

TRUE REPENTANCE

**IN THE LIGHT
OF
THE NOBLE QUR'AN
AND SOUND AHADITH**

By
Salim al - Hilali

Translated by:
Huda Khattab

DAR IBN HAZM



التَّوْبَةُ وَالْبَصِيحَةُ

فِي ضَوْءِ الْقُرْآنِ الْكَرِيمِ
وَالْأَحَادِيثِ الصَّحِيحَةِ

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TRUE REPENTANCE

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Qur'an and Sound Ahadith**

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TRANSLATOR'S FOREWORD

Repentance is a matter about which, it seems, there is little discussion among English-speaking Muslims, and very little material available to those who wish to find out more. It is hoped that the translation of this small book will prove to be a step in the right direction towards redressing the balance. Salim al-Hilali's book is brief, concise and gets straight to the point. Repentance, offered sincerely to Allah (Subhanahu wa Ta'ala) and with no other motive than earning His Pleasure, should be a way of life for each and every Muslim. May Allah make us all sincerely repenting Believers.

Huda Khattab

NOTE ON ABBREVIATIONS

The following abbreviations are used in this book:

(SWT) - *Subhanahu wa Ta'ala* (May He be glorified and exalted).

(SAAS) - *Sall-Allahu Alayhi wa Sallam* (May Allah bless him and grant him peace).

RA - *Radi Allahu 'Anhu* (May Allah be pleased with him)/ *Radi Allahu 'anha* (May Allah be pleased with her)/ *Radi Allahu 'Anhum* (May Allah be pleased with them).

AS - *Alayhis-Salam* (Peace be upon him); *Alayhim al-Salam* (Peace be upon them).

NOTE ON TRANSLATION OF QUR'ANIC QUOTATIONS

The translations of quotations from the Holy Qur'an are adapted from the translation and commentary by A. Yusuf Ali (1983 edition, published by Amana Corp., U.S.A.).

The adaptations are:

1. The archaic style of English used by Yusuf Ali has been updated, i.e. the pronouns such as "thou", "ye", have been amended to "you". Verbs have been amended accordingly, so that "goeth" becomes "goes", ...etc.
2. The word "God" has been replaced with the word "Allah".

INTRODUCTION

In the Name of Allah, Most Gracious, Most Merciful

All praise is due to Allah: we praise Him and seek His help and forgiveness. We seek refuge with Allah from the evils of our own souls and deeds. Whomsoever Allah guides, no-one can lead astray, and whomsoever Allah leaves astray, no-one can guide. I bear witness that there is no god but Allah Alone, Who has no partner, and I bear witness that Muhammad is His Slave and Messenger.

Repentance is the first stage of the journey towards the Assembly of Truth¹, the first step towards the Hereafter.

Although it is the beginning of this path, it is also the middle and the end of it, for the slave does not abandon repentance, but must carry on repenting until his death. Repentance must be his constant companion on his journey through life.

Repentance is the beginning and end for the slave of Allah. He needs to repent at the end of his journey just as he needs to repent at the beginning.

The beginning of this path lies in regret, which leads to resolution and recognition of the sins which form a barrier between the individual and his Lord. Then he rushes towards peace and salvation, knowing that there is no way to escape from Allah except by seeking refuge in Him. From betwixt fear and hope emerges true repentance. This is the way of the repentant believers: may Allah make us among their number.

It is hoped that those who read this book will be brought closer to Allah, so that the reality of true repentance will be made clear, and they may be among the purified repentant believers.

I ask Allah, besides Whom there is no god, the Living, the Eternal (al-Hayy, al-Qayyum), to accept our repentance, to cleanse us from our sins.

May He find this work acceptable, and may it be a source of guidance for those who seek to repent.

Abu Usamah Salim ibn 'Id al-Hilali



Footnote

1. Cf: al-Qamar (54:55) [Translator].

DEFINITION OF TRUE REPENTANCE

True repentance means that the slave turns towards Allah (SWT) Who has no partner, and turns away from the sins which he has already committed, whether deliberately or unintentionally. It should be a true and sincere repentance, accompanied by acts of worship which will elevate the slave to the status of the pious friends of Allah, and place a barrier between him and the ways of Shaytan.

THE OBLIGATION OF TRUE REPENTANCE

Repentance is an individual obligation (*Fard 'Ayn*) on every Muslim.

Allah (SWT) says: "... And [O Believers!] turn all together towards Allah, that you may attain Bliss." [al-Nur 24:31]

"O you who believe! Turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow, - the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands, while they say, "Our Lord! Perfect our Light for us, and grant us Forgiveness: for You have power over all things." [al-Tahrim 66:8]

[Prophet Shu'ayb is reported in the Qura'n to have said:]
"But ask forgiveness from your Lord, and turn unto Him (in repentance): for my Lord is indeed full of mercy and loving-kindness."

[Hud 11:90]

These clear Ayat are in accordance with the sound Hadith: "O people! Repent to Allah! Verily I repent to Allah one hundred times every day."¹

The Muslim Ummah - may Allah (SWT) increase its honour - has agreed unanimously that repentance is obligatory.

Al-Qurtubi (may Allah have mercy on him) said: "The Ummah has agreed unanimously that repentance is an obligation (*Fard*) on the Believers."²

Ibn Qudamah al-Maqdisi said: "The obligation of repentance has been unanimously agreed."³

Run towards Allah, so you will find Him Oft-Forgiving and Most Merciful. Follow the path of the repentant

Believers, and may your Lord raise you up (on the Day of Resurrection) in a position of high status.

* * *

Footnotes:

1. Reported by al-Bukhari, in *al-Adab al-Mufrad*, p92; and Muslim (17/24 - Nawawi), from the Hadith of 'Abdullah ibn 'Umar (RA).
2. *Al- Jami'li Ahkam al-Qur'an* (5/90).
3. *Mukhtasar Minhaj al-Qasidin*, p322.

ALL OF ADAM'S DESCENDANTS CONSTANTLY ERR

The fact that mankind is prone to sin necessitates constant repentance, to be performed immediately. There are no exceptions to this human weakness; although people's natures and faults differ, the fact of sin is unavoidable, but this shortcoming may be offset by true repentance.

