people. According to one reference, 60 million US dollars were spent in this campaign. Government faced loss of 2.5 billion British pounds. 300 people were given capital punishment. About half a million people were imprisoned, heavy fines were imposed

and properties were ceased but all in vain. Finally government surrendered and alcohol was declared legal in 1933.

Dear Islamic brothers! This is the real difference between Muslims and non-Muslims. When Muslims received the commandment from their Allah **عَزَّوَجَلَّ**, they even broke those wine glasses which were half drunk and half remaining, whereas non-Muslims adopted all possible strategies in order to eliminate alcohol from their society but all in vain.

Harmful effects of drinking

Dear Islamic brothers! Drinking is the cause of numerous physical and spiritual ailments. It gives birth to several moral, economical and social evils.

Economic harms of alcohol

To realize the annual financial deficit caused by alcohol to a country like Britain in these modern times, read the following report released by the British government:

According to a government report, the cost to bear the excessive drinking of alcohol amounts up to 20 billion British pounds per annum. According to an estimate of the regulatory body under the Prime Minister, annually thousands of working hours are wasted due to being late for or not doing work correctly because of drinking. The generation is being sunk in the abyss of alcoholism. Billions of British pounds are spent in order to deal with alcoholic related crimes and subsequent economic problems. Annually, 22000 people die due to alcohol consumption.

Reporters claim that the harmful effects of excessive alcoholism would be even more than their estimation. 120000 incidents of violence occur every year due to alcohol. 40% of casualties that are brought in hospitals and emergency departments are victims of alcohol. From midnight until 5 am this figure rises to 70%. About 130 000 children in the country get negative influence on their personality due to their alcoholic parents and these children suffer serious problems later in their life. These reports indicate that one out of every three men and one out of every five women is drunkard. Besides this, the trend of drinking alcohol amongst the youth is also on the rise. The age group of drinking alcohol as a pastime has now fallen in the range of 16 to 24 years. The British ministers are attempting to devise some effective strategy in order to counter the plague of alcoholism.

Medical harms of alcohol

According to a report, a psychiatrist who has been treating alcoholics for 30 years has said that people drink in order to attain peace and composure, decrease their temper and to eliminate depression and despair. Instead they become afflicted with heart complications, blood pressure, sugar and impairment of liver and kidney.

On page 426 of *Faizān-e-Sunnat* [the 1548-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], Amīr-e-Aḥl-e-Sunnat ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has mentioned: Islam has declared alcohol as Ḥarām, there are countless reasons and wisdoms in it. Now, even the non-Muslims have begun to address its harmful effects. According to the views of a non-Muslim researcher, initially the human

body is able to confront the harmful effects and the drinker experiences pleasure, but soon the internal strength eventually diminishes and the overpowering harmful effects take control.

Liver suffers the most adverse effect of alcohol and kidneys face an additional burden; eventually they fail and stop working. In addition to that, abundance of alcohol also affects the brain by causing swelling on it; as a result nerves get weakened and finally damaged. An alcoholic's stomach suffers swelling and his bones are weakened. Alcohol spoils the stored vitamins of the body. Specifically vitamin B and C become its victims. If tobacco is smoked along with drinking, its harms increase and a serious risk of high blood pressure, stroke and a heart attack prevails. A drunkard constantly suffers from tiredness, headaches, nausea and extreme thirst. Excessive drinking causes the heart and breathing to cease and the alcoholic suffers sudden death.

*Gar āye sharābī mitay ḥar kharābī
Charḥāye gā aysā nashaḥ Madanī Māḥaul
Agar chor ḍākū bhī ā jāyain gey to
Sudḥar jāyain gey gar milā Madanī Māḥaul
Namāzayn jo paḥṭay nahīn ḥayn un ko lārayb
Namāzī ḥay daytā banā Madanī Māḥaul*

*If any alcoholic comes, all his faults will vanish
Such positive enthusiasm will impart this Madanī environment
Even robbers or thieves if join this environment, they will mend
themselves by virtue of this Madanī environment
Those who do not offer their daily Ṣalāḥ will become regular in
Ṣalāḥ after embracing this Madanī environment*

(Faizān-e-Sunnat, pp. 426)

Social harms of drinking

Drinking alcohol not only corrupts the character of the alcoholic, it also affects the whole society. Britain claims to be the torchbearer of the civilised world. But the country's Metropolitan Police Chief has said in one of his interviews that at night, the alcoholics drink excessively and become a great nuisance to the police. In the current year, in London alone, police assaults have increased by 40%.

*Yeḥ 'ilm, yeḥ ḥikmat, yeḥ tadabbur, yeḥ ḥukūmat
Pītay ḥayn laḥū, daytay ḥayn ta'līm-e-masāwāt
Bay kārī-o-'uryānī-o-may-khuwārī-o-iflās
Kyā kam ḥayn farangī madaniyyat kay futūḥāt*

*This knowledge, this wisdom, this contemplation, this regime
They drink the blood and teach equality
Unemployment, nudity, drinking alcohol and poverty
Are these achievements of westerners not enough?*

When this is the condition of a society which is portrayed as respected and civilised in these times, that the law enforcers are not safe from the harms of alcoholics then what will be the condition of the common people in a society which is uncivilized.

Alcoholic cannot recognize family relations

After intoxication, the alcoholic becomes indifferent towards himself, therefore how can he have any consideration for others? Let alone strangers, he becomes unconcerned to his nearest and dearest, thus;

Sayyidunā 'Abdullāh bin 'Amr bin 'Āṣ رضى الله تعالى عنهما said, 'I asked the Noble Prophet صلى الله تعالى عليه وآله وسلم as regards to alcohol.'

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘This is the biggest of sins and is the root of all evils, the one drinking alcohol misses his Ṣalāh and (sometimes) he commits adultery even with his mother, his maternal aunt or his paternal aunt’. (*Majma’-uz-Zawāid*, vol. 5, pp. 104, Ḥadīṣ 8174)

Alcoholic and his households

We have understood from the aforementioned saying of the Most Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that alcohol is not only a cause of harms to the alcoholic but its misfortune affects the alcoholic’s entire family. The family’s honour and reputation suffers, the children begin to detest their father who constantly remains in a state of intoxication. This is because they remain deprived of their father’s affection; they do not receive anything from their father other than scolding and beating. Eventually the whole system of the household is ruined.

Imām Abul Farāj ‘Abdur Raḥmān bin ‘Alī Muḥaddiṣ Jauzī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي (died in 597A.H.) has mentioned that in some cases alcohol makes the alcoholic’s wife unlawful for him and he indulges in adultery. This occurs in the situation where the alcoholic frequently becomes so intoxicated that he gives divorce and sometimes he breaks his oaths unconsciously and commits adultery with his wife who had been unlawful for him by virtue of that oath. It is the verdict of some Ṣaḥābah رَضِيَ اللهُ تَعَالَى عَنْهُمْ, ‘Whoever marries his daughter to an alcoholic it is as if he has presented his daughter for adultery.’ (*Baḥr-ud-Dumū*, pp. 215)

According to a recent survey conducted in Britain, the chances of becoming addicted to alcohol are double for those children who are exposed to drunken parents. According to those carrying out the survey, the association with the habit of

alcoholism in childhood is also caused by parents not providing proper guardianship, whereas the company of bad friends can also be a major contributing factor for an inclination towards alcoholism. According to that survey, the more time that is spent in the company of alcoholic friends, the greater the risk of submitting to alcoholism. Within this survey, the habits and behaviours of 5700 boys and girls aged between 13 and 16 were analysed, out of which one in every five told that he first drank alcohol at the age of 14. Half of these children, meaning approximately 2625 admitted to start drinking alcohol at the age of 16. The head of the organisation namely ‘Alcohol Concern’ working to minimise alcoholism in Britain has stated that this survey proves that parents have a great effect on the disapproved habits in a child’s early life. A key lady researcher of this organisation has said, ‘It is derived from this research that behaviours of parents and friends affect the children.’

Remain distant from alcoholics

Islam is a complete code of life. It had advised that salvation lies in distancing oneself from the company of alcoholics.

Sayyidunā ‘Abdullāh bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated, ‘Do not visit an alcoholic when he becomes ill.’ (*Al-Adab-ul-Mufrid-lil-Bukhārī*, pp. 140, Ḥadīṣ 529)

Sayyidunā Imām Muhammad bin Ismā’īl Bukhārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي has reported, ‘Sayyidunā ‘Abdullāh bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُمَا forbade to make ‘Salām’ to alcoholics.’ (*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 173)

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Neither sit in the company of alcoholics nor visit them if they are ill, and do not participate in their funeral Ṣalāh. An alcoholic will

come on the Day of Judgement in such a state that his face would have turned black, his tongue would be hanging out towards his chest, saliva would be drooling out of his mouth and everyone looking at will hate him.’ (Al-Kāmil ft-Du’fā-ir-Rijāl, Ar-Raqm 399, Al-Ḥakīm bin ‘Abdullāh, vol. 2, pp. 502)

Some scholars of Islam رَحْمَةُ اللَّهِ السَّلَام have stated the reason for not making ‘Salām’ to an alcoholic. An alcoholic is a ‘Fāsiq-o-Mal’ūn’ i.e. he commits sin openly and is cursed, as the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has cursed him. Hence, if someone bought the ingredients or tools and prepared alcohol, he is cursed twice, and if he served it to another, he is cursed thrice. This is the reason why it is prohibited to visit him during his illness and to greet him with ‘Salām’ unless he repents i.e. if he makes sincere repentance then Allah عَزَّوَجَلَّ will accept his repentance.

And so, it is established that a man is known by the company he keeps. Good company of pious people makes one pious and bad company makes one sinful. It is for this reason that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prevented us from keeping the company of alcoholics. Here it would be beneficial to mention a few Madanī pearls of Sayyidunā Ja’far Ṣādiq عَلَيْهِ رَحْمَةُ اللَّهِ الرَّازِقِي as a lesson which he delivered upon repeated requests of Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي.

Madanī pearls from a prince of the Prophet

On page 75 of the book ‘Jaḥannam mayn lay jānāy wālay A’māl’, volume 1 [the 853-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said, ‘I presented myself in the court of Sayyidunā Imām Ja’far Ṣādiq عَلَيْهِ رَحْمَةُ اللَّهِ الرَّازِقِي

and requested, ‘O prince of the Beloved Rasūl! Please provide me with some words of advice. He instructed two things; ‘O Sufyān! (i) Courtesy is not meant for the liar and comfort is not meant for the envious (ii) brotherhood is not meant for narrow-hearted people and leadership is not meant for the bad-mannered.’

