

Class 1

‘Sins and its Ill Effects’

Prohibitions set by Allah S.W.T.

Praise be to Allah; we praise Him and seek His help and forgiveness. We seek refuge with Allah from the evil of our own souls and from our evil deeds. Whomever Allah guides will never be led astray, and whomever Allah leaves astray, no-one will guide. I bear witness that there is no god but Allah Alone, with no partners or associates, and I bear witness that Muhammad is His Slave and Messenger.

Allah, may He be glorified and exalted, has laid down obligations which we are not permitted to ignore, and has set limits which we are not permitted to transgress, and has set out prohibitions which we are not allowed to violate.

The Prophet ﷺ said: *“Whatever Allah has permitted in His Book is allowed, and whatever He has prohibited is forbidden; whatever He has remained silent about is a concession, so accept the concession of Allah, for Allah is never forgetful.” Then he recited the ayah: “. . . and your Lord is never forgetful” [Maryam 19:64]. (Reported by al-Hakim, 2/375; classified as hasan by al-Albaani)*

Allah has issued a threat to the one who transgresses His set limits and violates His prohibitions, as He says (interpretation of the meaning): *“And whosoever disobeys Allah and His Messenger, and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.” (al-Nisaa’ 4:14)*

Avoiding that which has been forbidden is a duty, because the Prophet ﷺ said: *“Whatever you have been prohibited to do, avoid it, and whatever you have been commanded to do, do as much of it as you can.” (Reported by Muslim).*

It is well-known that some of those who follow their desires, who are weak at heart and have little knowledge, become irritated when they hear lists of prohibitions. They grumble and mutter, “Everything is haram, you haven’t left us anything that is not forbidden! You make our lives boring and miserable. You don’t talk about anything but what is haram, but religion is supposed to be easy, not strict, and Allah is Forgiving and Merciful.”

In response to such remarks, we say:

Allah, may He be glorified, rules as He wills and there is none to put back His judgement. He is All-Wise and Aware, and He allows whatever He wills and forbids whatever He wills, may He be glorified. One of the basic principles of our being His slaves is that we should accept whatever He decrees and submit fully to it. His rulings stem from His knowledge, wisdom and justice, and are not the matter of frivolity or foolish whims, as He says (interpretation of the meaning):

“And the Word of your Lord has been fulfilled in truth and in justice. None can change His words. And He is the All-Hearer, the All-Knower.” (al-An’aam 6:115)

Allah has explained to us the governing principle behind the allowing and prohibiting of various things (interpretation of the meaning): “. . . He allows them as lawful al-tayyibaat [(i.e., all good and lawful)

as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful al-khabaa'ith Prophet ﷺ said: *'Shall I not tell you of the most serious of the major sins?' three times. We said, 'Of course, O Messenger of Allah!' He said, 'Associating anything in worship with Allah . . .'*" (Agreed upon; see al-Bukhari, no. 2511, al-Bagha edition).

The III Effects of Sins

1. The Prevention of Knowledge: Knowledge is a light which Allaah throws into the heart and disobedience extinguishes this light.

Imaam Shaafi'ee said: I complained to Wakee' about the weakness of my memory so he ordered me to abandon disobedience and informed me that the knowledge is light and that the light of Allaah is not given to the disobedient.

2. The Prevention of Sustenance: Just as Taqwaa brings about sustenance, the abandonment of Taqwaa causes poverty. There is nothing which can bring about sustenance like the abandonment of disobedience. The Messenger of Allaah ﷺ said: *'A man is deprived of provision because of the sins that he commits.'* (Narrated by Ibn Maajah, 4022, classed as hasan/sound by al-Albaani)

3. Sense of alienation that comes between a person and his Lord, and between him and other people. One of the righteous predecessors said: "If I disobey Allaah, I see that in the attitude of my riding beast and my wife."

4. Things become difficult for him, so that he does not turn his attention towards any matter but he finds the way blocked or he finds it difficult. By the same token, for the one who fears Allaah, things are made easy for him.

5. The sinner will find darkness in his heart, which he will feel just as he feels the darkness of night. So this darkness affects his heart as the physical darkness affects his vision. For obedience is light and disobedience is darkness. The stronger the darkness grows, the greater becomes his confusion, until he falls into innovation, misguidance and other things that lead to doom, without even realizing, like a blind man who goes out in the darkness of the night, walking alone This darkness grows stronger until it covers the eyes, then it grows stronger until it covers the face, which appears dark and is seen by everyone. 'Abd-Allaah ibn 'Abbaas said: *"Good deeds make the face light, give light to the heart, and bring about ample provision, physical strength and love in people's hearts. Bad deeds make the face dark, give darkness to the heart, and bring about physical weakness, a lack of provision and hatred in people's hearts."*

6. Deprivation of worship and obedience. If sin brought no punishment other than that it prevents a person from doing an act of worship which is the opposite of sin, and cuts off access to other acts of worship, that would be bad enough. So the sin cuts off a third way and a fourth way and so on, and because of the sin he is cut off from many acts of worship, each of which would have been better for him than this world and everything in it. So he is like a man who eats food that is bound to cause a lengthy sickness, and thus he is deprived of many other foods that are better than that. And Allaah is the One Whose help we seek.

7. Sin breeds sin until it dominates a person and he cannot escape from it.

8. Sin weakens a person's willpower. It gradually strengthens his will to commit sin and weakens his will to repent until there is no will in his heart to repent at all... so he seeks forgiveness and expresses repentance, but it is merely words on the lips, like the repentance of the liars, whose hearts are still determined to commit sin and persist in it. This is one of the most serious diseases that are most likely to lead to doom.

9. He will become desensitized and will no longer find sin abhorrent, so it will become his habit, and he will not be bothered if people see him committing the sin or talk about him.

For the leaders of immorality, this is the ultimate shamelessness in which they find great pleasure, such that they feel proud of their sin and will speak of it to people who do not know that they have done it, saying, "O so and so, I did such and such." Such people cannot be helped and the path to repentance is blocked for them in most cases. The Prophet ﷺ said: *"All of my ummah (followers) will be fine except for those who commit sin openly, and that includes cases where Allaah conceals a person's sin, but the following morning he exposes himself and says, 'O So and so, I did such and such last night, so he shamelessly exposes himself when all night his Lord had concealed his sin.'" (Narrated by al-Bukhaari, 5949; Muslim, 2744).*

10. When there are many sins they leave a mark on the heart of the person who commits them, so he becomes one of the negligent. As one of the salaf said, concerning the aayah (verse)– *"Nay! But on their hearts is the Raan (covering of sins and evil deeds) which they used to earn"* (al-Mutaffifeen 83:14 – interpretation of the meaning) this means sin after sin.