The Prophet (SAAS) said: "All of Adam's descendants constantly err, but the best of those who constantly err are those who constantly repent"¹

And: "If mankind did not commit sins, Allah would create other creatures who would commit sins, then He would forgive them, for He is the Oft-Forgiving, Most Merciful."²

Let us hasten to repent sincerely, to purify our souls and cleanse our hearts of the dirt of sin which forms a barrier between us and the Beloved (i.e. Allah [(SWT)]). We are

obliged to avoid that which keeps us apart from the Beloved.

The Prophet (SAAS) said: "When a believer commits a sin, a black spot appears on his heart. If he repents, and seeks forgiveness, his heart is polished clean, but if he commits more sins, the spot increases until his heart is covered with it. That is the "stain" which Allah, may He be glorified, mentioned in His Book: '*By no means! But on their hearts is the stain of the (ill) which they do!*'" [al-Mutaffifin 83:14]³



Footnotes:

1. Reported by al-Tirmidhi (2494), Ibn Majah (4251), Ahmad (3/198) and al-Hakim (4/244), from the Hadith of Anas (RA). Classed as Hasan by al-Albani, *Sahih al- Jami' al-Saghir* (4391).
2. Reported by al-Hakim (4/246) and Abu Na'im, *al-Hilyah* (7204). Al-Albani classed it as Sahih in *Silsilah al- Ahadith al-Sahihah* (967).
3. Reported by al-Tirmidhi (3334), Ibn Majah (4244), Ahmad (2/297), Ibn Hibban (2448 - *Mawarid*) and al-Hakim (2/517), from the Hadith of Abu Hurayrah al-Dhahabi classed it as Sahih and al-Albani classed it as Hasan in *Sahih al-Jami' al-Saghir*, 1666.

URGING TOWARDS TRUE REPENTANCE

Allah (SWT) has urged us to repent and seek forgiveness, because this is better for us than persisting in our sinful ways.

Allah (SWT) says: *"... If they repent, it will be best for them; but if they turn back (to their evil ways), Allah will punish them with a grievous penalty in this life and in the Hereafter: they shall have none on earth to protect or help them."* [al-Tawbah 9:74]

"Why turn they not to Allah and seek His forgiveness? For Allah is Oft-Forgiving, Most Merciful." [al-Ma'idah 5:74]

The Prophet (SAAS) used to repent and seek forgiveness very often, so much so that in one gathering, his Companions (RA) counted how many times he prayed: "O my Lord! Forgive me and accept my repentance, verily you are the Oft-Forgiving, the Forgiver (*al-*

Tawwab, al-Ghafur)." On that one occasion he said it one hundred times¹.

All the Prophets and Messengers of Allah (SWT) used to urge their people to repent. As Allah (SWT) says in the Qur'an: *"To the Thamud People (We sent) Salih, one of their own brethren. He said: 'O my People! Worship Allah: you have no other god but Him. It is He Who has produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer."* [Hud 11:61]

Al-Qurtubi (may Allah have mercy on him) quoted the poet Muhammad al-Warraq in his Tafsir: "Prepare for yourself a true repentance. Before death overtakes you and before your tongue falls silent.

[Repent]: It is a cure for your soul, and a goodly investment for the righteous one who is returning to Allah."²



Footnotes:

1. Reported by al-Tirmidhi (3434) and Ahmad (2/21), from Ibn 'Umar (RA). Al-Albani classed it as Sahih in *Silsilah al-Ahadith al-Sahihah*, 557.
2. Al-Qurtubi, *Tafsir*, (5/92).

THE ALL-EMBRACING MERCY OF ALLAH

Those who have transgressed against their souls are always welcome to turn back to Allah, Whose Mercy and Knowledge encompass everything.

Allah (SWT) says: *"Our Lord! Your Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance and follow Your Path; and preserve them from the Penalty of the Blazing Fire!"*
[Ghafir 40:7]

There are many aspects to Allah's Mercy, among which are the following:

1 - Allah has told His servants that He forgives sins

"Say: 'O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful."
[al-Zumar 39:53]

Allah (SWT) ordered His Prophet (SAAS) to convey this message: *"Tell My servants that I am indeed the Oft-Forgiving, Most Merciful."* [al-Hijr 15:49]

2 - Allah accepts repentance

Allah (SWT) says: *"Know they not that Allah accepts repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Forgiving, Most Merciful?"* [al-Tawbah 9:104]

[Allah] *"Who forgives sins, accepts Repentance, is Strict in Punishment, and has a Long Reach (in all things). There is no god but He: to Him is the Final Goal."* [Ghafir 40:3]

"Allah does wish to make clear to you and to show you the ordinances of those before you; and (He does wish to) turn to you (in Mercy): and Allah is All-Knowing, All-Wise." [al-Nisa' 4:26]

"Allah does wish to turn to you, but the wish of those who follow their lusts is that you should turn away (from Him), - far, far away." [al-Nisa' 4:27]

3 - Allah loves the repentant slave who turns back to Him

Allah (SWT) says: *"... For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean."* [al-Baqarah 2:222]

4 - Allah is delighted when His slave repents because he realizes that he has a Lord who is Oft-Forgiving and Most Merciful, Who forgives sins

The Prophet (SAAS) said: "Allah is more delighted with the repentance of His slave when he repents, than any of you would be if [he found his] camel, which he had been riding in a barren desert, had escaped from him carrying his food and drink, and he had despaired of it, and come to a tree and lain down in its shade, then whilst he was despairing of it, the camel came and stood by his side,

and he seized its reins and cried out in joy: 'O Allah, You are my servant and I am your Lord!' - he would make this mistake out of his excessive joy."¹

5 - The gate of repentance is open day and night

The Prophet (SAAS) said: "Allah extends His hand at night to accept the repentance of one who has committed sins during the day, and He extends His hand during the day to accept the repentance of one who has committed sins during the night - until the sun rises from the West."²

6 - Allah accepts repentance, even if the sins are repeated and followed by further repentance, for He is the Oft-Forgiving, Forgiving and Loving