I replied, ‘O Prince of the Rasūl, enlighten me further’, he then said: ‘O Sufyān! (1) One who refrains from things declared Ḥarām (prohibited) by Allah ﷺ becomes wise (2) if you stay content with the distribution that Allah ﷺ has determined for you, you will become from amongst those who bow down in thankfulness, (3) meet the people in such a way that you wish to be met by them; in this way you will become faithful (4) do not sit in the company of an adulterer, perhaps he may induce you towards his sinful ways. It is been reported, ‘A person is upon the religion of his friend, thus, let each of you consider whom he befriends.’ (*Jāmi’-ut-Tirmiẓī, vol. 4, pp. 127, Ḥadīṣ 2385*) (5) and seek advice in your matters from those who fear Allah ﷺ.’ I replied, ‘O Prince of the Rasūl, enlighten me further’, and he said ‘O Sufyān! Whoever desires respect without being from a respectable family, and power and grandeur without being a ruler then he should remove himself from the abyss of the disobedience of Allah ﷺ and come towards the obedience of Allah ﷺ.’ I replied, ‘O Prince of the Prophet, grant me further advice’, he then said: ‘My honourable father taught me three things by saying: O my son! (i) Whoever keeps the company of an evil person, he is never safe, (ii) whoever goes to a place of evil, allegations are made against him, (iii) whoever cannot control his tongue, he will be ashamed.’ (*Jahannam mayn lay jānāy wālay A’ māl, vol. 1, pp. 75*)

Alcohol and Satan

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيُصَدِّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

‘The devil only seeks to instil hatred and enmity between you with wine and gambling and to prevent you from the remembrance of Allah (عَزَّوَجَلَّ) and from Ṣalāh; so have you desisted?’

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūrah Al-Māidah, Verse 91)

Dear Islamic brothers! The following two facts are evident from this verse of the Glorious Quran; (1) alcohol prevents from the remembrance of Allah عَزَّوَجَلَّ and offering Ṣalāh, (2) it becomes a cause of enmity and malice. Satan is an open enemy of mankind, he can never be well-wisher; instead he remains busy in the efforts to somehow deviate a person from the right path. Thus, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever misses one Ṣalāh in the state of intoxication, it is as if he had the world and all that it contains but all were grabbed from him’.

(Al-Musnad Imām Aḥmad bin Ḥanbal, vol. 2, pp. 593, Ḥadīṣ 6671)

In another narration it is mentioned, ‘Whoever misses four Ṣalāhs in the state of intoxication, Allah عَزَّوَجَلَّ has the right to make him drink from طَبِيئَةُ الْحَبَالِ. It was asked, ‘What is طَبِيئَةُ الْحَبَالِ?’ It was replied, ‘The pus of the inmates of Hell.’ *(Al-Mustadrak, vol. 5, pp. 202, Ḥadīṣ 7315)*

Tū nashay say bāz ā mat pī sharāb

Daw jahān hō jāyain gey warnā kharāb

*Refrain yourself from intoxication
Otherwise your both lives will be disgraced*

Satan of alcoholics

Amīr-e-Ahl-e-Sunnat ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاته العالیه has stated on page 40 of his book, *Faizān-e-Bismillāh* [the 176-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: ‘Satan has numerous progeny who have been assigned various duties. ‘Allāmah Ibn Hajar ‘Asqalānī شافى ابن حجر عسقلانى has reported that Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq Al-A‘ẓam رضى الله تعالى عنه said, ‘Satan’s progeny comprises of 9 devils:

1. زَلَيْتُون (Zalītūn)
2. وَشِين (Wašīn)
3. لَقُوس (Laqūs)
4. أَعْوَان (A‘wān)
5. هَفَّاف (Ĥaffāf)
6. مُرَّة (Murrah)
7. مُسَوِّط (Musawwiṭ)
8. دَاسِم (Dāsīm)
9. وَلَهَّان (Walĥān)

From these the one named هَفَّاف (Ĥaffāf) is attached with the alcoholics. (*Al-Munabbihāt-lil-‘Asqalānī, pp. 93-94, Mulakhkhaṣan*) Thus, when a person is entrapped by the Satan named Ĥaffāf, he overlooks the commandments of Allah عَزَّوَجَلَّ. As soon as he adopts the company of Satan, the first thing he loses is his intellect.’

Alcohol and the intellect

The worst effect of alcohol is that it kills the intellect which is a super and outstanding attribute of mankind. When alcohol is the enemy of the greatest attribute of that of intellect then only this reason is sufficient for its condemnation. This is due to the fact that the intellect is called ‘*intellect*’ because it prevents a rational person from evil deeds which his inner being inclines

him towards. Therefore, when one drinks alcohol, his intellect that prevents him from bad deeds, is vanished, he then draws close to vices. As alcohol is also naturally one of those evils, hence, he does not only drink it, but (because of it) he goes into a state of intoxication and commits other sins and when his intellect resumes, he becomes aware of reality. (*At-Tafsīr-ul-Kabīr, Al-Baqarāh, Taht Al-Āyah 219, vol. 2, pp. 400*)

Alcoholic performing Wuḍū with urine

Sayyidunā Imām Ibn Abid Dunyā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said that once he passed by a person who was intoxicated due to alcohol; he was urinating on his hands and was washing them like performing Wuḍū (ritual ablution). He was saying:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْإِسْلَامَ نُورًا وَالْمَاءَ طَهُورًا

Meaning: All praise is to Allah Who made Islam Nūr (Divine light) and water a purifier.

(*Az-Zawājir 'Aniqirāf-il-Kabāir, vol. 2, pp. 298*)

The alcoholic's never-ending desire

As drinking is the violation of commandments of Allah عَزَّوَجَلَّ, thus when a person embarks upon this path of sins, he distances himself from the mercy of Allah عَزَّوَجَلَّ and sinks further into the abyss of disobedience. In this way, want and the craving for alcohol engulfs his heart to such an extent that nothing but alcohol alleviates him and as compared to other sins, he feels more difficulty in refraining from alcohol. On page 292 of 'Ānsūn kā Daryā' [the 300-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is mentioned: A saint of Islam reported, 'I witnessed a person at

the time of his death. Whenever he was advised to invoke Kalimah Ṭayyibah (first article of faith) he would utter, ‘You all drink and make me drink too.’ (*Baḥr-ud-Dumū*, pp. 216)

Imām Abul ‘Abbās Aḥmad bin Muhammad bin ‘Alī bin Ḥajar Makkī Shāfi’ī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has mentioned in his book ‘الزَّوْجِرُ عَنِ اقْتِرَافِ الْكَبَائِرِ’, regarding such addicts of alcohol, that when a person falls into another sin besides drinking alcohol, when the desire for that sin is fulfilled then he moves away from it. However, drinking alcohol is such a sin that its addict never stops, once he commences drinking he continues to drink and his desire for more and more increases. Do you not see the adulterer; his desire is fulfilled just by committing the sin once, whereas once an alcoholic begins drinking he continues to drink, bodily lust overtakes him; as a result he becomes negligent of afterlife. Therefore, he is considered amongst those transgressors who have forgotten Allah عَزَّوَجَلَّ, and so Allah عَزَّوَجَلَّ has made them unmindful of their own lives.

(*Az-Zawājir ‘Aniqtirāf-il-Kabāir, vol. 2, pp. 298*)

The biggest sin of all

It has been narrated by Sayyidunā ‘Abdullāh bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا that once, after the apparent demise of the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Amīr-ul-Mūminīn Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ and Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq Al-A’ẓam and some other companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ were sitting together and the discussion turned towards the biggest sin of all, but they couldn’t be certain what that was and so they sent me to Sayyidunā ‘Abdullāh bin ‘Amr bin Al-‘Āṣ رَضِيَ اللهُ تَعَالَى عَنْهُمَا to ask him. He told me, ‘The biggest sin of all is drinking.’ I returned to inform them of this but they refused

to accept it and immediately went to the house of Sayyidunā ‘Abdullāh bin ‘Amr bin Al-‘Āṣ رَضِيَ اللهُ تَعَالَى عَنْهُمَا who told them that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Once one of the King of Banī Isrāīl captured a person and offered him the choice of drinking, killing someone, committing adultery or eating the flesh of swine, otherwise he would kill him, thus he chose to drink alcohol. When he had drunk alcohol he carried out all the acts which the king wanted him to carry out.’

(Al-Mustadrak, vol. 5, pp. 203, Ḥadīṣ 7318)

Blind alcoholic

On page 427 of *Faizān-e-Sunnat* [the 1548-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], Amīr-e-Aḥl-e-Sunnat ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has stated: ‘I (Sag-e-Madīnah غُفِي عَنْهُ) remember very well that a flamboyant strong youngster used to work in Jodia Bazar (Bāb-ul-Madīnah Karachi). He was very famous because of being strong and talkative. A time came when he became blind and he would go about begging with extreme dejection. Upon inquiring, I came to know that he was an alcoholic and once due to drinking some defective alcohol, his eyesight was lost.’

*Kar lay tawbaḥ aur tū mat pī sharāb
Ḥaun gey warnā daw jahān tayray kharāb
Jo juwā khāy lay, piye nādān sharāb
Qabr-o-ḥaṣhr-o-nār mayn pāye ‘azāb*

*Repent and never drink alcohol
Or else your both lives will be destroyed
If you gamble or drink alcohol
You will deserve the torment in the grave and on the Judgment Day*

(Faizān-e-Sunnat, pp. 427)

Alcohol and death

The alcoholic drinks to gain the pleasure of life, however, this unwise person does not realise that he is drinking poison, considering it to be a cure for him. Accordingly, in July 2008 in Gujarat (India), 107 people and in 2007 at Karnataka (India) and in Tamil Nadu (India) approximately 150 people perished after drinking some poisonous alcohol. Also, in Bāb-ul-Madīnāh (Karachi) 40 people died in just 3 days as a result of consuming poisonous alcohol in 2007.

One western researcher said that 51% of people die when they become habitual of alcohol between the ages of 12 and 23, whereas even 10% of those who do not drink alcohol do not die at this age. Another famous researcher has said that a 20-year old youth, who has the ability to live until the age of 50, cannot live beyond the age of 35 because of drinking. It is further evident from the data of life insurance companies that the alcoholic's life span is 25% to 30% less compared to others.

Dear Islamic brothers! Due to these countless harms of drinking, Islam has forever ruled alcohol as Ḥarām (prohibited).

Attempts to prohibit alcohol

In Milan, Europe, which is the homeland of alcohol since centuries, the government has placed a prohibition on the underage from buying alcohol in order to restrict excessive drinking. If any boy or girl under 16 gets caught in while in a state of alcoholic intoxication, their parents could be held to pay a fine of almost 500 Euros. According to one report, every third child in the city aged up to 11 years is encountering some sort of problem, relating to alcoholism. In one such country

where wine has become a part of their local culture, prohibition for the people is quite strange. The increasing rate of alcoholism amongst the youth of the country and particularly those aged up to 11 years has become a means of severe apprehension. Currently there is a ban on under-16s on buying alcohol from pubs, restaurants, pizza and alcoholic outlets. If the law is not complied with, the parents or the shop owner, where from the alcohol is bought, will face fine.

