

Chapter 1 : Surah At-Tauba - Arabic Text

Repentance (tauba) is considered one of the first essential steps on the path (tariqat) towards achieving higher stages towards Allah. Imam Gazali, the great master of the Sufi way who brought together different trends in Islamic thought especially the Sunni and the Sufi traditions, is the ultimate teacher of this first essential step of repentance that opens the doors to other higher stages.

According to many scholars , if one of these three is missing, then the repentance is not sincere. If the sin has to do with the rights of another person, then the fourth condition is added, which is to restore the rights of that person. For example, if violating of rights involves money or property, etc, it must be returned to him; if it had to do with slandering him etc, then his forgiveness must be asked, and so on. We know both from Quran and Hadith that Allah gets very pleased when we leave all that is undesirable to Allah, and revert to the straight path. The prophet s said in a Hadith: This article reviews some of the merits and blessings of Tawbah. Allah tells us in the Quran: Within this world, Allah promises us of wealth, children, and increased blessings. Consider the following verses from the Quran: But if you turn away, then I fear for you the torment of a Great Day i. Repentance, therefore, can provide us a way out of our miseries and troubles of this life. Yet, they turn not in repentance, nor do they learn a lesson from it. While we can always turn a blind eye to those guilty feelings, we know from experience that such guilt is responsible to slowly chip away at our happiness. Tawbah, on the other hand, by its very nature, removes that guilt and fills our hearts with happiness. Allah says in the Quran: Allah is more pleased with the repentance of his slave than a man who encamps at a place where his life is jeopardized. But he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes up to find his riding animal missing. He starts looking for it and suffers from severe heat and thirst or what Allah wished him to suffer from. Then when he wakes up, he raises his head to find his riding animal standing besides him. So one can imagine the happiness that this brings to him. The prophet continued by stating that Allah is more pleased with the repentance of His slave than the situation of happiness that this person experiences after he was saved from death. Tawbah is a life transformational process Tawbah, by its very nature requires one not just to abandon the old ways of sinful behavior but instead requires us to replace those with righteous deeds. Turning to Allah in repentance, therefore, is a truly transformational process. These, I will accept their repentance. Sincere Tawbah repentance leads to forgiveness of ones sins Both Quran and Hadith are clear that those who repent sincerely to Allah, acknowledging their sins, and commit not to return again to those sins will have their sins forgiven. The Prophet s said: Allah says in the Quran repeatedly: Despair not of the Mercy of Allah, verily Allah forgives all sins. As Allah says in the Quran: Will they not repent to Allah and ask His Forgiveness?

Chapter 2 : Best Urdu Books - Online Islamic Books

Free download or read online Urdu Islamic free book Allah Meri Tauba study in this Islamic literature, Allama Alam Faqri told about the method for Tauba. He offered an ideal arrangement for the general population who need to win the joy of Allah.

Book 37, Number There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and Allah would forgive them and He would place in their stead the Jews and the Christians. As far as I think , Abu Raub said: I do not know as to who is in doubt. I heard him say: A believer will be brought to his Lord, the Exalted and Glorious, on the Day of Resurrection and He would place upon him His veil of Light and make him confess his faults and say: Do you recognise your faults? My Lord, I do recognise them. He the Lord would say: I concealed them for you in the world. And today I forgive them. And he would then be given the Book containing the account of his good deeds. And so far as the non-believers and hypocrites are concerned, there would be general announcement about them before all creation telling them that these people, i. Never did I possess means enough and my circumstances more favourable than at the occasion of this expedition. And, by Allah, I had never before this expedition simultaneously in my possession two rides. Few were the persons who wanted to absent themselves, and were under the impression that they could easily conceal themselves and thus remain undetected until revelations from Allah, the Exalted and Glorious descended in connection with them. I also set out in the morning so that I should make preparations along with them but I came back and did nothing and said to myself: I have means enough to make preparations as soon as I like. I went early in the morning and came back, but I made no decision. I continued to do so until they the Muslims hastened and covered a good deal of distance. I also made up my mind to march on and to meet them. Would that I had done that but perhaps it was not destined for me. One day as he was sitting amongst the people in Tabuk he said: Woe be upon that what you contend. It was during that time that he the Holy Prophet saw a person dressed in all white garment shattering the illusion of eye mirage. I thought of fabricating false stories and asked myself how I would save myself from his anger on the following day. And as he did that, those who had remained behind him began to put forward their excuses and take an oath before him and they were more than eighty persons. I greeted him and he smiled and there was a tinge of anger in that. He the Holy Prophet then said to me: I went forward until I sat in front of him. He said to me: What kept you back? Could you not afford to go in for a ride? By Allah, I never possessed so good means, and I never had such favourable conditions for me as I had when I stayed behind you failed to join the expedition. This man told the truth, so get up until Allah gives a decision in your case. By Allah, we do not know about you that you committed a sin prior to this. Then I said to them: Has anyone else also met the same fate? Yes, two persons have met the same fate as has fallen to you and they have made the sane statement as you have made, and the same verdict has been delivered in their case as it has been delivered in your case. They made a mention of these two pious persons to me who had participated in the Battle of Badr and there was an example for me in them. I went away when they named these two persons. The people began to avoid us and their attitude towards us underwent a change and it seemed as if the whole atmosphere had turned hostile against us and it was in fact the same atmosphere of which I was fully aware and in which I had lived for a fairly long time. We spent fifty nights in this very state and my two friends confined themselves within their houses and spent most of the time in weeping, but as I was young and strong amongst them I got out of my house , participated in congregational prayers, moved about in the bazar; but none spoke to me. Then I observed prayer beside him and looked at him with stealing glances and when I attended to my prayer, he looked at me and when I cast a glance at him he turned away his eyes from me. And when the harsh treatment of the Muslims towards me extended to a considerable length of time, I walked until I climbed upon the wall of the garden of Abu Qatada, and he was my cousin, and I had the greatest love for him. I greeted him but, by Allah, he did not respond to my greetings. I said to him: I again repeated saying: I adjure you by Allah. I again adjured him, whereupon he said: Allah and the Messenger may peace be upon him are best aware of it. People gave him the indication by pointing towards me. He came to me and delivered to me a letter of the King of