How this starts is that the heart gets stained by sin, and if the sin increases then the stain grows bigger until it becomes the raan (covering of sin and evil deeds), then it increases until it becomes a seal, and the heart becomes covered and sealed. If that happens after a person had been guided and had understood, then his heart is turned upside down, and at that point the Shaytaan gains control over him and directs him as he wants.

KEEPING AWAY FROM SINS

When Allaah forbids people to commit sin, He did not leave them without help to do so. He supplies them with means that help them to give up that action. We will list below some of the things that help us from staying away from sins.

Have Taqwa of Allah

Allah says : *"...the skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah."* [39:23]

Seeking Refuge with Allah

Allah has instructed us to seek refuge with Allah from the Shaytan and his evils ('Isti'adhah – Aaoudhbillah...),

"And if an evil whisper comes to you from Shaytan then seek refuge with Allah." (7: 200)

"And say, 'My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayateen. And I seek refuge with You, My Lord! lest they may attend (or come near) me.'" (23: 97-98)

Remember much the destroyer of pleasures: DEATH!

The Messenger of Allah ﷺ said: *"Remember often the destroyer of pleasure."* (Sunan al-Tirmidhi and Sunan al-Nasa'i)

Adhering to the Main Body of the Muslims (The Jama'ah)

The Prophet said, *"Whoever among you wants to attain the best part of Paradise, let him adhere to the main body of the Muslims, for the Shaytan is with the one who is alone but he is farther away from two."* [at-Tirmidhee (2254)]

Dispelling Shaytaan

From the House. *Recite Surah Baqarah in the house* (Sahih Muslim) & *say Bismillah upon entering the house* (Sahih Muslim)

Leaving the House

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismillaah, tawakkaltu 'ala Allaah, wa laa hawla wa laa quwwata illa Billaah

"In the Name of Allah, I place my trust upon Allah, There is no power, nor movement except by Allah."

Dispelling Shaytaan at the time of Anger

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

AodhuBillahi Minash Sahitaan ar-rajeem

"I seek refuge in Allah from Shaytan – the Accursed,"

(Bukhari & Muslim)

Dispelling Shaytaan before Food & Drink

One should drink whilst sitting because Shaytan drinks with a person, who drinks standing up [As-Saheehah (1/175)]. Say Bismillah before you eat.

Dispelling Shaytaan before going to Bed

Reciting the Duas and Surahs mentioned in the Sunnah to be recited before going to bed. *Ayat Al Kursi* (Sahih Bukhari)

Dispelling Shaytaan when approaching one's wife

The Prophet ﷺ said, *"If one of you says, when approaching his wife (for intercourse), [the below dua]... then if it is decreed that they should have a child as a result of that, the Shaytan will never be able to harm it (i.e. the offspring)."* [Agreed upon]

اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

Bismillaah, Allaahumma jannibnaa al-shaytaan wa jannib al-shaytaan maa razqtanaa

"In the Name of Allah. O Allah! Make us distant from Shaytan and make Shaytan distant from what you bestow upon us."

Dispelling Shaytaan before entering the washroom

The Messenger of Allah ﷺ said, *"These places are inhabited by devils, so when any one of you enters the washroom, let him say, (the below dua)"* [Saheeh Sunan Abu Dawood]

أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ

'A'oodhu Billaahi min al-khubthi wa'l-khabaa'ith

"O Allah I see refuge with you from the male and female devils."

Dispelling Shaytaan during Prayer

Uthman ibn Abil-Aas came to the Prophet ﷺ and said, *"The Shaytan comes between me and my prayer and recitation of the Qur'aan, and he is confusing me."* The Messenger ﷺ said, *"that is a devil called Khinzab. If you notice that, then seek refuge with Allah from him, and spit drily to your left three times."* (Uthman ibn abil-Aas) said, *"I did that, and Allah took him away from me."* [Saheeh Muslim]

Straighten your rows and do not let the Shaytan come in the middle

The Prophet ﷺ said, *"Stand close together, close the gaps and line up your shoulders, because, by Him who has my soul in His Hands, I see the Shaytan coming into the gaps between the rows, like a missile."* (Abu Dawood)

Dispelling Shaytaan before Reciting the Quran

"So when you want to recite the Qur'aan, seek refuge with Allah from Shaytan, the outcast (the cursed one)." (Soorah an-Nahl 16: 98)

Aoudhbillah before reciting the Quran.

Other tips to attain Taqwa and stay away from Sins

- Recite the Qur'an with its meanings
- Keeping busy with Dhikr
- Be with good company
- Knowing the Tricks of Shaitaan & the means of defeating him
- Learn Islam
- Fasting
- Never consider yourself as higher and better than anyone else.
- Long for Allah's pleasure and satisfaction in all affairs
- Renew the fountains of your Iman by studying and reflecting on Allah's creation.
- Fear of worldly punishment
- Hope for rewards in this life
- Hope for rewards in the Hereafter
- Realization that Allah sees you
- Being thankful for His blessings with obedience
- Observe the sunnah whenever possible.

Class 2

‘Repentance’

REPENTANCE

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۚ

"And O believers, all of you, repent to Allah in order that you may be successful." [Al-Qur'an 24:31]

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

"Verily, Allah loves those who repent and those who purify themselves." [Al-Qur'an 2:222]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ

"O you who believe! Turn to Allah in sincere repentance!" [Al-Qur'an 66:8]

Repentance is returning from such a thing that is despised by Allah *subhanahu wa ta'ala*, in its appearance and concealment. It is turning to such a thing that pleases Allah *subhanahu wa ta'ala* in its appearance and concealment. The real meaning of Tawbah [repentance] is to return. It is said that he who turns away from opposition, out of shyness for Allah *subhanahu wa ta'ala* and fearing His punishment, is indeed the real repentant. Repentance is Fard 'Ayn on every Muslim, as proven from the Qur'an, Sunnah and *Ijma* [consensus of Muslim scholars].