Dear Islamic brothers! The countries of the world, who claim to be civilised, are doing everything possible to save their young generation from the harms of alcohol and heavy penalties are being imposed upon people in this regard. However let us see how Islam has instructed the Ummah in terms of prohibiting alcohol.

Alcohol had become an integral part of life in the Arab culture and to distance people from it was not easy. Therefore, Islam initially made people aware of the harmful effects of alcohol so that their want for alcohol could be replaced with hatred. Gradually it was ruled as Ḥarām forever. There are many sayings of the Beloved and Blessed Prophet ﷺ for our guidance in this regard which have clearly stated how to refrain from it, understand its harms and to gain the Madanī mindset of refraining from it along with the message of reflecting about the afterlife.

Alcoholic and his faith

Those who were rescued from the valleys of unbelief and entered the fold of Islam were aware of the worth and value of their Īmān (faith). They had obtained that treasure after so

many hardships. Therefore, they were informed that they should abandon alcohol because it can cause harm to their wealth (faith) which was achieved after facing so many hardships.

Five sayings of the Prophet ﷺ regarding an alcoholic

1. The one who drinks alcohol in the morning, remains like a Mushrik (polytheist) for the entire day (being ignorant of remembering Allah عَزَّوَجَلَّ) until the evening falls, and one who drinks alcohol in the evening, remains like a Mushrik for the whole night (being neglectful of the remembrance of Allah عَزَّوَجَلَّ) until morning falls. (*Al-Muṣannaḥ-lil-'Abdur Razzāq, vol. 9, pp. 149, Ḥadīṣ 17383, Multaqaṭan*)
2. When an adulterer commits adultery, he is not a believer, when a thief commits theft, he is not a believer and also when an alcoholic drinks, he is not a believer. (*Ṣaḥīḥ Muslim, pp. 48, Ḥadīṣ 57*)
3. Whoever committed adultery or drank alcohol, he lost his bonding with Islam. Then, if he repents, Allah عَزَّوَجَلَّ will accept his repentance. (*Sunan An-Nasāī, pp. 783, Ḥadīṣ 4882, Multaqaṭan*)
4. Whoever drinks alcohol, Allah عَزَّوَجَلَّ eliminates the light of faith from his heart. (*Al-Mu'jam-ul-Awsaṭ, vol. 1, pp. 110, Ḥadīṣ 341*)
5. Whoever commits adultery or drinks alcohol, Allah عَزَّوَجَلَّ removes his faith from him just as one removes his shirt from over his head. (*Al-Mustadrak, vol. 1, pp. 176, Ḥadīṣ 65*)

*Andhāyūrī qabr kā dil say nahīn nikaltā dar
Karūn gā kyā jo Tū nārāz ho gayā Yā Rāb
Gunāhgār hūn mayn laiq-e-Jahannam hūn
Karam say bakhsh day Mujh ko na day sazā Yā Rāb
Burāiyon pay pashaymān hūn raham farmā day
Hay Tayray qahr pay hāwī Tayrī ‘aṭā Yā Rāb*

*Fear of the dark grave doesn't go away
If You became displeased what will I do, O Allah
I am sinful and deserve Hell
Please forgive and do not torment me, O Allah
I am guilty of my sins, please shower Your mercy
Your mercy is dominant over Your anger, O Allah*

Fate of heedless alcoholics

Those who were brought up and trained in the blessed company of the Beloved Prophet ﷺ when realised that alcohol is the cause to lose their treasure of faith, they rejected alcohol for the sake of protection of their priceless treasure, but those who receive this invaluable treasure of Islamic faith for free and don't have to sacrifice nor face hardships for their faith, they become heedless regarding their faith, by drinking alcohol. Such people should ponder, are they not giving Satan an opportunity to capture their faith? Alas, ponder what if a person is in a drunken state and the Angel of Death arrives at that very moment to inform that his lifetime is over now and he is about to face accountability. If he did not get the chance of repentance, what will happen with him! The Beloved Prophet of Islam ﷺ has already warned such heedless drunkards saying, 'If a drunkard died (without repentance), he will be presented in the court of Allah عَزَّوَجَلَّ as a worshipper of idols.'

(Al-Musnad-lil-Imām Ahmad bin Hanbal, vol. 1, pp. 583, Ḥadīṣ 2453)

*Bay-wafā dunyā pay mat kar a'tabār
 Tū achānak mawt kā hōgā shikār
 Mawt ā kar hī raḥay gī yād rakḥ!
 Jān jā kar hī raḥay gī yād rakḥ!
 Gar jahān mayn saw baras tū jī bhī lay
 Qabr mayn tanhā qiyāmat tak raḥay*

*Do not trust this unreliable world
 You will suddenly die one day
 Death will surely come, keep in mind
 The soul will surely depart, bear in mind
 Even if you survive a hundred years in this world
 You will live in the grave alone until the Last Day*

Sayyidunā Ibn Abī Awfā رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘The one who died as a regular drinker has died like worshipper of لَات و عُزَّى (Lāt-o-‘Uzzā).’ When it was enquired from him, ‘Who is a regular drinker? Is he the one who remains intoxicated with alcohol all the time?’ He said, ‘No, the ‘regular alcoholic’ is one who drinks alcohol whenever he gets it, even if he acquires it after several years.’ (*Kitāb-ul-Kabāir Az-Zāḥabī*, pp. 92, *Ar-Raqm* 445, *Al-Ḥasan bin ‘Ammārah*, vol. 3, pp. 104)

Sayyidunā Abū Mūsā رَضِيَ اللهُ تَعَالَى عَنْهُ has quoted (from his father) that he used to say, ‘I don’t see any difference between drinking alcohol and worshipping a pillar leaving Allah عَزَّوَجَلَّ.’ (*Sunan An-Nasāī*, pp. 894, *Ḥadīṣ* 5676)

On page 558 of ‘*Jahānnam mayn lay jānāy wālay A’māl*’, Volume 2 [the 1012-page publication of Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami], it is mentioned: ‘Here, it means that alcohol and idol worshipping are closely related in terms of being sin.’ It is narrated with regards to the

companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ that when alcohol was declared Ḥarām, some of them went to see their friends and said, ‘Alcohol has been declared as Ḥarām and classed equal to polytheism (in terms of being sin).’ (*Al-Mu’jam-ul-Kabīr*, vol. 12, pp. 30, Ḥadīṣ 12399)

Drinking alcohol as a medicine

Alcohol is not permissible even for medication. The Mother of Believers, Sayyidatunā Umm-e-Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا has said, ‘Once my daughter fell ill so I prepared ‘Nabīz’ (an extract) for her in a container. When the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came, that ‘Nabīz’ was foaming (meaning, froth had developed in it). He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘O Umm-e-Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا, what is this? I told Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that my daughter was ill and I needed to prepare this ‘Nabīz’ for her. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘A thing which Allah عَزَّوَجَلَّ has declared Ḥarām for my Ummah, there is no cure in it for them.’ (*Al-Mu’jam-ul-Kabīr*, vol. 23, pp. 326, Ḥadīṣ 749)

It is thus evident that whatever is declared prohibited by Allah عَزَّوَجَلَّ and His Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has no cure in it.

Sayyidunā Abū ‘Abdullāh Muhammad bin Muhammad ‘Abdarī Fāsi Mālikī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, famously known as Ibn-ul-Ḥāj (died in 737A.H.) has quoted in his book ‘الْمَدْخَلُ’ (Al-Madkhal) that it is derived from the above mentioned Ḥadīṣ that, whatever is declared Ḥarām, blessings are vanished from its usage. (*Al-Madkhal*, vol. 2, pp. 307)

Deprivation from Īmān due to alcohol

Sayyidunā Fuḍayl bin ‘Ayāz رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ came to one of his students at the time of his death and started reciting ‘Sūrah

Yāsīn. The student responded, ‘Stop reciting ‘*Sūrah Yāsīn*.’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ advised him to recite the Kalimah (Article of Faith). He said, ‘I will never recite this Kalimah and I am annoyed of it.’ He died just after uttering these words. Sayyidunā Fuḍayl bin ‘Ayāz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was extremely shocked by the bad end of his student. He wept for forty days at his home. After forty days, he dreamt the angels dragging that student towards the Hellfire. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ enquired from him, ‘For what reason Allah عَزَّوَجَلَّ ceased your gnosis? You had high rank amongst my students!’ He replied, ‘Due to three reasons: (i) Tale telling i.e. I used to say one thing to my companions and a different thing to you, (ii) jealousy, I would become jealous with my friends, (iii) drinking alcohol i.e. I used to drink one glass of alcohol every year as per the doctor’s prescription as a remedy for one of my ailment.

Ghup andhayrī qabr mayn jab jāye gā
Bay- ‘amal! Bay-intihā ghābrāye gā
Kām māl-o-zar wahān nā āye gā
Ghāfil insān yād rakḥ pachṭāye gā

When you will be laid in the dark grave
O the one not practising your religion, you will be afraid
Your wealth will not help you there at all
O the heedless one, you will suffer setback

When the one who drank alcohol as a medicine had such a bad end then imagine what will be the condition of those who drink it without any excuse. We seek help from Allah عَزَّوَجَلَّ from every calamity and affliction.

A foolish argument

Some foolish people satisfy themselves with lame excuses that alcohol is Ḥarām, whereas we drink whisky, brandy, beer and champagne, etc. that are not alcohol. By such excuses these foolish people try to call a donkey as a horse but a donkey is a donkey and a horse is a horse. Changing the names doesn't invalidate the ruling as alcohol remains as alcohol. However, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed such unwise people centuries ago as, 'Some people in my Ummaḥ will drink alcohol by changing its name; instruments of music will be played around them and lady singers will sing songs. Allah عَزَّوَجَلَّ will bury them in the earth and some of them will be turned into monkeys and pigs.' (*Sunan Ibn Mājah, vol. 4, pp. 368, Ḥadīṣ 4020*)

Ten harms of alcoholism

Imām Abul Farāj 'Abdur Raḥmān bin 'Alī Muḥaddiṣ Jauzī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِقَوِي (died in 597 A.H.) has stated in *Baḥr-ud-Dumū'*: Remember! Drinking has 10 harmful effects:

1. It impairs the intellect of a person and he becomes a comical for children. Imām Ibn Abid Dunyā عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated, 'I saw an alcoholic passing urine and applying it over his face and saying: O Allah عَزَّوَجَلَّ! Include me amongst those who repent excessively and remain pure.' He further quoted, 'I saw an intoxicated person who had vomited and a dog was licking his face. The drunk person was saying to the dog that O my master! May Allah give you sainthood like the friends of Allah عَزَّوَجَلَّ.'
2. It wastes and destroys money and causes deprivation. Sayyidunā 'Umar Fārūq Al-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ prayed in

the court of Allah عَزَّوَجَلَّ and requested: ‘O Allah عَزَّوَجَلَّ! Bestow us with an appropriate ruling regarding alcohol because it wastes the money and destroys the intellect.’