"We sent not an Apostle, but to be obeyed, in accordance with the Will of Allah. If they had only, when they were unjust to themselves, come unto you and asked Allah's forgiveness, and the Apostle had asked forgiveness for them, they would have found Allah indeed Oft-Forgiving, Most Merciful." [al-Nisa' 4:64]

"If anyone does evil or wrongs his own soul, but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most-Merciful." [al-Nisa' 4:110]

In a Hadith Qudsi, the Prophet (SAAS) said:

"A man committed a sin, then said: 'O my Lord, forgive my sin,' so Allah (SWT) said: 'My slave has sinned, then he realized that he has a Lord Who can forgive sin and can punish him for it.' Then the man repeated the sin, then said: 'O my Lord, forgive my sin.' Allah (SWT) said: 'My slave has sinned, then he realized that he has a Lord Who can forgive sins and punish him for it.' the man repeated the sin [a third time], then he said, 'O my Lord, forgive my sin,' and Allah (SWT) said: 'My slave has sinned, then he realized that he has a Lord Who can forgive sins and punish him for it. Do what you wish, for I have forgiven you.'"³



Footnotes:

1. Reported by Muslim (12/63 - Nawawi) from the Hadith of Anas ibn Malik.
2. Reported by Muslim (17/76 - Nawawi) from the Hadith of Abu Musa al-Ash'ari.
3. Reported by Muslim (17/75-76, Nawawi), from the Hadith of Abu Hurayrah.

THE VIRTUES OF TRUE REPENTANCE

- 1 - True repentance wipes out all the sins which preceded it¹

The one who repents truly and sincerely joins those who have never sinned, because when a cloth is washed, it is as if it had never got dirty.

The Prophet (SAAS) said: "The one who repents of his sins is like the one who has never sinned."²

Ibn al-Jawzi (may Allah have mercy on him) was asked: "Should I glorify Allah [by saying 'Subhan-Allah'] or should I ask for forgiveness?" Ibn al-Jawzi said: "The dirty cloth is more in need of soap than incense."³

2 - True repentance replaces sins with good deeds

"But the Penalty on the Day of Judgement will be doubled to him, and he will dwell therein in ignominy, - unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful." [al-Furqan 25:69-70]

3 - True repentance is the way to salvation

Allah (SWT) has told the people of faith and those whom He has favoured to repent to Him. He has linked repentance to salvation in the nature of cause and effect, and He has used words such as *La'alla* and *'asa* (meaning *perhaps, maybe*) to indicate hope: if you repent, you will have the hope of salvation. Only those who repent can hope for salvation: may Allah make us among them.

Allah (SWT) says:

"But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation." [al-Qasas 28:67]

"... Turn all together towards Allah, that you may attain Bliss." [al-Nur 24:31]

4 - True repentance is your road to paradise and your protection from the fire of hell

"... Soon, then, will they face Destruction, except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,..." [Maryam 19:59-60]

"O you who believe! Turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow, - the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands, while they say, "Our Lord! Perfect our Light for us, and grant us Forgiveness: for You have power over all things." [al-Tahrim 66:8]

"Our Lord! Your Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance and follow Your Path; and preserve them from the Penalty of the Blazing Fire!" [Ghafir 40:7]

5 - True repentance purifies the heart, cleanses it from sin, and earns the pleasure of Allah

"If you two turn in repentance to Him, your hearts are indeed so inclined..." [al-Tahrim 66:4]

The Prophet (SAAS) said: "When a man commits a sin, a black spot appears on his heart. If he desists, seeks forgiveness and repents, his heart is polished clean, but if he commits more sins, the black spots increase. That is the "stain" which Allah, may He be glorified, mentioned in His Book: *'By no means! But on their hearts is the stain of the (ill) which they do!'*" [al-Mutaffifin 83:14]

6 - True repentance is a means to a quiet, peaceful and secure life in this world

"... Seek the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good (and true), for a term appointed, and bestow His abounding grace on all who abound in merit! But if you turn away, then I fear for you the penalty of a Great Day." [Hud 11:3]

7 - True repentance brings blessings from heaven and earth

[In the Holy Qura'n, Prophet Hud says to his people:]
"And O my people! Ask forgiveness of your Lord, and turn to Him (in repentance): He will send you the skies pouring abundant rain, and add strength to your strength: so turn not back in sin!" [Hud 11:52]

Also Noah says: *"... Ask forgiveness from your Lord; for He is Oft-Forgiving; He will send rain to you in abundance; give you increase in wealth and sons; and*

bestow on you gardens and bestow on you rivers (of flowing water)." [Nuh 71:10-12]

We should prepare to attain this level of repentance, so that we might join the believers, those who enjoy the good of this great virtue, as Allah (SWT) says: *"The Hypocrites will be in the lowest depths of the Fire: no helper will you find for them; - Except for those who repent, mend (their life), hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the Believers. And soon will Allah grant to the Believers a reward of immense value."* [al-Nisa' 4:145-146]



Footnotes:

1. This saying is often attributed to the Prophet (SAAS), even by some '*Ulama*'. After much research, it has become clear that this is not an authentic saying of the Prophet (SAAS). Although it is correct to say that repentance erases previous sins, not every correct statement can be attributed to the Prophet (SAAS). For more information see Salim al- Hilali, *Al-Qawl al-Fasl fi'l-Ahadith allati laysa laha Asl*, p10.
2. A Hasan Hadith reported by Ibn Majah (4250) and others from Abdullah ibn Mas'ud.
3. Reported and verified by Ibn Hijr al-'Asqalani, *Fath al-Bari*, 11/103.

THE CONDITIONS OF TRUE REPENTANCE

1 - Islam

Repentance may only be accepted from a Muslim; in the case of a Kafir (infidel), his repentance takes the form of his embracing Islam¹.