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. But Allaah is Kind to His slaves, and His mercy encompasses all things. Whoever repents after doing wrong, Allaah will accept his repentance, for Allaah is Forgiving and Merciful.

- "But whosoever repents after his crime and does righteous good deeds (by obeying Allaah), then verily, Allaah will pardon him (accept his repentance). Verily, Allaah is Oft Forgiving, Most Merciful" [al-Maa'idah 5:39 – interpretation of the meaning]
- "O you who believe! Turn to Allaah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise)" [al-Tahreem 66:8]

The gate of repentance is open to His slaves, until the sun rises from the west. The Prophet ﷺ said: "Allaah spreads out His Hand at night to accept the repentance of those who did wrong during the day, and He spreads out His Hand during the day to accept the repentance of those who did wrong during the night. (This will continue) until the sun rises from the west." (Narrated by Muslim, no. 2759)

O my brother who has fallen into sins, do not despair from the mercy of your Lord, for indeed the door to repentance is open until the sun rises from the west.

And how many people have repented to Allah from numerous and enormous sins and Allah has accepted their repentance? Allah says: *"And those who do not supplicate to another god along with Allah, nor do they kill a person that Allah has made forbidden (to kill) except with just cause, nor do they commit fornication. And whoever does this shall receive the punishment. The torment will be doubled for him on the Day of Resurrection and he will abide therein in disgrace. Except those who repent and believe and do righteous deeds, for those, Allah will change their sins into good deeds. And Allah is Most Forgiving, Most Merciful."* [Al-Qur'an 25:68-70]

Allah commands us to repent so that He might forgive us. But the devils among mankind and the jinn want to turn people away from the truth and make them incline towards falsehood, as Allaah says (interpretation of the meaning): *"Allaah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path)"* [al-Nisaa'4:27]

Repentance is obligatory

In the *ayaat* quoted above [al-Tahreem 66:8] & [Al-Qur'an 24:31], we find clear instruction for the believers to repent. It is the evidence for Tawbah being obligatory. And it is also the proof that repentance is not only for the disobedient and those who mix good deeds with bad deeds because Allah *subhanahu wa ta'ala* is addressing the People of Emaan [faith]: O believers.

And that thing which additionally makes repentance obligatory is the statement of Allah *subhanahu wa ta'ala*, *"And whoever does not repent – then it is those who are the wrongdoers."* [al-Hujarat 49:11]

From here He divides His servants into two categories: one repentant [*ta'ib*] and the other unjust [*zalim*]; when injustice is *haram* [impermissible] than Tawbah becomes mandatory.

In fact, when one does not repent he is committing an injustice against himself. The remorse of sin takes over us, when we don't turn to Allah *subhanahu wa ta'ala*, the guilt takes the form of depression. Through Tawbah, Allah *subhanahu wa ta'ala* wants us to free ourselves from misery and pain. But man falls for Satanic traps and does not think of repentance.

Believers Repent unlike Iblees

"Every son of Adam is a sinner, the best is those who repent" (Authentic Hadeeth in Ibn Majah) So every one of sins but the true believers are those who repent. Iblees on the other hand, did not confess his sin; he insisted on it, protested and argued with Allah trying to justify his sinful act. This is the crux of the matter that when one transgresses a limit set by Allah, he should admit it to be a sin and wrongdoing on his part, and not try to justify his fault like for example those who deal in Riba. They use arguments like the world has changed, everybody deals with interest nowadays or fixed interest is a universal scheme these days and as such there is nothing wrong in dealing with Riba.

We say to them, "Do not be arrogant and try to justify your wrongdoing. Do not say Riba is not haraam (forbidden), but humble yourself to Allah and seek forgiveness for your sin and confess your weakness and negligence in complying with His Commands - For, this will keep you within the

boundaries of Eeman but if you reject the Command of Allah and argue that Riba is not a crime...you may exit the pale of Islam and commit Kufr (disbelief). We seek Allah's Protection from this.

Sincere Repentance & its conditions

Sincere repentance is not merely the matter of words spoken on the tongue. Rather, the acceptance of repentance is subject to the condition that the person gives up the sin straight away, that he regrets what has happened in the past, that he resolves not to go back to the thing he has repented from, that he restores people's rights or property if his sin involved wrongdoing towards others, and that he repents before the agony of death is upon him. Allaah says (interpretation of the meaning):

- *"Allaah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allaah will forgive and Allaah is Ever All-Knower, All-Wise.*
- *And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: 'Now I repent;' nor of those who die while they are disbelievers. For them We have prepared a painful torment"* [al-Nisaa' 4:17-18]

Allaah accepts repentance and is Merciful. He calls sinners to repent, so that He might forgive them:

"...your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allaah), then surely, He is Oft-Forgiving, Most Merciful" [al-An'aam 6:54 – interpretation of the meaning]

Commit yourself to His gate, throw yourself into His hands and repent with sincere repentance of all your sins and misdeeds. Remember that sincere repentance must meet five conditions (in order to be accepted), which are:

1. Sincerity to Allah, the Most High: This is by the person doing it only for the sake of Allah and seeking His reward and salvation from His punishment.
2. Remorse: for the sin that was committed, such that he is sad he did it and wishes he had never done it. The Prophet ﷺ said: *"Remorse is repentance."* (Reported by Ahmad and Ibn Maajah; Saheeh al-Jaami', 6802).
3. Ceasing: to commit the sin immediately. If the sin was against Allah, then he should a) stop doing it if it was an unlawful act, or b) hasten to do it if it was an obligation that he abandoned doing. And if the sin was against a created being (such as humans), then he should hasten to free himself from it, whether by returning it back to him or seeking his forgiveness and pardon.
4. Determination: to not go back to doing that sin again in the future.
5. The repentance should not occur before the time when its acceptance is terminated, either by death or by the sun rising from the west. Allah says (in a *hadith qudsi*), *"Repentance is of no effect for those who commit sins constantly until when death faces one of them, he says: Verily I repent now."* The Prophet ﷺ said, *"Whoever repents before the sun rises from its west, Allah will accept his repentance."* [Reported by Muslim]

O Allah, grant us the sincere repentance and accept it from us, verily You are the All-Hearing, the All-Knowing.