3. Alcohol causes hatred and enmity. Allah عَزَّوَجَلَّ has said:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

The devil only seeks to instil hatred and enmity between you with wine and gambling, and to prevent you from the remembrance of Allah and from Ṣalāh; so have you desisted?

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūrah Al-Māidah, Verse 91)

When this verse was revealed, Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘O Allah عَزَّوَجَلَّ! We have renounced it.’

4. Alcohol deprives the alcoholic from the taste of food and sensible talk.
5. Sometimes alcohol makes an alcoholic’s wife Ḥarām upon him, and even after this, he lives with his wife in a state of adultery. As an example, an alcoholic often divorces his wife whilst drunk; afterwards he often forgets what he has done. As a result he commits adultery with her as she becomes Ḥarām for him due to divorce.

It is quoted from some companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, ‘Whoever married his daughter to an alcoholic, it is as if he presented his daughter for adultery.’

6. Alcohol is the key to every evil as it hurls an alcoholic into many sins.

As it is quoted regarding Sayyidunā ‘Uṣmān Ghanī رضي الله تعالى عنه that he رضي الله تعالى عنه had mentioned in his sermon, ‘O people! Keep refraining from alcohol because it is the root cause of all evils.’

7. It takes the alcoholic into the company of wrongdoers. Due to its bad smell the angels that record deeds get disgusted.
8. It shuts the portals of the skies for alcoholic for forty days and none of his deeds nor Du’ās reach there.
9. Drinking alcohol makes punishment of 80 lashes due upon an alcoholic. Even if he escapes this punishment in the world, he will be lashed in front of all people on the Day of Judgment.
10. It places the life and faith of an alcoholic at risk; therefore there remains the possibility of faith being ceased at the time of death. (*Bahr-ud-Dumū’*, pp 214)

Curse upon the alcoholic

The Great Prophet صلى الله تعالى عليه وآله وسلم has cursed 10 people with regard to alcohol: (1) Producer (2) The one ordering its produce (3) Drinker (4) One who carries it (5) The one who orders to carry it (6) One who serves it (7) Seller (8) The one who consumes its earnings (9) Buyer (10) The one who orders to buy it. (*Sunan-ut-Tirmizī*, vol. 3, pp. 47, *Ḥadīṣ 1299*)

Imām Muhammad bin ‘Uṣmān Az-Zāhabī عليه رحمة الله القوي (died in 748 A.H.) has mentioned in ‘*Kitāb-ul-Kabāir*’ that an alcoholic is ‘Fāsiq-o-Mal’ūn’ i.e. a sinner and a cursed one, because Allah عز وجل and His Prophet صلى الله تعالى عليه وآله وسلم have cursed him. Therefore, if one buys something which is used in

preparing alcohol with the intention of preparing alcohol, he will be cursed once. Then, if he prepared alcohol, he will be cursed twice and after producing if he serves it to someone, he will be cursed thrice. (*Kitāb-ul-Kabāir*, pp. 94)

Hatred for even a drop of alcohol

Amīr-ul-Mūminīn Sayyidunā ‘Alī Al-Murtaḍā كَوَّمَهُ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ has said, ‘If a drop of alcohol drops into a well and then a minaret is constructed at that very place, I will not invoke ‘Azān’ on it. If a drop of alcohol drops into a river and later that river dries up and grass grows in it, I will not let my animals graze in that field.’ (*Tafsīr Kishāf*, Part 2, *Sūrah Al-Baqarah*, *Taht Al-Ayaḥ* 219, vol. 1, pp. 260)

Punishment for drinking one sip of alcohol

The Most Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ has sent me as a mercy and guidance for all the worlds and has ordered me to break the musical instruments, the fiddle and drum and to shatter the idols which were worshiped in the era of ignorance. Swearing oath of His Magnificence, Allah عَزَّوَجَلَّ said that the person who drank a sip of alcohol, I will make him drink the boiling water of Hell whether he had been tormented or forgiven, and My believer who will not drink alcohol out of My fear; I will make him drink the (pure) alcohol of Paradise.’ (*Al-Musnad Imām Aḥmad bin Ḥanbal*, vol. 8, pp. 286, *Ḥadīṣ* 22281, *Multaqaṭan*)

Kar lay tawbaḥ Rab kī raḥmat ḥay baṛī

Qabr mayn warnā sazā ḥogī kaṛī

*Do repent, the mercy of Allah is so immense
Otherwise there will be torching torment in the grave*

It has been reported that the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever drinks one sip of alcohol, Allah عَزَّوَجَلَّ will neither accept his Farḍ nor Nafl for three days and the one who drinks a glass of alcohol, Allah عَزَّوَجَلَّ will not accept any of his Ṣalāh for forty days, and the one who drinks alcohol regularly, Allah عَزَّوَجَلَّ holds the right to make him drink from ‘Naḥr-ul-Khabāl’ (نَهْرُ الْخَبَالِ). It was asked, ‘O Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah عَزَّوَجَلَّ! What is Naḥr-ul-Khabāl?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘The pus of the people of Hell.’ (*Al-Mu’jam-ul-Kabīr*, vol. 11, pp. 154, Ḥadīṣ 11465; *Attarghīb Wattarhīb*, vol. 3, pp. 208, Ḥadīṣ 3626)



The wrath of Allah عَزَّوَجَلَّ upon alcoholic

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one who drinks alcohol, Allah عَزَّوَجَلَّ remains displeased with him for forty days, and the alcoholic has no idea that perhaps he may die during those forty nights. If he drinks again, Allah عَزَّوَجَلَّ will be displeased with him for a further forty days and the alcoholic is unaware that he may die within these nights. If he drinks again, Allah عَزَّوَجَلَّ will be displeased with him for another forty days, and when these days add up to 120 days and if he drinks again then he will be made to enter ‘Radgha-tul-Khabāl (رَدَّغَةُ الْخَبَالِ).’ It was asked, ‘What is Radgha-tul-Khabāl. It was replied, ‘Sweat and pus of the people of Hell.’ (*Az-Zawājir ‘Aniqtirāf-il-Kabāir*, vol. 2, pp. 310; *Sunan Ibn Mājah*, vol. 4, pp. 62, Ḥadīṣ 3377)

The Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever drinks alcohol, Allah عَزَّوَجَلَّ will not be pleased with him for forty days. If he dies (during that period) in that condition, he will

die in the state of ‘Kufr’ i.e. infidelity¹; if he repents, Allah عَزَّوَجَلَّ will accept his repentance and if he drinks again, Allah عَزَّوَجَلَّ holds the right to make him drink from ‘Tīna-tul-Khabāl (طِينَةُ الْخَبَالِ)’. It was asked, ‘O Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is Tīna-tul-Khabāl?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘The pus of the people of Hell.’ (*Al-Musnad-lil-Imām Aḥmad bin Ḥanbal, vol. 10, pp. 443, Ḥadīṣ 27674, Multaqaṭan*)

Alcoholic and his Ṣalāḥ

Islam described several measures in order to keep Muslims away from the evil of alcohol. One of these measures was to mention the evil effects of it so that people would refrain from it. One of its harms is that the ‘Ṣalāḥ’ of an alcoholic is not accepted for forty days.

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Any person from amongst my Ummaḥ who drinks alcohol, his Ṣalāḥ will not be accepted for forty days.’ (*Al-Mustadrak, vol. 1, pp. 537, Ḥadīṣ 984*)

The Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever drank alcohol, his Ṣalāḥ will not be accepted for forty days, however if he repents, Allah عَزَّوَجَلَّ accepts his repentance, however if he drinks again, his Ṣalāḥ will not be accepted for forty days but if he repents, Allah عَزَّوَجَلَّ will accept his repentance, (for a third time) if he drinks again his Ṣalāḥ will not be accepted for forty

¹ There is a condition for an alcoholic to become ‘Kāfir’ i.e. an infidel and this is so if he drinks alcohol while believing it to be Ḥalāl i.e. permissible. It is mentioned in ‘Bahār-e-Sharī’at’: ‘It is Kufr (unbelief) to believe anything Ḥarām which is proven permissible from Naṣ-e-Qaṭ’ī and to believe anything Ḥalāl which is declared clearly Ḥarām (prohibited), whereas that thing is from ‘Zarūriyāt-e-Dīn’ i.e. *Essentials of Religion* and the denier is aware of its ‘Ḥukm-e-Qaṭ’ī.’ (*Bahār-e-Sharī’at, vol. 1, pp. 176*) The prohibition of alcohol is proven from Naṣ-e-Qaṭ’ī.

days but if he repents, even this time Allah عَزَّوَجَلَّ will accept his repentance, but if he drinks again (for the fourth time) his Ṣalāh will not be accepted for forty days and now even if he repents, Allah عَزَّوَجَلَّ will not accept his repentance whereas Allah عَزَّوَجَلَّ will make him drink from ‘Naḥr-ul-Khabāl (نَهْرُ الْخَبَالِ).’ It was asked from the narrator, ‘What is Naḥr-ul-Khabāl?’ He replied, ‘The canal that will stream from the pus of the people of Hell.’

(Sunan-ut-Tirmizī, vol. 3, pp. 341, Ḥadīṣ 1869)

*Mujrimaun kay wāsiṭay dozakh bhī shu’lah bār ḥay
Ḥar gunāḥ qaṣdan kiyā ḥay is kā bhī iqrār ḥay
Ḥāye! Nā-farmāniyān bad-kāriyān bay-bākiyān
Āḥ! Nāmāy mayn gunāḥaun kī baṛī bhārmār ḥay*

*Hellfire is blazing for the criminals
I admit that I committed sins deliberately
Disobedience, wrongdoings, sins
Alas! My Book of Deeds is full of sins*

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who drank alcohol but not suffered intoxication, his Ṣalāh will not be accepted until that alcohol remains in his stomach and veins, and if he dies (during that period), he will die in the state of Kufr. If (because of alcohol) he suffered intoxication, his Ṣalāh will not be accepted for forty days and if during that period he dies, he will die in the state of Kufr.’ *(Sunan An-Nasāī, pp. 895, Ḥadīṣ 5679)*

The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever consumed alcohol and put it in his stomach, his Ṣalāh will not be accepted for seven days, and if during that period he dies, he will die in the state of Kufr (unbelief).’ Furthermore, He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If alcohol caused to damage his senses and some Farḍ

became suspended.’ It is stated in another narration, ‘If alcohol caused him to forget the Quran, then his Ṣalāh will not be accepted for forty days, and if during that period he dies, he will die in the state of Kufr.’ (*ibid*, Ḥadīṣ 5680)

Fifteen causes for the decline of Muslims

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When my Ummah will indulge in fifteen things, it will be overcome by calamities.’ It was enquired, ‘O Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What are those?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: (1) When war booty will be considered as personal wealth, (2) entrusted items will be considered as war booty and (3) Zakāh will be considered fine, (4) man will obey his wife and (5) disobey his mother, (6) he will be courteous to his friend but (7) discourteous towards his father, (8) voices will be raised in Masājid, (9) the most disgraceful person will become their ruler, (10) a person will be paid respect fearing his mischief, (11) alcohol will be consumed, (12) silk will be worn, (13) slave girl singers will be kept, (14) musical instruments will be kept (at homes), (15) the succeeding people of this Ummah will curse the preceding ones. So the people of that time should look for the red storm, or being swallowed up by the earth or disfigurement of their faces. (*Sunan-ut-Tirmiḏī*, vol. 4, pp. 89, Ḥadīṣ 2217)