Ghassan and as I was a scribe I read that letter and it was written like this: As I read that letter I said: This is also a calamity, so I burnt it in the oven. Should I divorce her or what else should I do? The same message was sent to my companions. So I said to my wife: You better go to your parents and stay there with them until Allah gives the decision in my case. The wife of Hilal b. Umayya is a senile person, he has no servant. Do you disapprove of my serving him? By Allah, he has no such instinct in him. By Allah, he spends his time in weeping from that day to this day. Some of the members of my family said to me: Umayya to serve him. Moreover, I am a young man. It was in this state that I spent ten more nights and thus fifty nights had passed that people had observed boycott with us. It was on the morning of the fiftieth night that I observed my dawn prayer and was sitting on one of the roofs of our houses. And I was in fact sitting in that very state which Allah, the Exalted and Glorious, has described about us in these words: Malik, there is glad tidings for you. I fell down in prostration and came to realise that there was a message of relief for me. So the people went on to give us glad tidings and some of them went to my friends in order to give them the glad tidings and a person galloped his horse and came from the tribe of Aslam and his horse reached me more quickly than his voice. And when he came to me whose sound I heard, he gave me the glad tidings. I took off my clothes and clothed him with them because of his bringing good news to me and, by Allah, I possessed nothing else in the form of clothes than these two on that occasion, and I asked one to lend me two clothes and dressed myself in them. Here is a greeting for you for your repentance being accepted by Allah. Let there be glad tidings and blessings for you, the like of which you have neither found nor you will find, as you find today since your mother gave your birth. As I sat before him, I said: Keep some property with you as it is better for you. I shall keep with me that part of my property which fell to my lot on the occasion of the expedition of Khaibar. By Allah, I do not know whether anyone amongst the Muslims was put to more severe trial than I by Allah because of telling the truth. Surely, to them He is Compassionate, Merciful and He turned in Mercy to the three who were left behind until the earth despite its vastness became strait for them and their souls were also straitened to them. So leave them alone. Surely, they are unclean and their resort is Hell, recompense for what they earned. They will swear to you that you may be pleased with them but if you are pleased with them, yet surely Allah is not pleased with the transgressing people" ix. It was Allah, the Exalted and Glorious, Who gave decisions in our case, three who remained behind. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters. The rest of the hadith is the same but with this variation that in the narration transmitted on the authority of Yunus the words are: And in the narration transmitted on the authority of Muhammad b. It is reported on the authority of Abdullah b. Malik, and he was one of those three whose repentance was accepted by Allah. And they the slanderers said what they had to say, but Allah exonerated her of this charge and all of them reported a part of the hadith and some of them who had better memories reported more and with better retention, and I tried to retain this hadith listening from every one of them that they reported to me and some of them attested the other. The summarised substance of the false allegation is this: This relates to the period when the revelation concerning the commands of veil had been made. I was carried in a haudaj and I was brought down where we had to stay. I also got up when the command for the march was given and moved on until I went out of the encampments of the army and after relieving myself I came to my place. I touched my chest and found that my necklace which had been made of the stones of zafar had been broken. I retraced my steps and tried to search my necklace and this detained me there. The group of people who saddled my ride and placed my haudaj carrying me upon the camels marched on.

Chapter 3 : Gunah Aur Toba Pdf Urdu Islamic Book Free Download - Kutubistan

Allama Alam Faqri is the author of the book Allah Meri Tauba Pdf. The book is about the teachings of Islam. When a man apologises on his evil deeds, Allah accepts his apology.

Were you not present with us at the time of prayer? You have been granted pardon. Repentance to Allah alone[edit] Islam does not view any human being as being infallible. Any human being can be subject to errors, Allah being the only perfect one. Thus the sole authority for the forgiveness of any human being corresponds to Allah. Likewise repenting to anyone besides Allah is forbidden. Please help improve this article by adding references to reliable secondary sources , with multiple points of view. September Sincere tawba is always accepted by Allah. In verse 22 of sura Al-Hashr , for example, He assures: Despair not of the Mercy of Allah: O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam were you to come to Me with sins nearly as great as the earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it. Islamic scholars agree upon the fact that if a person is not ashamed of his past misdeeds, or does not intend to forsake those, then his verbal announcement of tawba is an open mockery of repentance. A sincere tawba has some criteria. Ali was asked as to what is tawba, and he replied that tawba consists of six elements: In Islamic sharia , tawba is a twofold approach: Islam expects Muslims to realize their mistakes and shortcomings, and to seek His forgiveness. A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas the wicked person considers his sins as flies passing over his nose and he just drives them away like this and he moved his hand over his nose in illustration. Verily, I seek repentance from Him a hundred times a day. He who turn away from tawbah was refers to as an Unjust.

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A Muslim's faith may become weak and he may be overwhelmed by his desires. The Shaytaan may make sin attractive to him, so he wrongs himself (commits sin) and falls into that which Allaah has forbidden.

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