“Our Lord, indeed we have heard a caller calling to faith, [saying], ‘Believe in your Lord,’ and we have believed. Our Lord, so forgives us our sins and remove from us our misdeeds and cause us to die with the righteous.” (Surah Ale Imran, verse 193)

Hasten to Repent

O my dear brother! Repentance is obligatory immediately; delaying it is an additional sin. He who is in need of repentance and delays it stating, *I will repent tomorrow*, does he know that tomorrow he will be alive? In fact, does he know that he will be able to move from his place? Because death comes suddenly without reasons or initial signs. How many people have we seen who died suddenly due to cardiac arrest? Or due to heart-shaking accidents? Or due to such reasons that nobody knows except Allah *subhanahu wa ta’ala*? No human knows what the next moment holds for him. We can make plans, but what are Allah’s plans no one knows.

Allah *subhanahu wa ta’ala* says, *“And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die.”* [Luqman 31: 34]

And Allah *subhanahu wa ta’ala* commanded to hasten toward that which makes forgiveness obligatory and among it is Tawbah. Thus, Allah *subhanahu wa ta’ala* said,

- *“And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth...”* [Aal-Imran 3: 133]
- *“And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins – and who can forgive sins except Allah? – and [who] do not persist in what they have done while they know.”* [Aal-Imran 3: 135]

And the Prophet ﷺ said, *“Destruction is for those who persist in their doings, although they know it.”* [Ahmad, Saheeh Albani]

So, O My Dear Brother/Sister!

Repent now, before your heart is layered by blackness so you no more have the power to turn away from sins.

Repent now, before sickness or death overtakes you and you do not get the chance to repent.

Repent now, before Maalik ul Maut [the Angel of Death] comes to you and you say, **“O my Lord! Send me back.”** So, it will be said to you, “Never!”

Class 3

‘Duas of Istighfaar From Quran & Sunnah’

Allahs says:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِيَنَّ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.

He will send [rain from] the sky upon you in [continuing] showers

And give you increase in wealth and children and provide for you gardens and provide for you rivers.

(Surah Nuh 71 : 10-12)

BEST DUAS OF ISTIGHFAAR & THEIR VIRTUES

1. Syed-ul- Istighfar (The best/most Superior way of asking for Forgiveness from Allah)

لَلّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ، خَلَقْتَنِيْ وَاَنَا عَبْدُكَ، وَاَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، اُبُوْءُ
لَكَ بِنِعْمَتِكَ، وَاُبُوْءُ بِذَنْبِيْ، فَاعْفُ عَنِّيْ، فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

Allaahumma anta rabbee, laa ilaaha illaa ant, Khalaqtanee wa ana 'abduka, wa ana 'alaa 'ahdika wa wa'dika mastata'tu, a'oodhu bika min sharri maa sana'tu, aboo'u laka bini'matika 'alayya wa aboo'u bi dhanbee, faghfirlee fa innahu laa yaghfirudhunooba illaa Ant

O Allaah, You are my Lord, None has the right to be worshipped except You. You created me and I am Your servant. I am faithful to my covenant and my promise as far as I am able. I seek refuge in You from the evil that I have done, I acknowledge before You all the blessings that You have bestowed upon me and I acknowledge my sins. So forgive me for there is no-one to forgive sins except You.

Virtue: If a person dies that night or that morning after saying du'aa for forgiveness he will enter paradise

The Prophet ﷺ said, "The best way of asking forgiveness is (the above). If he says it in the evening and then dies, he will enter the Garden - or he said that he will be one of the people of the Garden. If he



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Classification: Internal

says it in the morning and dies that day - it is the same." (Bukhari in Adab Al Mufrad, Tirmidhi, Nisa'i & Ibn Majah)

2.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Subhan Allah wa bihamdihi

All Glory is to Allah and all Praise to Him

Virtue

Allah's Messenger ﷺ said, *"Whoever says, 'Subhan Allah wa bihamdihi,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.* (Bukhari)

3.

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

'Astaghfirullaaha wa 'atoobu 'ilayhi.

I seek the forgiveness of Allah and repent to Him.

Allah's Messenger ﷺ said: *"O people, repent to Allah, for I verily repent to Him one hundred times a day.* (Muslim)

4. DUA OF ADAM A.S.

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Rabbana thalamnaa anfusana wa-in lam taghfir lana watarhamnaa lanakoonanna mina alkhasireen

Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers. [Surat Al-A'raf: 23]

5. DUA OF YUNUS A.S.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Lā ilāha illā anta subḥānaka innī kuntu minaz-zālimīn

There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors.

The Messenger of Allah ﷺ said: *"The supplication of Dhun-Nun (Prophet Yunus) when he supplicated, while in the belly of the whale was (the above). So indeed, no Muslim man supplicates with it for anything, ever, except Allah responds to him."* (Tirmidhi)

6. DUA TO RECITE ON LAYLATUL QADR

اللهم إنك عفو تحب العفو فاعفُ عني

Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni

O Allah, You are Most Forgiving, and You love forgiveness; so forgive me

'Aishah (May Allah be pleased with her) reported: I asked: "O Messenger of Allah! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He ﷺ replied, "You should supplicate: (the above Dua)."

7.

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

'Astaghfirullaahal-'Adheemal-latheelaa 'ilaaha 'illaa Huwal-Hayyul-Qayyoomu wa 'atoobu 'ilayhi.

I seek the forgiveness of Allah the Mighty, Whom there is none worthy of worship except Him, the Living, the Eternal, and I repent to Him

Virtue

Allah's Messenger ﷺ said: *Whoever says (the above) Allah will forgive him even if he has deserted the army's ranks.* (Abu Dawud & At-Tirmidhi, Al-Albani graded it Sahih)

Some other Duas mentioned in the Sunnah

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Rabbighfir lee wa tub 'alayya innaka anta attawwaabur Raheem

My Lord forgive me and accept my repentance. Indeed You are the Acceptor of Repentance, the Especially Merciful

Ibn Umar said: *"In one sitting of the Messenger of Allah (ﷺ), one could count that he said a hundred time, before he would get up"* (Tirmidhi & Ibn Majah, Sahih)

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةَ وَجِلِّهِ وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ



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Classification: Internal

Allāhumma'ghfir lī dhanbī kullahu, diqqahu wa jillahu, wa awwalahu wa āakhirahu wa `alāniyyatahu wa sirrahu.