Different forms of punishment

The Most Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘By Allah عَزَّ وَجَلَّ, in Whose control my life is! Some people of my Ummah will spend their night in sins, arrogance, Laḥw and La’ab i.e. wasting time and playing games, they will then awaken in the morning in such a state that they will have been disfigured into monkeys

and pigs because of considering Ḥarām as Ḥalāl, keeping slave girl singers and drinking alcohol.’ (*Al-Musnad Imām Aḥmad bin Ḥanbal, vol. 8, pp. 444, Ḥadīṣ 22854*)

It is reported by Sayyidunā Abū Umāmah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Great Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One group of this Ummah will spend their night in eating, drinking and in ‘Laḥw and La’ab’ but when they will awaken in the morning, they will have been disfigured into monkeys and pigs. They will face the events of being pulled into the earth and stones being showered upon them from the sky. People will wake up in the morning and say, ‘Tonight so-and-so tribe was swallowed into the earth and tonight so-and-so person’s home was pulled into the earth.’ Stones will certainly be showered upon them from the skies the way they were showered upon the ‘People of Lūṭ’ and their homes. Indeed, such a destructive storm will be sent over them the likes of which destroyed the homes and tribes of the ‘People of ‘Ād’. This will happen because of drinking alcohol, wearing silk, keeping slave girl singers, taking interest and breaking family ties.’ (*Shu’ab-ul-Īmān, vol. 5, pp. 16, Ḥadīṣ 5614*)

Punishment for the alcoholic

Sayyidunā Imām Abul ‘Abbās Aḥmad bin Muhammad bin ‘Alī bin Ḥajar Makkī Shāfi’ī عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ (died in 974 A.H.) has reported in his book ‘*الزَّوْاجِرُ عَنْ إِقْتِرَافِ الْكَبَائِرِ*’ that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Refrain from the root cause of all evils - alcohol. Whoever did not refrain from it committed disobedience of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and became deserving of torment by virtue of disobedience of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah عَزَّوَجَلَّ has said in the Glorious Quran:

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ

حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾

‘And whoever disobeys Allah and His Noble Prophet and crosses all His limits - Allah will put him in the fire (of hell), in which he will remain forever; and for him is a disgraceful torment.’

[Kanz-ul-Īmān (Translation of Quran)] (Part 4, Sūrah Al-Nisa, Verse 14;
Az-Zawājir ‘Aniqtirāf-il-Kabāir, vol. 2, pp. 314)

Gar Tū nārāz ḥuwā mayrī ḥalākat ḥogī

Ḥaye! Mayn nār-e-Jahānnam mayn jalūn gā Yā Rab!

Dard-e-sar ḥo yā bukhār āye taṣap jātā ḥūn

Mayn Jahānnam kī sazā kaysay saḥūn gā Yā Rab!

I will be destroyed if You are displeased with me

Alas! I will burn in the fire of Hell, O my Allah!

I can't even deal with a headache and fever

How will I bear the torment of Hell, O my Allah!

Punishment for an alcoholic in this world

Sayyidunā Anas رضي الله تعالى عنه narrated that the Noble Prophet صلى الله تعالى عليه وآله وسلم struck an alcoholic with the branch of a tree and with shoes. Then Amīr-ul-Mūminīn Sayyidunā Abū Bakr Ṣiddīq رضي الله تعالى عنه struck with 40 lashes. During the caliphate of Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq رضي الله تعالى عنه, people started living near green areas and villages so he رضي الله تعالى عنه sought advice from the companions رضي الله تعالى عنهم regarding punishment of drinking alcohol. According to the suggestion of Sayyidunā ‘Abdur Raḥmān bin ‘Awf رضي الله تعالى عنه the punishment for drinking alcohol was set at 80 lashes.

(*Ṣaḥīḥ Muslim, Ḥadīṣ 1706*)

According to few narrations, the punishment of 80 lashes was decided upon the advice of Amīr-ul-Mūminīn Sayyidunā ‘Alī Al-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. (*Muwatṭā’ Imām Mālik, vol. 2, pp. 351, Ḥadīṣ 1615*)

Alcoholic’s punishment in the grave

Whosoever does not repent from drinking alcohol and he dies in this state, in relation to this, Sayyidunā ‘Abdullāh bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘When some alcoholic dies, bury him, then hang me from some stick and dig back his grave. If you do not find his face turned away from the Qiblaḥ then leave me hanging.’ (*Kitāb-ul-Kabāir Az-Zāḥabī, pp. 96*)

Mat gunāḥaun pay ḥo bhāī bay-bāk tū

Bḥūl mat yeḥ ḥaqīqat kay ḥay khāk tū

Don’t be brave in committing sins

*Remember you originated from the soil (hence you shouldn’t be
brave and arrogant in committing sins)*

It is narrated by Sayyidunā Masrūq رَضِيَ اللهُ تَعَالَى عَلَيْهِ that whoever indulged in theft or alcoholism or fornication when dies, two snakes are deputed for him who keep on biting and eating his meat. (*Sharḥ-uṣ-Ṣudūr, pp. 172*)

Ghāfilaun! Qabr mayn jis ghāī jāo gey

Sānp bichchū jo daykhō gey chillāo gey

Sar pachāīro gey par kuch na kar pāo gey

Bay-ḥad apnay gunāḥaun par pachātāo gey

O the heedless one, when you will be lowered in the grave

You will scream seeing the snakes and scorpions

You will feel utter remorse for your sins

But you will be able to do nothing to protect yourself

Dear Islamic brothers! If we succeeded in carrying our Īmān intact in the grave, we shall achieve salvation from the hardships of the grave and it will become a garden from amongst the gardens of Paradise.

Deceased woman slaps a shroud thief

Shaykh Abū Ishāq عَلَيْهِ رَحْمَةُ اللَّهِ الرَّزَّاقِ said that he saw a person with half of his face covered so he asked him the reason for that. He told him, ‘I would dig up graves at night to steal the shrouds. Therefore, one night I dug a woman’s grave intending to steal her shroud, but she slapped me with such force that the mark is still on my face.’

Shaykh Abū Ishāq عَلَيْهِ رَحْمَةُ اللَّهِ الرَّزَّاقِ said that he wrote about the shroud thief’s matter and sent it in the service of Imām Awzā’ī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى, who instructed in reply to further inquire that person about the condition of those in the graves. That person reported, ‘I often witnessed that those in the grave had their faces turned away from the Qiblah.’ Knowing this Imām Awzā’ī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى replied, ‘Ah, regret! These are those people whose ending was not good, meaning these people were engrossed in such sins which lead them to that condition.’ (*Rūh-ul-Bayān*, vol. 2, pp. 249)

*Gaur-e-naykān bāgh ĥogī khuld kā
Mujrimaun kī qabr dozakh kā gaʻĥā*

*The grave of pious ones will be garden of Paradise
Whereas the grave of a sinful person will be a pit of Hell*

May Allah عَزَّوَجَلَّ protect us from a bad end and save the Muslim Ummāh from the curse of alcohol as this too can become a cause of a bad death and torment in the grave!

Child turns elderly

One saint mentioned, ‘My child passed away. A few days after the burial, I dreamt him such that the hair of his head had turned white, I enquired, ‘O my son! You were a child when I buried you, how have you turned old?’ He replied, ‘O my respected father! A person who would drink alcohol in the world has been buried near me; the hellfire blazed with such intensity in his grave that, due to its heat, every child has turned elderly.’ (*Kitāb-ul-Kabāir Az-Zāhābī*, pp. 96)

The neck of Hell

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that when the Day of Judgment will come, a neck-shaped fire will emerge out of the Hell. It will have two eyes to see with, it will have two ears to hear with and it will also have one tongue to speak with in a horrifying voice. (*Sunan-ut-Tirmizī*, vol. 4, pp. 259, *Ḥadīṣ 2583*)

Sayyidunā Asad bin Mūsā رَضِيَ اللهُ تَعَالَى عَنْهُ has mentioned in *Kitāb-uz-Zuḥd*, ‘This neck-shaped fire will say, ‘I have been ordered to torment the offenders.’ Then that fire will capture the offenders pitching them into Hell even faster than a bird flying swiftly having seen grains on the ground. Then it will say, ‘Those who had been causing distress to Allah عَزَّوَجَلَّ and His Beloved صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I have been ordered to also torment them severely.’ And so it will seize the tormentors and pitch them into Hell.’ (*Kitāb-uz-Zuḥd Al-Asad bin Mūsā*, pp. 75, *Ḥadīṣ 77*) In other words, on the Day of Resurrection, Hell will be bellowing:

- ❖ ‘Where are those opposing Merciful Allah?’
- ❖ Where are the enemies of Allah?’
- ❖ Where are the friends of Satan?’

O alcoholics who cause displeasure to Allah عَزَّوَجَلَّ and His Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Remember that tomorrow on the Day of Resurrection you will have no way to save yourselves from that fire, even the multitude crowds on Resurrection Day will not be able to hide you from it. Regarding this, Imām Aḥmad bin Ḥanbal رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, ‘That fire will recognise every disobedient one and transgressor as easily as a father recognises his son or a son recognises his father.’ (*Kitāb-uz-Zuḥd li-Aḥmad bin Ḥanbal, pp. 205, Hadīṣ 1044*)

Five punishments on the Day of Resurrection for the alcoholic

On pages 22-31 of ‘*Naykiyaun kī Jazāyain aur Gunāḥaun kī Sazāyain*’ [the 148-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], Faqīḥ Abul Layṣ Naṣr bin Muhammad Samarqandī عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ (died in 375 A.H.) has documented various punishments for the alcoholic on the Day of Judgment:

1. The appearance of the alcoholic on the Day of Judgment

On the Day of Judgement the alcoholic would come in such an appearance that his face would be black, eyes would be blue, tongue would be hanging on his chest and his saliva would be oozing like blood. People would recognise him on the Day of Judgement. Do not make Salām to him, do not console him when he falls ill, and do not offer his funeral prayer when he dies, as he is like an idol worshipper in the court of Allah عَزَّوَجَلَّ (if he drinks alcohol considering it to be permissible).

2. Smelling fouler than a rotten corpse

The alcoholic will rise from his grave smelling more repulsive than a rotten corpse; a bottle of alcohol will be hanging around his neck and a wineglass will be in his hand. Snakes and scorpions will be stuck to his entire body and he will be made to wear shoes of fire which will make his brain boil. His grave will be an abyss from amongst the pits' of Hell, in the vicinity of Fir'awn and Hāmān.