"Of no effect is the repentance of those who continue to do evil, until Death faces one of them, and he says 'Now have I repented indeed;' nor of those who die rejecting Faith: for them have We prepared a punishment most grievous." [al-Nisa' 4:18]

This is because Shirk (polytheism) is a grave sin which negates the value of any good deeds, no matter how numerous: *"Allah forgives not (the sin of) joining other gods with Him; but He forgives whom He pleases other*

sins than this: one who joins other gods with Allah, has strayed far, far away (from the Right)." [al-Nisa' 4:116]

Allah (SWT) will not accept the good deeds of the Kafir until he becomes Muslim: *"But (even so), if they repent, establish regular prayers, and practise regular charity, - they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand."* [al-Tawbah 9:11]

2 - Sincerity

According to Shari'ah (legislation), repentance is not valid unless it is done sincerely for the sake of Allah (SWT). If a person gives up his sin for any other reason - for example, because he can no longer afford it, or he fears people's criticism, or he is no longer able to do it - then his repentance is not regarded as sincere - and this is the unanimous verdict of all the 'Ulama'.

Therefore, it is a condition of true repentance that it be done for the sake of Allah (SWT).

"If you two turn in repentance to Him, your hearts are indeed so inclined..." [al-Tahrim 66:4]

"... Turn all together towards Allah, that you may attain Bliss." [al-Nur 24:31]

"... Except for those who repent, mend (their life), hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the Believers. And soon will Allah grant to the Believers a reward of immense value." [al-Nisa' 4:146]

3 - Recognition of one's sins

Ignorance of sin is a sign that one is misguided, hence repentance cannot be valid unless one has recognized and admitted one's sin, and sought Allah's protection from its consequences in this world and the next.

During the affair of the scandal (*al-Ifk*), the Prophet (SAAS) said: "... O 'A'ishah, I have heard such-and-such about you. If you are innocent, then Allah will prove your innocence, but if you have committed a sin then seek

Allah's forgiveness and repent to Him, for if the slave admits his sin then repents, then Allah will forgive him."²

4 - Regret

Repentance cannot be achieved without regret, for if a person does not regret his sins, it is an indication that he is content with his sin. As the Prophet (SAAS) said: "Regret is repentance."³

5 - Exoneration and repudiation of sins

The repentant person must renounce his sins and restore any rights or property which may have been violated by his sin, to their rightful owners, for example, paying back stolen money, etc. If he had slandered someone, he could invite the person to return the insult, or ask for his forgiveness.

If he was guilty of backbiting, he could also ask for the person's forgiveness, so long as speaking to the person in this way does not make matters worse, otherwise it is better simply to offer Du'a' for the person: "... *But if you*

turn back, you shall have your capital sums: deal not unjustly, and you shall not be dealt with unjustly." [al-Baqarah 2:279]

6 - Repentance must occur before the death-rattle reaches one's throat

Repentance will not be accepted once one is in the throes of death:

"Allah accepts the repentance of those who do evil in ignorance⁴ and repent soon afterwards; to them will Allah turn in mercy: for Allah is full of knowledge and wisdom." [al-Nisa' 4:17]

Everyone who repented before death, has repented "soon afterwards" (i.e. after committing sin):

"Of no effect is the repentance of those who continue to do evil, until Death faces one of them, and he says, 'Now I have repented indeed;' nor of those who die rejecting Faith: for them have We prepared a punishment most grievous." [al-Nisa' 4:18]

The poet, Malik ibn al-Rayb, writing his own obituary, said:

"Whilst they are burying me,
they say 'You are not far away,'
But what place could be
further away than the place
where they are putting me!"

- he was referring to death and the grave.

The Prophet (SAAS) said: "Allah (SWT) accepts the repentance of His slave up until the time when the death-rattle reaches his throat."⁵

For this reason, Allah (SWT) did not accept the repentance of Pharaoh just before he died from drowning:

"We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: 'I believe that there is no god except Him Whom the Children of Israel believe in; I am of those who submit (to Allah in Islam).' (It was said to him:) 'Ah now! - But a little while before, were you in rebellion! - and you did mischief (and violence)! This day shall We save you in

your body, that you may be a Sign to those who come after you! But verily, many among mankind are heedless of Our Signs!" [Yunus 10:90-92]

7 - Repentance must take place before the sun rises from the west

Allah (SWT) has opened a gate for repentance in the west, which is wide open and remain so until some of the Signs of the Day of Judgement appear. Among these signs is the rising of the sun from the west; when this occurs, the gate of repentance will be closed.

The Prophet (SAAS) said: "Allah has made a gate for repentance in the west. It is as wide as the distance covered in seventy years' walking. Allah will not close it until the sun rises from the west.

This is what Allah says: *"... The day that certain of the Signs of your Lord do come, no good will it do to a soul to believe in them then, if it believed not before..." [al-An'am 6:158]*⁶

Allah (SWT) gave His Prophet (SAAS) the choice between having Mount Safa' turned into gold or of having the gate of repentance and mercy opened wide. The Prophet (SAAS), with typical care and concern for his Ummah, chose the gate of repentance and mercy.

From Ibn Abbas (RA): Quraysh said to the Prophet (SAAS): 'Pray to your Lord to make Safa' into gold for us, then we will believe in you.' He said: 'Will you really?' They said: 'Yes.' So he prayed, and Jibril (AS) came to him and said: 'Your Lord greets you with peace and says to you: If you wished, Safa' could become gold for them, then if any of them disbelieve after that, I will punish them with a punishment which I will never inflict on anyone else in the universe; or if you wish, I will open the gate of repentance and mercy for them'. [The Prophet (SAAS)]⁷ said: 'Rather the gate of repentance and mercy!'"

Whoever repents whilst the gate of repentance is still open, then Allah will accept his repentance.