O Allah, forgive me all my sins, great and small, the first and the last, those that are apparent and those that are hidden.

The Messenger of Allah (ﷺ) *used to say (the above) while prostrating himself (Sahih Muslim)*

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

Allaahumma innee dhalamtu nafsee dhulman katheeran wa laa yaghfirudh dhunooba illaa anta faghfir lee maghfiratan min 'indika warhamnee innaka anta al ghafoorur Raheem

O Allaah, indeed I have wronged myself greatly and no-one forgives sins except You. So forgive me and have mercy upon me, indeed You are the OftForgiving, the Especially Merciful.

رَبِّ اعْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ

Rabbighfirli watub `alayya innaka antat-Tawwābul-Ghafūr

O my Lord, forgive me, and accept my repentance. Verily, You are the Oft-Returning, the Most Forgiving (Tirmidhi, Sahih)

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجَلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ

Allāhumma'ghfir lī dhanbī kullahu, diqqahu wa jillahu, wa awwalahu wa āakhirahu wa `alāniyyatahu wa sirrahu

O Allah, forgive me all my sins, great and small, the first and the last, those that are apparent and those that are hidden. (Sahih Muslim)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

Allāhumma 'innī ḡalamtu nafsī ḡulman kathīran, wa lā yaghfiru-dhdhunūba illā 'anta, faghfir lī maghfirataḡmin 'indika warḡhamnī innaka 'anta 'l-Ghafūr ur-Rahīm.

O Allah, I have greatly wronged myself, and no one forgives sins but You. So, grant me forgiveness and have mercy on me. Surely, you are Forgiving, Merciful. (Bukhar & Muslim)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

Allāhumma innī a'ūdhu bika an ushrika bika wa anā a'lam, wa astaghfiruka limā lā a'lam.

O Allah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not. (Ahmad; classed as Sahih by Albani)

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّافِقِي الْأَعْلَى

Allāhumma'ghfir lī warḥamnī wa alḥiqnī bir-rafiqi 'l-'A'alā.

O Allah, forgive me and have mercy upon me, and join me with the highest companions (in Paradise). (Bukhari & Muslim)

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Three Ways to Forgiveness

Allah's messenger ﷺ said: “Allah said, ‘Oh son of Adam, as long as you call on me and hope in me, I will forgive you for whatever (sins) you have and I will not mind. Oh son of Adam, if your sins were to reach the clouds in the sky and then were you to ask for my forgiveness, I would forgive you and I would not mind. Oh son of Adam, if you were to come to me with sins as much as the earth and then you meet me not worshipping anything else along with me, I would come to you with as much forgiveness.’ (Tirmidhi; classed as authentic by Albani)

This hadeeth contains three ways to obtain forgiveness...

1. *Hopeful Supplication* - The first way is by hopeful supplication. Calling upon Allah is something we have been commanded to do and have been promised a response as Allah says, “And your lord said, “Call upon me, I will answer you.” (Surah Ghafir, 40:60).

The Prophet ﷺ said, “When anyone of you supplicates, he should not say, “Oh Allah, forgive me if you want.” But he should be resolved and certain in his request and increase his hope and enthusiasm because Allah – nothing is too great for him to give”. (Sahih Muslim)

So, regardless of how great and numerous a servant's sins may be, the pardon and forgiveness of Allah is certainly greater. Such sins are completely insignificant when compared to the Allah's forgiveness and pardon.

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“DUA - CONNECT BETTER” : <https://learn-islam.org/dua>

Note these are not part of the ongoing course, it is an independent course that can be done at your own pace and at your own convenience.

2. *Asking for Forgiveness* - The second way to obtain forgiveness is to sincerely ask for it even if your sins are very severe and as numerous as the clouds in the sky or as far as the eye can see. In another narration of the same ḥadīth, the wording is: *"If you were to commit so many sins that they filled the space between the sky and earth and then you were to ask for Allah's forgiveness, he would forgive you. Asking for this forgiveness is to seek protection from the evil results of one's sins and for them to be concealed. Seeking forgiveness has been mentioned many times in the Quran."*

3. *Tawheed* - The third way to obtain forgiveness is by sincerely believing in Tawheed (that only Allah alone should be worshipped) and in fact, it is the greatest way. Whoever loses Tawheed loses forgiveness, and whoever comes to Allah with Tawheed has come with the greatest means of earning his forgiveness. Allah says, *"Surely, Allah does not forgive that others should be worshipped along with him, but he forgives whatever is less than that to whom he wills."* (Sūrah an-Nisā, 4:48)

Whoever comes with tawhīd and, along with it, the earth full of sins, Allah will meet him with as much forgiveness. But it should be understood that this is Allah's decision; if he wills, he may forgive the person, or he may take him to account for his sins. However, the final result is that such a person (who has actualized and died upon Tawheed) will not remain forever in the fire. Rather, he will be taken out and allowed to enter Paradise.

Class 4

‘Virtues & Rewards of Tawbah’

VIRTUES OF REPENTANCE

Man errs due to the obedience to its *nafs* [soul] or another person. Tawbah is a way to get out of the slavery of *nafs*, Satan or another human being and become a true slave of Allah *subhanahu wa ta'ala* alone.

If the conditions of Repentance are met and the repentant person is sincere in his repentance, let him receive the glad tidings of great blessings. The blessings of repentance come in this world and in the Hereafter, some are visible and some are hidden.