3. Welcome with the iron hammers

Adulterers and alcoholics will be dragged towards Hell on the Day of Judgement. When they will reach near Hell, the gates of Hell will be opened for them and angels of torment will welcome them with iron hammers. They will be beaten in Hell equal to the number of days of the world. Angels will then take them to their final abodes and scorpions will sting them on every organ of their body for forty years and snakes will bite their heads. If an alcoholic has still not reached his destined abode, a blaze of fire will fling him to the last end; angels will beat him until he will fall into Hell.

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ط

Whenever their skins are cooked (fully burnt) We shall change them for new skins so they may taste the torment (again and again).

[Kanz-ul-Īmān (Translation of Quran)] (Part 5, Sūrah Al-Nisā, Verse 56)

They will scream out of severe thirst. They will cry out: Oh thirst, Oh thirst, and would say, 'Give us just one sip of water.' The appointed angels will bring bowls filled with boiling water. When the alcoholic will bring his mouth to the bowl, the flesh

of his face will fall off. ‘When that boiling water would reach his stomach, it will cut his intestines and cause them to excrete from behind. Then intestines will return to their original state and he will face the torment again. So, this is the torment an alcoholic will suffer.’

4. Horrific view of an alcoholic’s torment

An alcoholic will come on the Day of Judgment with the vessel of alcohol hanging in his neck and an instrument of ‘Laḥw and La’ab’ in his hand. Then he will be hanged by a noose of fire and a herald will announce, ‘He is son of so-and-so.’ There will emerge a foul odour from his mouth and people will be cursing him. Thereafter, angels of torment will remove him from the noose of fire and fling him into Hell, where he will be burning for one thousand years. He will then scream, ‘Oh thirst, thirst!’ Allah عَزَّوَجَلَّ will send stinky sweat to him; he will then proclaim ‘O my Rab! Kindly remove this sweat away from me’, but before that sweat goes away, fire will approach him and burn him to ashes. Allah عَزَّوَجَلَّ will recreate him from fire and he will stand up again. His both hands and feet would be tied up. He will be dragged face down through chains on the ground. When he will scream due to extreme thirst, he will be made to drink boiling water. When he will plead for food, he will be forced to eat from a thorny tree and that would boil in his stomach.

Sayyidunā Mālik عَلَيْهِ السَّلَام (the Chief Angel of Hell) will have shoes of fire which he عَلَيْهِ السَّلَام will make the alcoholic wear; consequently his brain will boil off and will discharge out through the nose and ears. The alcoholic’s molars will be made up of blazing coal and fire will emerge out from his mouth.

His intestines will disintegrate and excrete from his excretory organ. He will be packed into a casket filled with sparks and flames, and this torment will continue for a long period of thousand years. The opening of that casket will be narrow. Pus will flow out from his body and his colour will have changed. He will make plea, 'O my Allah **عَذِّبْ جَلَّ**! The fire has eaten my body.'

Woe to the person who will not be dealt with mercy when he makes plea for it. When he will ask for, he will not be answered. After that he will appeal for water, so Sayyidunā Mālik **عَلَيْهِ السَّلَام** will give him boiling water to drink. When the alcoholic will hold it, his fingers will cut and fall down. When he will see it, his eyes will flow out and the flesh of his cheeks will fall down. He will be taken out of the casket after 1000 years and put into such a cell which will have snakes and scorpions resembling pitcher. They will trample him under their feet. A stone of fire will be placed on his head and iron covering will be provided on the joints of his body. His hands will be chained and shackles will be placed in his neck. He will be taken out of that cell after 1000 years and angels of torment will take him towards a valley called 'Wayl'. This is one of the valleys of Hell which is hotter and deeper than the others and has more snakes and scorpions in it. The alcoholic will burn in this valley for 1000 years.

5. The alcoholic will arise from his grave in such a condition that his shins will be swollen; his tongue would be swinging on his chest and fire will be burning his intestines. So he will scream in such a horrifying voice that everybody will become terrified and scorpions will be stinging the flesh

of his body. He will be made to wear shoes of fire as a result of which his brain will boil. The alcoholic will be in neighbourhood of 'Fir'awn' and 'Ĥāmān'.

Furthermore, whoever serves one morsel to an alcoholic, Allah ﷺ will appoint snakes and scorpions upon him, and whoever fulfils any of alcoholic's needs, he has contributed in destroying Islam. Whoever lends him anything on loan, it is as if he has helped in the murder of a Muslim, and whoever adopts his company, Allah ﷺ will raise him blind (on the Day of Judgement) and he will not have any excuse. Do not make Nikāḥ i.e. marriage with an alcoholic. If he gets ill, do not visit to console him. The alcoholic has been cursed in the Torah, Zabūr, Bible and the Glorious Quran. Whoever drank alcohol (considering it as Ḥalāl), he has rejected (all) the commandments of Allah ﷺ that were revealed upon the Prophets عَلَيْهِمُ السَّلَام. Only Kāfir considers alcohol as Ḥalāl and I (i.e. the Chief of all Prophets صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) despise it. In addition, the alcoholic will die in a state of thirst and for 1000 years he will be screaming out, 'Oh thirst! Oh thirst!' (Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said) I take an oath by He Who has sent me with the truth that when alcoholic will appear in the court of Almighty Allah ﷺ, He ﷺ will order the angels, 'O angels! Capture him.' 70,000 angels will appear, grab him and drag him on his face. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ further said: I tell you more. The person who has 100 Quranic verses in his heart, if he would drink alcohol, then every letter of the Glorious Quran will appear on the Day of Judgement and argue with that alcoholic in the court of Allah ﷺ and if Quran fought with anybody, certainly he will be ruined.

Alcoholic and the heavenly wine

The believers who would never drink the intoxicating alcohol of this world for seeking pleasure of Allah ﷺ will be served with Sharāb-e-Ṭaḥūr (pure wine) of Paradise, and those drunkards of worldly alcohol who departed from this temporal world without repenting from, they will remain deprived of the pure wine of Paradise. The Merciful Prophet ﷺ has stated, ‘Every intoxicant is alcohol and every intoxicant is Ḥarām. Whoever drank alcohol in this world and died without repentance, he would not drink Sharāb-e-Ṭaḥūr in the Hereafter.’

(*Ṣaḥīḥ Muslim, pp. 1199, Ḥadīṣ 2003*)

Alcoholic and the fragrance of Paradise

The Beloved Prophet ﷺ said, ‘The fragrance of Paradise would be smelt from travelling distance of 500 years; however the one proud of his deeds, disobedient one and the regular drinker will remain deprived of its fragrance.’

(*Al-Mu’jam-uṣ-Ṣaḥīḥ liṭ-Ṭabarānī, pp. 145, Al-Juz-ul-Awwal, Ḥadīṣ 409*) In some narrations, it is reported that, not only the fragrance of Paradise but all the bounties of Paradise will be Ḥarām upon alcoholic. Sayyidunā Imām Muhammad bin ‘Abdullāḥ Ḥākim رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has reported a Ḥadīṣ that the Beloved and Blessed Prophet ﷺ said, ‘There are four kinds of people for whom Allah ﷺ bears the right to neither allow them to enter Paradise nor will He allow them to taste its bounties: (i) A regular drinker, (ii) one who earns usury (interest), (iii) one who exploits the money of orphan without lawful reason, and (iv) one who is disobedient to parents.’ (*Al-Mustadrak, vol. 2, pp. 338, Ḥadīṣ 7230*) Sayyidunā ‘Abdullāḥ bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا reported that the Beloved Rasūl ﷺ

said, ‘The drunkard, the one disobedient to parents and the one seeking acknowledgement in lieu of favour will not enter Paradise.’ Sayyidunā ‘Abdullāh bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا said, ‘This blessed saying made me worried that the believers do indulge in sins and then I found this (following) injunction of the Holy Quran regarding those disobedient to their parents:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾

So do you portray that if you get governance, you would spread chaos in the land and sever your relations?

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Muhammad, Verse 22)

And I found the following verse of the Quran regarding the one seeking acknowledgement in lieu of favour:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ

‘O people who believe! Do not invalidate your charity by expressing your favours and causing injury.’

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūrah Al-Baqarah, Verse 264)

And I found the following order of Allah عَزَّوَجَلَّ regarding alcohol:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ

مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

O people who believe! Alcohol and gambling, and idols, and the darts are impure - the satanic crafts, therefore keep avoiding them so that you may succeed.

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūrah Al-Māidah, Verse 90;

Al-Mu'jam-ul-Kabīr, vol. 11, pp. 82, Hadīth 11170)

It should be remembered that a regular alcoholic is not the one who continuously drinks alcohol, rather whenever alcohol becomes available to him, he drinks it and does not refrain from it due to fear of Allah **عَزَّوَجَلَّ**.’ (*Baḥr-ud-Dumū*, pp. 167)

Repent as the mercy of Allah **عَزَّوَجَلَّ** is immense

Dear Islamic brothers! Repent in the court of Merciful Allah **عَزَّوَجَلَّ** from drinking alcohol in order to save yourself from the displeasure of Allah **عَزَّوَجَلَّ** before the door of repentance is closed. Woe be to the one who disobeyed Allah **عَزَّوَجَلَّ** and became deserving of Hell as his final abode. Hasten in seeking repentance until the soul is present in your body because death is certain and is about to come. Hasten in repentance before the door of repentance is closed.

Door of repentance

The Blessed and Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘Allah **عَزَّوَجَلَّ** has created a door of repentance in the west which has the width equal to the travelling distance of 70 years and it will not be closed until the sun rises from the west.’ (*Sunan-ut-Tirmiḏī*, vol. 6, pp. 316, Ḥadīṣ 18116)

Kar lay tawbaḥ Rab kī raḥmat ḥay baṛī

Qabr mayn warnā sazā ḥogī kaṛī

Do repent as the mercy of your Rab is so immense

Otherwise you will suffer severe torment

Alcoholic became friend of Allah

It is mentioned on page 105, Volume 1 of *Faizān-e-Sunnat* [the 1548-page publication of Maktaba-tul-Madīnaḥ, the publishing

department of Dawat-e-Islami] that Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي was a drunkard before eventual repentance. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was once going somewhere in a drunken state. On the way, he glanced a piece of paper on which ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ was inscribed. He picked it up out of respect. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then bought ‘Itṛ (fragrance), applied it to the paper and placed it at an elevated place out of reverence.

At night, a saint عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ of Islam dreamt someone saying, ‘Go and inform Bishr: You made My name fragrant, honoured it and placed it at a high place, We will also purify you.’ As the saint woke up, he thought to himself, ‘Bishr is an alcoholic; there is perhaps some misunderstanding on my part about the dream.’ Then, after making Wuḍū and offering Nafl Ṣalāh, he went to sleep again but had the same dream for the second time and then again for the third time and also heard ‘Our message is indeed for Bishr! Go and convey our message to him.’