The Prophet (SAAS) said: "Whoever repents before the sun rises from the west, then Allah will accept his repentance."⁸

8 - Keeping (to the straight path) after repentance

"Therefore stand firm (in the straight Path) as you are commanded, - you and those who with you turn (unto Allah); and transgress not (from the Path): for He sees well all that you do." [Hud 11:112]

9 - Reforming oneself after repentance

"When those come to you who believe in Our Signs, say: 'Peace be on you: your Lord has inscribed for Himself (the rule of) Mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amended (his conduct), lo! He is Oft-Forgiving, Most Merciful.'" [al-An'am 6:54]

"But if the thief repent after his crime, and amend his conduct, Allah turns to him in forgiveness; for Allah is Oft-Forgiving, Most Merciful." [al-Ma'idah 5:39]

"Except for those that repent (even) after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful." [Al 'Imran 3:89; see also al-Nur 24:5]

"But verily your Lord, - to those who do wrong in ignorance, but who thereafter repent and make amends, - your Lord, after all this, is Oft-Forgiving, Most Merciful." [al-Nahl 16:119]

10 - Open declaration of the truth

"Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book, - on them shall be Allah's curse, and the curse of those entitled to curse, - except those who repent and make amends and openly declare (the Truth): to them I turn; for I am Oft-Returning, Most Merciful." [al-Baqarah 2:159-160]

11 - Faith and good works

"But those who do wrong but repent thereafter and (truly) believe, - verily your Lord is thereafter Oft-Forgiving, Most Merciful." [al-A'raf 7:153]

"But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation." [al-Qasas 28:67]

"And whoever repents and does good has truly turned to Allah with an acceptable conversion." [al-Furqan 25:71]

"But without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, - who, in fine, are ready to receive true guidance." [Ta-Ha 20:82]

Sufyan al-Thawri said: "ready to receive true guidance"⁹ means that they knew that there was a reward for this.



Footnotes:

1. Do not be deceived by the crocodile tears of some of the leaders of Kufr. Why do they not embrace Islam if they are sincere in their repentance? They persist in doing wrong knowingly: we should look not at the tears they shed but at the deeds they do.
2. Reported by al-Bukhari (8/434 - *al-Fath*) and Muslim(17/111 - Nawawi).
3. Reported by Ibn Majah (4252), Ahmad (3568 and 4012, 4014, 4016), al Baghawi, *Sharh al-Sunnah* (1307) and al-Hakim (4/243), from the Hadith of Anas. Al-Dhahabi and al-Albani classed it as Sahih in *Sahih al-Jami' al-Saghir* (6678).
4. Every sin is an act of ignorance - this is the consensus of the Sahabah of the Prophet (SAAS). Ibn Jarir, *Tafsir*,(4/202).
5. Reported by al-Tirmidhi (3537), Ibn Majah (4253), Ahmad (6160, 6408), al-Baghawi (1306), Ibn Hibban (2449) and al-Hakim (257/4), from the Hadith of Ibn 'Umar. Al-Dhahabi and al-Nawawi (*Sharh Muslim* 17/25) classed it as Sahih; al-Albani classed it as Hasan in *Sahih al-Jami' al-Saghir* (1899).
6. Reported by al-Tirmidhi (3535, 3536), Ibn Majah (4080), Ahmad (4/240, 241), al-Tayalisi (*Minhat al-Ma'bud*, 2787), al-Baghawi (*Sharh al-Sunnah*, 1305; *Ma'alim al-Tanzil*, 2/144) and Ibn Jarir al-Tabari (*Jami' al-Bayan*, 8/72) - all reporting from 'Asim ibn Zurr ibn Hubaysh, from Safwan ibn 'Asal al-Muradi, attributed with a Marfu' Isnad to the Prophet (SAAS). I say: This is a Hasan Isnad.
7. Reported by Ahmad (1/242,345), hence al-Hakim (4/240), classed as Sahih by al-Dhahabi.
8. Muslim (17/25).
9. Ibn Kathir, *Tafsir al-Qur'an al-'Azim*, 3/169.

SINCERITY IN REPENTANCE

Once you have made up your mind to repent sincerely to Allah (SWT), then put your trust in Him, for Allah is Kind and Generous, and will never turn you away, even if your sins were, as it were, piled up to the sky.

The Hadith literature relates the accounts of people who repented sincerely: Allah (SWT) kept His promise, accepted their repentance and cleansed their sins.

1 - The man who killed one hundred men

Among the people of old, there was a man who killed ninety-nine people. He asked about the most knowledgeable person in the land, and was directed to a monk. He went to the monk and told him that he had killed ninety-nine men: Would he be able to repent? The monk said "No", so the man killed him, thus completing a total of one hundred victims.

Then he asked (again) about the most knowledgeable person in the land, and was directed to a (particular) man of knowledge. He told him that he had killed one hundred men: Would he be able to repent?

The man of knowledge said: "Yes, what is standing between you and repentance? Go to such-and-such a land, where the people worship Allah, and worship Allah with them. Don't return to your own land for it is a land of evil".

So the man set out to the new land, but when he was half-way there, Death overtook him. The Angels of Mercy and the Angels of Punishment disputed over him. The Angels of Mercy said: 'He came repentant and turning towards Allah'. The Angels of Punishment said: 'He never did anything good'.

Then another angel, in the form of a man, came to them, and they asked him to judge between them. He said: 'Measure the distance between the two lands: whichever he is nearest to is where he belongs.'

So they measured the distances and found that he was nearer to the land he had been heading for, so the Angels of Mercy took him."¹

In another narration: "... Death came to him, so he inclined his chest towards [the land he had been heading for]. The Angels of Mercy and the Angels of Punishment disputed concerning him, so Allah (SWT) caused the land he had been heading for to come closer to him, and the land he had left to move away from him, then He told the Angels to measure the distance between them. They found that he was closer to the land he had been heading for by one handspan, and so he was forgiven."

2 - The three who held back

Ka'b ibn Malik (RA) said: I had never held back from any raid the Messenger of Allah (SAAS) had undertaken except the Battle of Badr, and no-one was blamed for missing that battle because the Messenger of Allah (SAAS) and the Muslims had gone out seeking only to intercept Quraysh, when Allah (SWT) brought them and their enemy together without previous intent.

I was present with the Messenger of Allah (SAAS) on the night of al-'Aqabah when we pledged our faith in Islam, and I would not prefer to have been at Badr rather than there, even though Badr is more famous among the people.

When I held back from the raid on Tabuk, I had never been stronger or more well off than at that time. By Allah, before then I had never had two riding-camels, but I had them in preparation for this raid.