1. Allah Loves those who repent

Allaah is Kind to His slaves and loves those who repent. He accepts their repentance, as Allaah says (interpretation of the meaning):

- *“Truly, Allaah loves those who turn unto Him in repentance and loves those who purify themselves”* [al-Baqarah 2:222]
- *“And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do”* [al-Shooraa 42:25]
- *“Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven”* [al-Anfaal 8:38]

Allaah is Forgiving and Merciful, and He loves the repentance of His slaves. Man is weak. If a person sins then he has to repent and seek forgiveness every time. Allaah is Forgiving and Merciful, and He is the One Who says (interpretation of the meaning): *“And whoever does evil or wrongs himself but afterwards seeks Allaah’s forgiveness, he will find Allaah Oft Forgiving, Most Merciful”* [al-Nisaa’ 4:110]

The Muslim is vulnerable to making mistakes and sins. So he has to repent and seek forgiveness repeatedly. The Prophet (peace and blessings of Allaah be upon him) said: *“By Allaah, I seek the forgiveness of Allaah and I turn to Him in repentance more than seventy times each day.”* (Narrated by al-Bukhaari, no. 6307)

Allaah loves the repentance of His slaves, and accept it. Indeed, He rejoices over it, as the Prophet ﷺ said: *“When a person repents, Allaah rejoices more than one of you who found his camel after he lost it in the desert.”* (Agreed upon. Narrated by al-Bukhaari, no. 6309)

For perspective, imagine a person who hurts you and then hurts you again, and then hurts you again, is it possible for you to still love this person? Generally it’s not even possible for to continuously forgive this person... to let though one scar hasn’t even healed, the next one is opened up, after the next one is opened up... I can’t keep doing this. It’s impossible for me.

And now put this in perspective: We do wrong by Allah. He asks us to do something that's actually in our own favor, but we neglect Him, we disobey Him, we disregard Him and we don't do it once. We do it over and over, and over again.

And yet Allah, so massive in His love, so incredibly infinite in His mercy. He doesn't just say:

"No doubt Allah forgives people who repent"

By the way, why do you repent over and over again? Because you messed up over and over again. People who messed up over and over again, Allah doesn't say "he accepts their repentance" even though they keep coming back and repenting over and over again, he didn't say that. He said "He loves those who repent over and over again."

Subhanallah!

It is in fact Allah, He, loves people who keep repenting over and over again. No one else is capable of that. That's only Allah.

And what happens when Allah loves us?

The Messenger of Allah ﷺ said, *"If Allah has loved a servant of His, He calls Jibril A.S. and says: I love So-and-so, therefore love him. So Jibril loves him. Then he (Jibril) calls out in heaven, saying: Allah loves So-and-so, therefore love him. And the inhabitants of heaven love him. Then acceptance is established for him on earth..."* (Bukhari & Muslim)

May Allah make us of those who he loves and may Allah make us of people who genuinely make it to Him over and over again.

2. Angels supplicate

As Allah *subhanahu wa ta'ala* said, *"Those [angels] who carry the Throne and those around it exalt (Allah) with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], 'Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.'"* [Ghafir 40: 7]

Imagine, the angels interceding for us!

3. Success

Allah *subhanahu wa ta'ala* says, *"And turn to Allah in repentance, all of you, O believers, that you might succeed."* (an-Nur 24: 31)

Everyone desires success in both the worlds. He who is inspired to repent should know that he is on the path of success. How frightening then it is, if one is not inspired to repent? May Allah *subhanahu wa ta'ala* protect us, aameen.

4. Jannah

Allah *subhanahu wa ta'ala* says, *"But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil – Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all."* (Mariam 19: 59-60)

Negligence toward obligatory duties is sin. Sleeping is a need but sleeping at odd times or sleeping late and missing Fajr prayer snatches the pleasure of worship. Likewise, overeating in Ramadan makes one miss their Taraweeh or stand with laziness. We need to pay attention toward beautifying our prayers and not just get done with them.

It requires Tawbah and paying attention to our prayers. The repentant and those who reform their ways will enter Paradise. This is the hope that Allah *subhanahu wa ta'ala* gives us. We should thank Allah *subhanahu wa ta'ala* for giving us the *tawfeeq* [ability] to repent and protect ourselves from conceit.

5. Ample provisions

Allah The Almighty Mentioned that Nooh said (what means): *"And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers".* (Quran 71: 10-12)

Ibn Katheer -Rahimullaah- said in his Tafseer: 'If you repented to Allaah and sought forgiveness from Him and showed obedience to Him your Rizq (provision) would increase and rain would fall from the blessings of the skies, and the blessings of the earth would spring forth, crops would grow for you. You will be given abundant livestock. You will be aided with wealth and offspring; meaning that offspring and wealth would be given to you. And you will be given gardens that have numerous types of fruits and throughout there will be rivers that flow in these gardens. This is the way of giving Dawa' by encouragement.'

6. Turns sins into good deeds

Allah *subhanahu wa ta'ala* said,

- *"Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah forgiving and merciful".* (Quran 25:70)
- *"And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated – Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful."* [al-Furqan : 68-70]

And the Prophet ﷺ said, *"He who repented is like him who has no sin on him."* (Ibn Maajah; classed as Hasan by Al-Albaani)

Allah *subhanahu wa ta'ala* desires that we should be cleansed of our filth. Therefore, we too need to be sincere in our repentance.

7. A good life in the shade of faith, contentment, peace of mind and tranquility.

Allah says (interpretation of the meaning): *"Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words)"* (Hood 11:3)

8. Strengthens us in all aspects

Allah said, *“And O my people, ask forgiveness of your Lord and then repent to Him. He will send (rain from) the sky upon you in showers and increase you in strength (added) to your strength. And do not turn away, (being) criminals.”* (Hud 11: 52)

This includes physical, spiritual and collective strength. When blessings increase, a person naturally becomes strong. Then why should one not repent?

So many virtues, so many rewards both in this life and the next but we still keep ourselves from repenting? Don't procrastinate, do it now.

Ibn Al-Qayyim derived a number of benefits the believer realizes in this world as a result of abandoning sin—these benefits serve as tremendous motivation to do so immediately. Among them is that *tawba* becomes a means of protecting one's honor and wealth. When one leaves sinning, one's heart, body, and soul are all strengthened and contentment overtakes sadness and grief. The path to righteousness is made easier for the believer, he is drawn closer to Allah, and his supplications and those of others for him are readily answered as he gains the love and respect of the people around him. Despite these worldly gains, he becomes eager to meet Allah and desires the reward that awaits him, no longer fearing death. The greatest of benefits no doubt will be realized in the Hereafter when the believer will taste the sweetness of his faith and experience everlasting joy far greater than any pleasure derived from sinning.