Therefore, the saint went out in search for Sayyidunā Bishr عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and learnt that Bishr was in the gathering of alcoholics. Reaching the gathering he called out for ‘Bishr,’ but he was told by people that Bishr was in a drunken stupor. The saint said, ‘Go and somehow tell him that a man with a message for him is standing outside.’ Someone went and told him of this. Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي said, ‘Ask him as to whose message he has brought.’ When asked, the saint replied, ‘I have brought the message of Allah عَزَّوَجَلَّ.’ When informed of this, Sayyidunā Bishr عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي was overwhelmed and immediately came out barefooted. Hearing the divine message, he sincerely repented from his sins and attained such a high spiritual rank that he used to remain barefooted due to awe-

inspiring Divine contemplation. This is why he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ became famous as Ḥāfī (i.e. the one remaining barefooted).
(*Taḥkīra-tul-Auliya*, pp. 68)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Virtues of showing respect

Dear Islamic brothers! A grave sinner and an alcoholic became a Walī (friend of Allah عَزَّوَجَلَّ) merely because of respecting and showing reverence to a piece of paper which had the blessed name of Allah عَزَّوَجَلَّ inscribed on it. Thus, why then will we sinners not be blessed with the grace and bounty of Allah عَزَّوَجَلَّ if we pay respect to those holy luminaries whose hearts, with the name of Allah عَزَّوَجَلَّ engraved on them, remain occupied in Divine contemplation.

Furthermore, how valued would the respect of our Beloved Prophet Sayyidunā Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ be in the Court of Allah عَزَّوَجَلَّ as he is the Sovereign of all Prophets and saints! Indeed, respecting the name of beloveds of Allah عَزَّوَجَلَّ brings blessings and reward. Sayyidunā Bishr Ḥāfī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي gained a high rank by respecting the name of Allah عَزَّوَجَلَّ. If we respect the name of the Beloved and Blessed صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Prophet why will we not gain high regards? On hearing the blessed name, if we kiss our thumbs and touch them to our eyes out of respect, why will we not receive its blessings? Sayyidunā Bishr Ḥāfī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي applied fragrance to the paper on which the name of Allah عَزَّوَجَلَّ was written, therefore he was

purified. If we also sprinkle rose essence wherever the Zikr of the Beloved and Blessed Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned why would we not be purified?

Kyā māhaktay ḥayn maḥaknay wālay

Bū pay chaltay ḥayn bhāiaknay wālay

‘Āṣiyo! Thām lo dāman un kā

Woḥ nahīn hāth jhāiaknay wālay

*What a great fragrance do the beloveds of Allah possess
The lost people find their destination by tracking the fragrance
O sinners! Do hold the path of the Prophet of Allah
As he is not amongst those who will leave you alone*

(Ḥadāiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

An alcoholic was forgiven

Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat ‘Allāmah Maulānā Muhammad Ilyas ‘Attar Qadiri رَحْمَةُ بَرَكَاتِهِمُ الْعَالِيَةِ has mentioned an incident in his book, ‘Faizān-e-Sunnat’, Volume 1, on page 95 regarding the forgiveness of an alcoholic:

There were two brothers. One of them was pious, whereas the other was a drunkard. The pious person once called his brother and punished him for his act of drinking alcohol. Whilst returning, the drinker fell into some deep water and drowned. Eventually, he was buried. At night, the pious brother had a dream in which he saw his deceased brother strolling in Paradise. Amazed, he asked, ‘You were a drinker and had died in the state of intoxication, how have you entered Paradise?’ His deceased brother replied, ‘Whilst returning after being beaten

by you, I saw a piece of paper on the way with ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ inscribed on it. Picking it up, I swallowed it. I then fell into the deep water and drowned. After I was buried, Munkar and Nakir (interrogating angels) entered my grave and asked the questions. I politely said, ‘You are questioning me, whereas the pure name of my Beloved Almighty Allah عَزَّوَجَلَّ is in my abdomen!’ As I said this, a voice from the Ghayb (unseen) was heard saying: *صَدَقَ عَبْدِي قَدْ عَفَرْتُ لَهُ* (‘My servant has spoken the truth. Undoubtedly, I have forgiven him.’) (*Nuzha-tul-Majālis, vol. 1, pp. 41*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! If someone remained deprived of repentance due to the darkness of sins preventing the mercy of Allah عَزَّوَجَلَّ from him, then nothing can be done except regret.

Frightening graves

On page 5 to 8 of the booklet, ‘Revelations of Shroud Thieves’ [the 32-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], Shaykh-e-Tariqat Amīr-e-Ahl-e-Sunnat ‘Allāmah Maulānā Muhammad Ilyas ‘Attar Qadiri رَضِيَ اللهُ عَنْهُ الْعَالِيَهُ has quoted that once, a frightened person came to caliph ‘Abdul Malik. He said, ‘O respected caliph! I am a very sinful person, I want to know whether I will be forgiven or not.’ The caliph asked, ‘Is your sin bigger than the earth and sky?’ He replied, ‘Yes, even bigger.’ The caliph asked, ‘Is it bigger than the Divine Pen and Divine Tablet?’ He

replied, ‘Even bigger.’ The caliph asked, ‘Is it bigger than the Divine Throne?’ He replied, ‘Even bigger.’ The caliph then said, ‘Brother! Surely your sin can’t be greater than the mercy of Allah عَزَّوَجَلَّ.’ When the person heard this, he began to cry profusely. The caliph asked, ‘Brother, please tell me, what is this sin of yours?’ The person replied, ‘Your Eminence! I feel extremely embarrassed to inform you; however, I will tell you. Perhaps it may pave way for acceptance of my repentance.’ Saying this, he began to reveal his story. He said, ‘I am a shroud thief. Tonight, I learnt lesson from five different graves which forced me to seek forgiveness.’

Fate of an alcoholic

When I opened the first grave to steal the shroud, I noticed that the face of the deceased had turned away from the direction of Qiblaḥ. As I began to run away in fright, an unseen voice made me tremble even more. It said, ‘Ask this person the reason for his torment?’ Whilst trembling, I replied that I did not have the courage to ask, you tell me. It was said, ‘This person was an alcoholic and an adulterer.’

*Qabr rozānaḥ yeḥ kartī ḥay pukār
Mujḥ mayn ḥayn kīṛay makoṛay bay-shumār*

*The grave proclaims everyday
I have countless insects inside me*

Corpse resembling a pig

When I opened the second grave, I saw a heart-trembling scene. I saw that the corpse’s face resembled that of a pig and he was grappled with shackles and chains of fire. An unseen voice

declared, ‘This person used to swear false oaths and used to earn from Ḥarām means.’

*Yād rakh̄ mayn h̄ūn andh̄ayrī koīh̄rī
Tuj̄h̄ ko h̄ogī muj̄h̄ mayn sun waḥshat baṛī
Mayray andar tū akaylā āye gā
H̄ān magar a'māl laytā āye gā*

*Remember I am a dark cell
Listen, you will panic inside me
You will enter alone inside
But you will bring your deeds with*

Nails of fire

When I opened the third grave, again I saw a terrifying scene. The deceased had his tongue coming out from the back of his neck and he was punched with nails made of fire. An unseen voice declared, ‘This person used to backbite, slander and would sow discord among people.’

*Naram bistar ḡhar pay h̄ī reh̄ jāyain gey
Tuj̄h̄ ko farsh-e-khāk per dafnā-ayn gey*

*Soft beds will stay behind at home
You will be laid on the bare ground*

Blazed in fire

When I opened the fourth grave, I saw another very frightening scene. I saw a person being blazed in fire and the angels were beating him with hammers made of fire. I became terrified and ran away. However, an unseen voice echoed in my ears telling that this wretched person was neglectful in offering Ṣalāh and observing fasts of Ramadan.

Reward of repenting in youth

When I opened the fifth grave, it was completely different from the other graves. This grave was extremely spacious. Inside, there was a throne with a handsome young man sitting upon it. An unseen voice revealed that this person had sought repentance while he was still young and was steadfast in offering Ṣalāh and observing fasts. (*Taḏkira-tul-Wā'izīn*, pp 612-615)

*Jo Musalmān bandah nikawkār ḥay
Rab kay Maḥbūb ka 'āshiq-e-zār ḥay
Qabr bhī is kī Jannat kā gulzār ḥay
Bāgh-e-Firdous kā bhī woḥ ḥaqdār ḥay*

*The Muslim who is pious
And devotee of the Beloved of Allah
His grave is one of the gardens of Paradise
And he is also entitled for the Eden of Firdaus*

An incident that reformed an alcoholic

On page 164 of *'Uyūn-ul-Hikāyāt* [the 413-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited that Sayyidunā Yūsuf bin Ḥasan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that once he was present with Sayyidunā Ḍunnūn Miṣrī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ near a pond of water. Suddenly they saw a gigantic scorpion sitting on the bank of the pond. After a while one big frog appeared from the water and came near the scorpion. The scorpion rode onto the back of the frog; the frog then swam towards the other bank. Seeing this, Ḍunnūn Miṣrī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Come! Let's go to the other side of the pond because something strange is expected to happen there.'

And so they too went to the other side of the pond. After reaching there, the frog dropped the scorpion off. Scorpion

started to crawl very fast towards a certain direction. After passing some distance, they saw a strange and terrifying scene. There was an intoxicated young person lying unconscious and a python was slithering towards him, as soon as it approached to swallow him, the gigantic scorpion attacked the python, as a result of which it could not bear the poison of the scorpion and died. When the python died, the scorpion returned towards the bank of the pond where the frog was waiting. It again rode the frog's back and returned to the other side of the pond.

Fānūs ban kar jis kī ḥifāzat ḥawā karay

Woḥ sham'a kyā bujḥay jisay rawshan Khudā karay

*When air becomes a chandelier to protect the light of the candle
Then no one can blow out the candle which is protected by Allah*

Then they approached that intoxicated young man who was still unconscious. Ẓunnūn Miṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي shook him and he opened his eyes. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said, 'O young man! Look, how your Rab عَزَّوَجَلَّ has saved your life. This dead python came to kill you but Allah عَزَّوَجَلَّ protected your life in such a way that a scorpion came from the other bank of the pond and killed this python; as a result you were saved.' He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى revealed the entire incident and read the following couplets:

يَا غَافِلًا وَ الْجَلِيلُ يَحْرُسُهُ مِنْ كُلِّ سُوءٍ يَدْوُرُ فِي الظُّلَمِ
كَيْفَ تَنَامُ الْعُيُونُ عَنْ مَلِكٍ يَأْتِيكَ مِنْهُ فَوَائِدُ التَّعَمِّ

Translation: Wake up O heedless one! Allah عَزَّوَجَلَّ protects his humble servants from every evil that moves around in darkness. Why then have your eyes slept and become heedless of Him Whose blessings benefit you.

When the alcoholic heard such wise sentences from the inspiring tongue of Žunnūn Miṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي، he awoke from the sleep of ignorance and heedlessness and mentioned in the court of Allah عَزَّوَجَلَّ, while repenting, ‘O my Rab عَزَّوَجَلَّ! When You are so Merciful to Your disobedient servants, then to what extent would Your mercy shower onto Your obedient servants!’