When the Messenger of Allah (SAAS) raided Tabuk, the weather was extremely hot and he faced a long journey and a strong enemy, so he told the Muslims what to expect so that they could prepare themselves adequately, and he told them which direction to take². The Muslims who followed him were many, and he did not have their names written down in a register.

The few who wanted to absent themselves from the raid thought that they conceal it from him as long as no revelation concerning that came down from Allah, may He be glorified.

The Messenger of Allah (SAAS) made that raid when the fruits were ripe and shade was desirable, so men were not so keen to go out for battle. The Messenger of Allah (SAAS) and the Muslims made their preparations, and I would go out to get ready with them, and come back not having done anything, telling myself that I would be able to do that when I wanted to. I carried on putting it off, whilst others acted more energetically, until in the morning the Messenger of Allah (SAAS) and the Muslims had gone, and I had made no preparations. I still thought that I could get ready a day or two later and then join them. Day after day passed and I still thought of going and catching up with them, and I wish that I had done so but I did not.

After the Messenger of Allah (SAAS) had gone, when I went out among the people it pained me that I saw only those who were suspected of being hypocrites or those whom Allah (SWT) had excused because of some weakness or disability.

The Messenger of Allah (SAAS) did not remember me until he reached Tabuk, when he asked, as he was sitting among the people, "What happened to Ka'b ibn Malik?"

A man of Banu Salamah said: "O Messenger of Allah, he has been kept away by his fine clothes and self-admiration!"

Mu'adh ibn Jabal said: "That was an evil thing to say! By Allah, O Messenger of Allah, we know nothing but good of him." And the Messenger of Allah (SAAS) was silent. Whilst he was still silent, he saw the figure of a man in the distance, shimmering as if in a mirage. The Messenger of Allah (SAAS) said: "Let it be Abu Khaythamah," and it was Abu Khaythamah al-Ansari, who had donated a measure of dates when the Munafiqin (hypocrites) had criticized him.

Ka'b ibn Malik (RA) said: When I heard that the Messenger of Allah (SAAS) was on his way back from Tabuk, I was smitten with remorse and began to think of a lie I could tell to avoid his anger, and get some of my family to support me in it. But when I was told that the

Messenger of Allah (SAAS) was close at hand, all falsehood left me and I knew that I could only escape by telling the truth, so I determined to do so.

The Messenger of Allah (SAAS) entered Madinah in the morning, and went straight to the mosque where he prayed two Rak'ahs then sat down to wait for the people. After he had done that, those who had stayed behind came to him and made their excuses, swearing oaths.

There were eighty-odd of them; the Messenger (SAAS) accepted their declarations and oaths, and prayed for forgiveness for them, referring their secret thoughts and intentions to Allah (SWT). Then I came and greeted him, and he smiled as an angry person would and said, "Come here", so I came forward and sat before him.

He asked me: "Why did you hold back? Had you not already bought your mount?" I said: "O Messenger of Allah, if I were sitting with anyone else in the world but you, I would hope to escape his wrath with an excuse, for I am skilled in argument. But by Allah, I know that if I told you a lie today you would accept it, then Allah would

soon cause you to feel anger against me. But if I tell you the truth, you will be angry with me, but I have hope that Allah (SWT) will reward me for it in the end. By Allah, I have no excuse; by Allah, I have never been stronger or more well-off than when I stayed behind."

The Messenger of Allah (SAAS) said: "So far as that is concerned, you have told the truth. Get up until Allah decides about you." So I got up, and some men of Banu Salamah also got up, annoyed, and followed me, saying: "By Allah, we have never known you to do wrong before, and you were unable to make an excuse for yourself to the Messenger of Allah (SAAS) as the others who stayed behind did. It would have sufficed if the Messenger of Allah (SAAS) had prayed for forgiveness for your sin."

By Allah, they kept on rebuking me until I wanted to go back to the Messenger of Allah (SAAS) and give the lie to myself (i.e. change my story). Then I asked them: "Is there anybody else in the same position as me?"

They said: "Yes, there are two other men who said the same as you, and they got the same answer as you [from the Prophet (SAAS)]." I asked, "Who are they?"

They said: "Murarah ibn al-Rabi'ah al-'Amiri and Hilal ibn Umayyah al-Waqifi." They had mentioned to me two righteous men of exemplary character. When they mentioned them, I was silent.

The Messenger (SAAS) forbade the Muslims to speak to us three out of those who had stayed behind, so the people avoided us and changed their attitude towards us, until I felt that I no longer recognized anything; this was no longer the land I had known. We endured this for fifty nights. As for my two companions, they felt humiliated and stayed in their houses, but I was younger and stronger, so I used to go out, attend the prayers, and go around the markets, and no-one spoke to me. I would approach the Messenger of Allah (SAAS) and greet him whilst he was sitting with the people after the prayers, then I would ask myself whether his lips had moved in response to my greeting or not. Then I would pray near him, and steal a look at him. Whilst I was praying he

would look at me, and when I turned towards him he would turn away.

When I had endured too much of the Muslims' harshness, I walked away and climbed over the wall of Abu Qutadah's orchard. He was my cousin and the dearest of all people to me. I greeted him, and by Allah, he did not return my salam (greeting).

I said to him: "O Abu Qutadah, I adjure you by Allah, do you not know that I love Allah and His Messenger?" - but he remained silent. I adjured him again, and he was silent.

I adjured him a third time, and he said, "Allah and His Messenger know best." At that, my eyes filled with tears and I leapt up and climbed over the wall.

I walked in the market of Madinah, where one of the Nabati people from Syria, who sold food in Madinah, was asking whether anyone could point out Ka'b ibn Malik to him.

The people pointed me out to him, and he came to me and gave me a letter from the king of Ghassan, which read "We have heard that your master has treated you badly. Allah has not put you in a house of humiliation and loss, so come to us and we will provide for you." When I read it, I thought that this was also part of my ordeal, so I took the letter to the oven and burnt it.

When forty of the fifty nights had passed, a revelation came, and word came from the Messenger of Allah (SAAS) ordering me to separate myself from my wife. I asked, "Should I divorce her or what?" He said: "No, just separate yourself from her and do not approach her."