Ibn Al-Qayyim also articulated some of the most subtle and beautiful spiritual benefits of *tawba*: the knowledge and insights one develops with regard to the Names and Attributes of Allah. The sinner's journey through the steps of *tawba* is interlaced with the recognition of Allah's Might (*Al-Azeez*) and the Perfection of His Decree (*Al-Qadir*) when one acknowledges one's imperfections and the need for Allah to safeguard one from failure. The believer appreciates that Allah has concealed his sins from being exposed, even though He is the All-Seeing (*Al-Baseer*). It is His Forbearance (*Al-Haleem*) which has delayed punishment, giving the believer time to repent. He feels gratitude for the blessings of Divine Generosity, Mercy (*Al-Rahman, Al-Raheem*) and the Oft-Forgiving (*Al-Ghaffar*) nature of Allah, as the Effacer of sins (*Al-Afu'*) and the One who repeatedly turns to His servants in forgiveness (*At-Tawwab*). One is led through *tawba* through the states of humility, surrender, need, and submission, giving the believer a heightened appreciation for Allah as the All-Seeing (*Al-Baseer*), All-Hearing (*Al-Sami'*), and The Sustainer (*Al-Razzaq*).

Some Quotes of Salaf about Repentance

- *If you sin, you should never give up on repentance. Repent until Shaytan is the one defeated, not you. (Ali bin Abi Talib R.A. - Kitāb Al-Zuhd)*
- *“Tawbah is only through action, and turning back from what has been done. Tawbah is not by mere speech.” (Ali b. Husayn Zain Al-Abidin)*
- *Taking account of one's sins and seeking forgiveness for them is something everyone should set aside time for. (Masruq - Ahmad b. Hanbal, Al-Zuhd)*
- *The brother who can guide you to your faults is better for you than the brother who pays you. (Bilal b. Sa'd)*
- *We shouldn't be hasty to judge, for people can change, and Allah forgives. (Abdullah ibn Masud)*

- *“Indeed whenever I waiver and become indecisive in my mind about an issue, or about something or a situation [which is problematic for me] then I ask forgiveness of Allaah the Most High, a thousand times or more, or less until He opens my chest for me and solves the problem which I was confused about. Even if at that time I was in a market place, or in a masjid or in a mountain pass or a school, that does not prevent me from the remembrance [of Allaah] and asking for forgiveness until I achieve my objective.” (Shaykhul-Islaam Ibn Taymiyyah)*



Class 5

'Allah's Forgiveness & Some Inspirational Stories'

ALLAH'S FORGIVENESS

نَبِّئْ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

Declare (O Muhammad ﷺ) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful. (15:49)

يَعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

"O My servants who have transgressed against their souls! Do not despair of Allah's mercy, for Allah forgives all sins. He is Forgiving, Most Merciful." (39: 53)

Al-Ghafur, Al-Ghaffar, Al-Ghafir. These three names refer to Allah's forgiveness. The name Al-Ghafir means the Forgiver, while the names Al-Ghafur and Al-Ghaffar are more emphatic, indicating that Allah is most forgiving, oft-forgiving. Taken together, these three names occur in the Quran ninety-seven times. Allah says: *"Declare (O Muhammad ﷺ) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful". (15:49)*

In one instance, the Quran refers to Allah as being **"the best of those who forgive"** when relating where Musa A.S. offers the following supplication: *"You are our Protector: so forgive us and give us Your mercy; for you are the best of those who forgive". (7: 155)*

Allah forgives all sin without exception

Allah says:

- *"Will they not turn to Allah and ask His forgiveness? For Allah is Forgiving, Merciful". (5: 74)*
- *"Surely (as for) those who persecute believing men and women, then do not repent, they shall have the chastisement of Hell, and they shall have the chastisement of burning." (85: 10)*
- *"O My servants who have transgressed against their souls! Do not despair of Allah's mercy, for Allah forgives all sins. He is Forgiving, Most Merciful." (39: 53)*

This verse affirms for us that Allah forgives all sins, without exception. Allah is willing to forgive even polytheism and unbelief, as long as the perpetrator renounces such falsehoods and sincerely repents. The mercy of Allaah encompasses all things. If a person's sins are very great and he has wronged himself very much, but he then repents, Allaah will accept his repentance and will forgive his sins no matter how great they are.

For Muslims Allah says, *"Allah does not forgive that partners be associated with Him, but He forgives other than that for whomever he pleases". (4: 48)*

This is with respect to those who believe in Allah and adhere to His guidance. If they perpetrate a sin or transgression, whether great or small, Allah has decreed that He can

forgive that sin if He pleases or punish its perpetrator as He pleases as long as it is not shirk. He even replaces bad deeds with good.

It is affirmed in the Sunnah that Allah calls forth during the last third of the night, saying: *Is there anyone beseeching me, so I can give? Are any seeking my forgiveness, so I can forgive them? Are there any penitent people for me to pardon? Is anyone calling to me so I can answer?* (Sahih al-Bukhari (1145) and Sahih Muslim (758))

This is an example of Allah's generosity and boundless favor. Prophet Muhammad ﷺ relates that Allah says: *O child of Adam! However much you beseech Me and place your hopes in Me, I will forgive you without any reservation. O child of Adam! If you have sins piling up to the clouds and then ask My forgiveness, I will forgive you without any reservation. O child of Adam! If you come to me with enough mistakes to fill the Earth, and meet Me without associating anything as a partner with Me, I will come to you with enough forgiveness to fill the Earth.* (Sahih Muslim (2687))

When, *"Shaytan said to the Lord of Glory, 'By Your Glory, O Lord, I will keep trying to misguide Your slaves so long as their souls are in their bodies.' The Lord said, 'By My Glory and Majesty, I will continue to forgive them so long as they ask My forgiveness.'"* [Saheeh al-Jamee (2/32)]

Allah refers to Himself as the Oft-Forgiving because He created us knowing that our natures would make us prone to sin, and that we would seek His forgiveness and He would forgive us.

STORIES OF REPENTANCE & ALLAH'S FORGIVENESS

The Man who killed 99 people

The Prophet ﷺ said, *"Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him making it a 100. He kept on asking till he reached a scholar. He told him that he had killed one hundred people, and asked whether he could be forgiven. The scholar said, 'Yes, what could possibly come between you and repentance? Go to such-and-such a town, for in it there are people who worship Allaah. Go and worship with them, and do not go back to your own town, for it is a bad place. So he left for it but death overtook him halfway through his way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven."* (Sahih Bukhari)

The below stories are taken from the book - *Stories of Repentance* published by dar-us-salam.