Afterwards that young man started walking in one direction, I asked him, ‘O young man, what do you intend to do now?’ He said, ‘I will now worship my Allah عَزَّوَجَلَّ in the jungles and by Allah عَزَّوَجَلَّ, I will never get inclined towards the glamour of this world and never will I step towards the city life.’ Saying this, that young man migrated to the jungle.

*Thām lay dāman-e-Shāh-e-Lawlāk tū
Sachchī tawbaḥ say ḥo jāye gā pāk tū
Jo bhī duniyā say Āqā kā gham lay gayā
Woḥ to bāzī Khudā kī qasam lay gayā*

*Hold the path of the Prophet, who is the cause of the creation
of the whole universe
By doing so and repenting truly will make you pure
Whoever embraced the love of the Prophet
By Allah he is successful in the Hereafter*

Why are we confronting troubles?

Shaykh-e-Ṭarīqat Amīr-e-Āhl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ Qadiri عَزَّوَجَلَّ further advises: Dear Islamic brothers! We are Muslims and every deed of Muslims should be for the sake of pleasure of Allah عَزَّوَجَلَّ and His Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but unfortunately, today majority of us is going astray, from the path of piety. Perhaps it is the reason

that we are confronting versatile troubles. Some people are sick whilst others are in debt, some have family discords, some have no livelihood, some desire children and some are under trouble due to disobedient children. In short, everyone is facing one or another problem. Allah ﷻ has said in the Holy Quran, Sūrah Ash-Shūrā, verse 30:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ

فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

‘And whatever calamity befalls you, is because of what your hands have earned - and there is a great deal He pardons!’

[Kanz-ul-Īmān (Translation of Quran)] (Part 20, Sūrah Ash-Shūrā, Verse 30)

Dear Islamic brothers! There is no doubt that the remedy to every trouble of this world and of the Hereafter lies in obedience of Allah ﷻ and His Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is quoted, ‘مَنْ كَانَ لِلَّهِ كَانَ لِلَّهِ لَهُ’, meaning that the person who becomes obedient to Allah ﷻ, He ﷻ helps and supports him. (*Tafsīr Rūḥ-ul-Bayān, Sūrah Luqmān, Taḥt Al-Ayaḥ 4, vol. 7, pp. 64*)

Blessings of Ṣalāḥ

The first Farḍ (obligatory act) for a Muslim is Ṣalāḥ. However, sadly, our Masājid are deserted nowadays. Certainly Ṣalāḥ is the pillar of Islam. Ṣalāḥ is a means for pleasure of Allah ﷻ. Mercy descends by virtue of Ṣalāḥ. Ṣalāḥ brings forgiveness of sins. Ṣalāḥ protects from diseases. Ṣalāḥ is a means for acceptance of supplications. Ṣalāḥ brings blessings in sustenance. Ṣalāḥ is light for the dark grave. Ṣalāḥ protects from torment in the

grave. Ṣalāh is the key to Paradise. Ṣalāh facilitates on the bridge of Ṣirāṭ. Ṣalāh protects from the fire of Hell. Ṣalāh soothes the blessed eyes of the Holy Prophet ﷺ. The person who offers Ṣalāh will be blessed with the intercession of the Holy Prophet ﷺ. The greatest reward for the person who offers Ṣalāh is that he will behold Allah ﷻ on the Day of Judgment.

Terrifying fate of those who do not offer Ṣalāh

Allah ﷻ is displeased with one who does not offer Ṣalāh. Whoever intentionally misses even one Ṣalāh, his name is inscribed on the door of Hell. The grave will squeeze the person who is lazy in offering Ṣalāh, to such a degree, that his ribs would break and interlock with each other. His grave will be blazed with fire and a bald snake will be deputed for inflicting him. In addition, he will be made to face strict accountability on the Day of Judgment.

Dear Islamic brothers! If you really want to become regular in Ṣalāh, fasts and other acts of piety and to refrain from alcoholism and other sins, then embrace the Madanī Māḥaul (Islamic environment) of Dawat-e-Islami, the Global and non-political movement for propagation of Quran and Sunnah. Innumerable sinners have repented by virtue of this Madanī environment.

How an alcoholic became a preacher?

One of the Islamic brothers of Kharadar Bāb-ul-Madīnah, Karachi, Pakistan has stated in these words that, there lived a very notorious person in our area. He was infamous because of his activities. People would persuade him towards decency

but he would turn a deaf ear. Along with other vices, he used to remain drunk. His days and nights were submerged into the ocean of sins. One day, an Islamic brother invited him for the weekly Sunnah-inspiring Ijtimā' of Dawat-e-Islami. He was very fortunate in having attended the Ijtimā'.

As soon as the speech of Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, 'Allāmah Maulānā Muhammad Ilyas 'Attar Qadiri داعية بركاته العالیه started, he was completely amazed. When the inspirational speech entered the inner recesses of his heart, a spring of guilt gushed forth and started flowing from his eyes in the form of tears. He remained weeping bitterly till late, putting his head down even after the speech had finished.

He became Murīd (disciple) of Amīr-e-Aḥl-e-Sunnat and became the devotee of Ḥuḍūr Ghauš-e-A'ẓam, Shaykh 'Abdul Qādir Jilānī رحمته اللہ تعالیٰ علیہ. He repented from all his previous sins and intended to abandon alcohol forever. As he quit alcohol all of a sudden, he began suffering with health complications. Someone advised him that alcohol was not to be abandoned all of a sudden; and he may quit gradually but he refused to take that advice. He confronted all the problems and finally succeeded in quitting alcohol. He made his habit to offer Ṣalāh five times a day in the Masjid and adorned his face with beard.

The Sunnah-inspiring Ijtimā' of Dawat-e-Islami completely changed his life. He used to be seen in white clothes according to the Sunnah of the Beloved and Blessed Rasūl صلی اللہ تعالیٰ علیہ وآلہ وسلم and would participate in the weekly area visit for calling towards righteousness. He attained such blessings by virtue of the Madanī activities of Dawat-e-Islami that anyone who met him would get impressed and inspired.

One day he suddenly became ill and was admitted into hospital. He became so weak because of excessive vomiting and diarrhoea. After looking at his condition, it seemed as though he would not survive. In the evening, he recited ‘Kalimah̄ Ṭayyibah̄’ i.e. ‘لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ’ and his soul departed from his body. When the news of his death reached the area, every Islamic brother who was attached to him was seen in grief. Numerous Islamic brothers participated in the funeral Ṣalāh̄ of that preacher of Dawat-e-Islami. Shaykh-e-Ṭarīqat Amīr-e-Ahl-e-Sunnat ‘Allāmah̄ Maulānā Muhammad Ilyas ‘Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ lead the funeral Ṣalāh̄. The Islamic brothers’ eyes were welled up with tears witnessing their Pīr-o-Murshid (Spiritual Guide) at the funeral of this fortunate Murīd.

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْكَرِيمِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

*Yā Rab! Dil-e-Muslim ko woḥ zindaḥ tamannā day
Jo qalb ko garmā day, jo rūḥ ko taṛpā day*

*Pḥir wādī-e-fārān kay ḥar ḡarray ko chamkā day
Pḥir shauq-e-tamāshā day, pḥir ḡauq-e-taqāzā day*

*Maḥrūm-e-tamāshā ko pḥir dīdaḥ-e-bīnā day
Daykhā ḥay jo kuch mayn nay, awron ko bhī dikhlā day*

*Bḥatkay ḥuway āḥo ko pḥir sūay Ḥaram lay chal
Is shaḥar kay khūgar ko pḥir wus'at-e-ṣaḥrā day*

*Paydā dil-e-wīrān mayn pḥir shawrish-e-maḥshar kar
Is maḥmil-e-khālī ko pḥir shāḥid laylā day*

*Is dour kī ḡulmat mayn ḥar qalb-e-parayshān ko
Woḥ dāgh-e-maḥabbat day jo chānd ko sharmā day*

*Rif'at mayn maqāṣid ko ḥamdosh-e-ṣuryā kar
Khud-dārī-e-sāḥil day, āzādī-e-daryā day*

*Bay-lawṣ maḥabbat ḥo, bay-bāk ṣadāqat ḥo
Sīnaw mayn ujālā kar, dil ṣūrat-e-mīnā day*

*Aḥsās 'ināyat kar āṣār-e-muṣṭbat kā
Amroz kī shawrish mayn andayshāḥ-e-fardā day*

*Mayn bulbul-e-nālān ḥaun aik ujṛay gulistān kā
Tāṣīr kā sā-il ḥaun, muḥtāj ko dātā day!*

Glossary

Note: This glossary consists of only an introductory explanation to Islamic terms. For thorough understanding, please consult some Sunnī scholar.

Du'a [دُعَا]: Supplication

Farḍ [فَرَض]: It is an obligation without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accomplished without performing that act. Not performing a Farḍ deliberately is a grave sin.

Ḥalāl [حَلَال]: Lawful (by Sharī'ah)

Ḥanafī [حَنَفِي]: One out of four schools of Islamic jurisprudence.

Ḥarām [حَرَام]: It is opposite of Farḍ; committing it deliberately even once is a grave sin.

Ijtimā' [اجْتِمَاع]: Religious congregation

Imām [إِمَام]: A Muslim who leads others in congregational Ṣalāh.

Jamā'at [جَمَاعَت]: Congregational Ṣalāh

Kaffārah [كَفَّارَه]: Expiation or atonement

Kanz-ul-Īmān [كَانِزُ الْإِيْمَان]: Name of the Urdu translation of the Holy Quran by Imām-e-Aḥl-e-Sunnat, Al-Ḥāj, Al-Ḥāfiz, Al-Qārī Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ.

Maktaba-tul-Madīnah [مَكْتَبَةُ الْمَدِينَةِ]: The publishing department of Dawat-e-Islami.

Muftī [مُفْتِي]: An authorized scholar who is expert in Islamic jurisprudence to answer religious queries.

Muḥaddiṣ [مُحَدِّث]: A scholar of Ḥadīṣ.

Murīd [مُرِيد]: Disciple

Nafil [نَفْل]: Supererogatory act/worship

Nafs [نَفْس]: Centre of sensual desires in human body, psyche.

Qiblah [قِبْلَه]: The direction which Muslims face during Ṣalāh etc.

Rak'at [رُكْعَت]: Unit/cycle of Ṣalāh

Shar'ī [شَرْعِي]: According to Sharī'ah

Sharī'at/Sharī'ah [شَرْيَعَة]: Commandments of Allah ﷻ and His Noble Prophet ﷺ.

Sūrah [سُورَة]: Chapter of the Holy Quran

Ummaḥ [أُمَّة]: Believers of the Noble Prophet ﷺ as a whole.

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Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ş/ş	ة / ه / ه	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّه	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدّه	Ā/ā
ر	R/r	گ	G/g		

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