My two companions were ordered likewise. I told my wife to go to her family and stay with them until Allah had decided the matter.

The wife of Hilal ibn Umayyah came to the Messenger of Allah (SAAS) and said: "O Messenger of Allah, Hilal ibn Umayyah is an old and weak man, and has no servant; is there any objection to my serving him?" He said: "No, but he must not approach you." She said, "By Allah, he never

makes any movement towards me, and by Allah, he has never stopped weeping from the day [the people were ordered not to speak to him]."

One of my family suggested to me that I should ask the Messenger of Allah (SAAS) for permission to have my wife serve me as he had given such permission to the wife of Hilal ibn Umayyah, but I declined to do this, as I did not know what reply he would give, seeing that I was a young man.

Ten more nights passed until the fifty nights during which the people had been forbidden to speak to us were completed.

The following morning, I prayed Fajr on top of one of our houses, and as I was sitting, as Allah, may He be glorified, has described, (feeling guilty) to such a degree that my own soul seemed straitened to me, and the earth seemed constrained for me, for all its spaciousness³ - whilst I was sitting there, I heard someone calling from the mountain of Sal', shouting at the top of his voice: "O Ka'b ibn Malik, Good News!"

I fell down in prostration, because I knew that relief had come.

The Messenger of Allah (SAAS) made the announcement to the people that Allah had forgiven us, when he led them in the Fajr prayer, and people went off to tell us the good news. They went to my two companions first, to tell them the good news.

A man galloped off to me on a horse, and a runner from Aslam came running over the mountain, and the voice was quicker than the horse. When the man came to me who had been shouting the good news, I took off my robe and gave it to him as a reward for good news. By Allah at that time I possessed no other robe, and I had to borrow more and put them on.

Then I set off towards the Messenger of Allah (SAAS), and was met by groups of people, telling me the good news and congratulating me on having been forgiven. When I entered the Mosque, I saw the Messenger of Allah (SAAS) sitting there surrounded by people. Talhah ibn 'Ubaydullah stood up, hastening to greet me and

congratulate me, but by Allah, no other man among the Muhajirin stood up. (Ka'b never forgot what Talhah had done).

Ka'b said: When I greeted the Messenger of Allah (SAAS), he said, with his face shining with joy, "Rejoice in the best day you have ever known since your mother gave birth to you! [i.e. the best day of your life]" I asked him: "Is (this good news) from you or from Allah?" He said, "From Allah, of course."

Ka'b said: whenever the Messenger of Allah (SAAS) gave good news, his face would shine as if it was a piece of the moon; we knew this and used to recognize it.

When I sat down before him, I said: "O Messenger of Allah, as an act of repentance, I want to donate my entire wealth as charity to Allah and His Messenger." The Messenger of Allah (SAAS) said: "Keep some of your wealth: that is better for you." So I said: "I will keep my share of the Khaybar booty."

I said: "O Messenger of Allah, Allah has saved me through truthfulness, and part of my repentance is that I shall speak nothing but the truth as long as I am alive." By Allah, I do not know of any one among the Muslims whom Allah has tested more than me with regard to truthfulness since the time I said that to the Messenger of Allah (SAAS) until the present day. By Allah, I have not told a lie since I said that to the Messenger of Allah (SAAS) until the present day. I hope that Allah will protect me for the time that remains.

Allah, may He be glorified, revealed:

"Allah turned with favour to the Prophet, the Muhajirs and the Ansar, - who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful. (He turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) Souls seemed straitened to them, - and they perceived that there is no fleeing from Allah (and no refuge) but to Himself.

Then He turned to them, that they might repent: for Allah is Oft-Forgiving, Most Merciful. O you who believe! Fear Allah and be with those who are true (in word and deed)." [al-Tawbah 9:117-119]

Ka'b said: "Allah never bestowed on me a greater favour, after He had guided me to Islam, than when I told the Messenger of Allah (SAAS) the truth, so that I did not lie to him and was not destroyed as those who lie are destroyed, for Allah (SWT) said about those who lied to [the Prophet (SAAS)]: *"They will swear to you by Allah, when you return to them, that you may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling-place, - a fitting recompense for the (evil) that they did. They will swear unto you, that you may be pleased with them. But if you are pleased with them, Allah is not pleased with those who disobey."* [al-Tawbah 9:95-96]

Ka'b said: We three were kept back from the affair of those from whom the Messenger of Allah (SAAS) accepted an apology when they swore an oath to him and he asked forgiveness for them. The Messenger of Allah

(SAAS) postponed our affair until Allah (SWT) had decided concerning us, and concerning that Allah, may He be glorified, said: "*[And] to the three who were left behind*". When Allah (SWT) used the word *khallifu*, it did not mean our holding back from the raid, but His holding us back and postponing our affair from those who had sworn to him and made excuses which He had accepted⁴.



Footnotes:

1. Reported by al-Bukhari (6/512 *al-Fath*) and Muslim (17/83-84), from the Hadith of Abu Sa'id al-Khudri.
2. When planning a raid, the Prophet (SAAS) usually did not disclose the intended target in advance, but on this occasion, because of the extreme heat and arduousness of the task ahead, he made the objective clear so that the men could make sure they had enough provisions with them, and also be psychologically prepared for the task ahead [Translator].
3. Cf. al-Tawbah 9:118 [Translator].
4. Reported by al-Bukhari (8/342-343 - *al-Fath*), and Muslim (17/87 - 98 - al-Nawawi).

MATTERS WHICH MUST BE BORNE IN MIND WHEN DISCUSSING REPENTANCE

If you are seeking to repent and draw closer to Allah (SWT), you should bear in mind the following:

- 1 - Allah is Aware (*Khabir*) and All-Seeing (*Basir*): He knows of the tricks that deceive with the eyes and all that the hearts of men conceal¹. If you cannot see Him, then know that He sees you.

The Prophet (SAAS) said: "Worship Allah as if you see Him, and be in the world as if you are a stranger or wayfarer."²

- 2 - Pay heed to the greatness of the one whom you have disobeyed, not the smallness of the sin.

"Tell My servants that I am indeed the Oft-Forgiving, Most Merciful; and that My Penalty will be indeed the most grievous Penalty." [al-Hijr 15:49-50]

- 3 - Regard the sin as something vile.
- a) It is a deadly poison which destroys man's happiness in this world and the next.
 - b) It is the cause of alienation from Allah (SWT).
 - c) It is a barrier between man and His Lord, may He be glorified.

Whoever searches his soul will find that he is fully prone to such shortcomings. If he is fortunate, he will feel the fear of this doom overtaking him, and regret his taking the path which leads far away from Allah (SWT). If he feels this regret, he will turn back and start to seek ways of protecting himself from sin.

The extent of your regret and repentance is determined by how much you despise sin. Despising sin stems from three things: realizing the enormity of sin, realizing the greatness of Allah (SWT), and believing in the punishment (of sin).

"Such (is his state): and whoever holds in honour the Symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart." [al-Hajj 22:32]

Ibn Mas'ud (RA) said: "The believer sees his sin as if he were sitting at the foot of a mountain which he fears will fall on him; the shameless sinner sees his sin as if it were a fly buzzing past his nose."³

- 4 - Leaving the place where one committed sin and the friends who helped one to do so, and boycotting them as long as they remain sinners.

This is the matter which was clearly indicated by the story of the man who killed ninety nine men (see page 46).

* * *

Footnotes:

1. Cf. Ghafir (40:19) [Translator].
2. Reported by Ahmad (2/122) and Abu Na'im, al-Hilyah (6/115), from the Hadith of Ibn 'Umar. Classed as Sahih by al-Albani, *Silsilat al-Ahadith al-Sahihah* (1473).
3. Reported by al-Bukhari (11/102) and al-Tirmidhi (2497).

MATTERS IN WHICH CAUTION IS REQUIRED

1 - Persisting in sin

Repentance cannot be valid if it is accompanied by a person's persistence in sin; this is a transgression which defeats the purpose of repentance.

"And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins, - and who can forgive sins except Allah? - and are never obstinate in persisting knowingly in (the wrong) they have done."
[Al 'Imran 3:135]

2 - Failure to learn one's lesson

"They thought there would be no trial (or punishment): so they became blind and deaf; yet Allah (in mercy) turned to them; yet again many of them become blind and

deaf. But Allah sees well all that they do." [al-Ma'idah 5:71]

"See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed." [al-Tawbah 9:126]

3 - Making light of one's sin

The Prophet (SAAS) said: "Pay heed to little sins, for they will pile up until they destroy a man, like a man who was in a barren desert, and joined up with other people: each man gathered a little bit of firewood until they had gathered enough to make a fire and cook their food on it."¹

4 - Impudence in sin

The Prophet (SAAS) said: "Every member of my Ummah is sound except for those who commit sin impudently."²



Footnotes:

1. Reported by Ahmad (1/402-403), from the Hadith of Ibn Mas'ud. Classed as Hasan by al-Albani, *Sahih al Jami' al-Saghir*, (2684).
2. Reported by al-Bukhari (10/405), and Muslim (2990), from the Hadith of Abu Hurayrah.

MATTERS WHICH IMPEDE REPENTANCE

1 - Innovation in religion¹

The Prophet (SAAS) said: "Allah rejects the repentance of every innovator."²

2 - Persistent drinking of alcohol (Khamr)

The Prophet (SAAS) said: "Whoever drinks alcohol, his prayer will not be accepted for forty days, and if he repents, Allah will forgive him. If he repeats the offence, his prayer will not be accepted for forty days, and if he repents, Allah will forgive him. If he repeats the offence (a third time), his prayer will not be accepted for forty days, and if he repents, Allah will forgive him. If he repeats the offence a fourth time, his prayer will not be accepted for forty days, and if he repents, Allah will not forgive him and will give him to drink of the river of Khabal."³



Footnotes:

1. See al-Hilali: *Al-Bid'ah wa Atharuha al-Sayyi' fi'l Ummah*, al-Maktabah I-Islamiyyah.
2. *Silsilah al-Ahadith al-Sahihah* (1620), from the Hadith of Anas.
3. *Khabal*: the pus of the people of Hell. See Ahmad (2/35, 189) and al-Hakim (4/146). Reported by al-Tirmidhi (1862) and Ahmad (2/189), from the Hadith of Ibn 'Umar. Classed as Sahih by al-Albani, *Sahih al-Jami' al-Saghir* (6188).

THE PROPHETS AND MESSENGERS REPENT TO ALLAH

1 - Adam (AS) the father of mankind

"Then learnt Adam from his Lord words of inspiration, and his Lord turned towards him; for He is Oft-Forgiving, Most Merciful." [al-Baqarah 2:37]

2 - Ibrahim (AS), the father of the prophets

[Ibrahim and Isma'il are reported in the Qura'n to have said:] *"Our Lord! Make of us Muslims, bowing to Your (Will), and of our progeny a people Muslim, bowing to Your (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for You are the Oft-Forgiving, Most Merciful." [al-Baqarah 2:128]*

3 - Musa (AS)

"... When he recovered his senses he said: 'Glory be to You! To You I turn in repentance, and I am the first to believe.'" [al-A'raf 7:143]

AFTERWORD

May Allah (SWT) guide us to the Good

It is high time that our good deeds began to outweigh the bad deeds which we have done. This will never happen until we have tasted the sweetness of knowledge and the bitterness of patience (*Sabr*). We must adhere to the Straight Path, and beware of complacency in religion, even if sticking to the Din of Allah is as hard as holding on to live coals. The Day of Resurrection is not so far away, when the secrets of all hearts will be laid bare, and the neglectful will know that they have deviated from the True Path.

They will find themselves in the state described by their Creator: *"They will further say: 'Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!' They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!"* [al-Mulk 67:10-11]

Praise and Glory be to You, O Allah; I bear witness that there is no god but You; I seek Your forgiveness and turn to You in repentance.

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التوبة النصوح

في ضوء القرآن الكريم والأحاديث الصحيحة

سليم الهاللي