The Ever-Living Never Sleeps

Both of them lived in a small town that was populated by only tens or hundreds of people. He was in love with her, and so when he saw her walking alone one night, he followed her until he had her cornered. When he came near to her, he said, "Woman, I crave for you."

She said, "First go and see if all the people are asleep."

Very pleased at her response, he walked around the town and returned. "Everyone is asleep," he said.

"What about Allah Azza wa Jal?" she asked. "Is He sleeping at this hour?"

"Woman, what are you saying?" he exclaimed. "Indeed, Allah does not sleep: neither slumber nor sleep overtake Him."

"The One Who hasn't slept and doesn't sleep sees us, even if people don't see us," she said. "Do you not fear He Who neither sleeps nor is heedless of anything that happens?"

The man left her alone with tears flowing from his eyes, having nothing in mind except the desire to repent to the One Who neither sleeps nor is heedless of anything that happens.

The True Treasure - *I went to steal from him, but he stole from me*

A burglar scaled the wall of Maalik bin Dinar's house one night and easily managed to get inside. Once inside the house, the thief was disappointed to see that there was nothing inside actually worth stealing. The owner of the home was inside at the time, he was busy performing prayer. Realizing that he was not alone, Maalik quickly ended his prayer and turned around to face the thief. Without showing any sign of being shocked or afraid, Maalik calmly extended greetings of peace and then said, "My brother, may Allah forgive you. You entered my home and found nothing that is worth taking, yet I do not want you to leave my home without taking away some benefit."

He stood up, went to another part of the room, and came back with a jug full of water. He looked into the eyes of the burglar and said, "Make ablution and perform two units of prayer, for if you do so, you will leave my home with a greater treasure than you had initially sought when you entered it."

Much humbled by Maalik's manners and words, the thief said, "Yes, that is a generous offer indeed."

After making ablution and performing two units of prayer, the burglar said, "O Maalik, would you mind if I stayed for a while, for I want to stay to perform two more units of prayer?"

Maalik said, "Stay for whatever amount of prayer Allah decrees for you to perform now."

The thief ended up spending the entire night at Maalik's house. He continued to pray until the morning. Then Maalik said, "Leave now and be good."

But instead of leaving, the thief said, "Would you mind if I stayed here with you today, for I have made an intention to fast the day?"

“Stay as long as you wish,” said Maalik.

The burglar ended up staying for a number of days, praying during the late hours of each night and fasting throughout the duration of each day. When he finally decided to leave, the burglar said, “O Maalik, I have made a firm resolve to repent for my sins and for my former way of life.”

Maalik said, “Indeed, that is in the Hand of Allah.”

The man did mend his ways and began to lead a life of righteousness and obedience to Allah. Later on, He came across another burglar he knew. [His friend] said to him, “Have you found your treasure yet?”

He said, “My brother, what I found is Maalik bin Dinaar. I went to steal from him, but it was he who ended up stealing my heart. I have indeed repented to Allah, and I will remain at the door [of His Mercy and Forgiveness] until I achieve what his obedient, loving slaves have achieved.”

One Sin led to his Repentance

A righteous man was once asked to tell the story of the pivotal moment of his life, the moment in which he first began to apply the teachings of Islam, and the following was his answer:

When I was a young man, I would not hesitate to perpetrate any sin that was made available to me. Then, one day, I saw a young woman who was perhaps the most beautiful woman I had ever seen. Much tempted by her, I indicated to her that I wanted her to approach me. She seemed nervous, but I thought that she would probably agree to satisfy my sexual desires for money. She approached me with what seemed to be a great deal of trepidation, and when she actually stood before me, she looked extremely terrified.

Feeling sorry for her, I said, ‘Do not fear, for I will not harm you.’

But my words did not lessen her terrible fright in the least; in fact, her situation worsened. She began to tremble like a palm tree leaf trembles with the wind.

I said, ‘Tell me your story.’

She said, ‘By Allah, o my brother, never before this day have I offered my body in this way. Dire need is what has driven me to this, for I have three daughters who have not eaten a single morsel of food for three days now. It was pity for them that brought me to this low point in my life.’

For the first time in my life, I felt pity; her story moved me, and I no longer entertained the intention of taking advantage of her. After she told me where she lived, I took a great deal of money, clothing and food to her house. When I returned to my house, I told my mother what had happened.

My mother knew that I had a book in which I would record all of my evil deeds, and so she said to me, ‘My son, you are a man who has never performed a good deed except for the

good deed that you performed today. I know that you have a book in which you record your evil exploits, go now and write in it your good deed.'

I stood up, went to my book, opened it, and found that all of its pages were blank- except for the first page on which was written a single line.

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

Verily, the good deeds remove the evil deeds (i.e. small sins) [Hud : 114]

At that very moment, I raised my hands to the sky and said, 'By your Might and Majesty, never again will I disobey You.' "

This is Allaah, The Ever-Forgiving, The Oft-Forgiving, The Almighty, The Exalted.

إِنَّ رَبَّكَ وَأَسِعُ الْمَغْفِرَةِ

{Indeed, your Lord is vast in forgiveness.}[An-Najm: 32]

Listen to the call of Allaah:

"O My slaves, you err night and day, but I forgive all sins, so ask Me for forgiveness and I will forgive you."

(Reported by Muslim).

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'I Want to Repent'

OBSTACLES & FAQs

I want to Repent

Will Allaah forgive me? You might say: "I want to repent, but my sins are many indeed. There is no kind of immoral act, no kind of sin, imaginable or otherwise, that I have not committed. It is so bad that I do not know if Allaah can forgive me for the things that I have done over the years."

In response, I would tell you that this is not a unique problem; it is one that is shared by many of those who wish to repent. Allaah says (interpretation of the meaning): *"Say: 'O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allaah, verily Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And turn in repentance and in obedience with true faith to your Lord and submit to Him..."* [al-Zumar 39:53- 54].

The feeling that one's sins are too great to be forgiven by Allaah stems from a number of factors:

- The absence of certain faith on the part of the slave in the vastness of Allaah's mercy
- A lack of faith in the ability of Allaah to forgive all sins
- Weakness in one aspect of the heart's action, namely hope
- Failure to understand the effect of repentance in wiping out sins.

For those who find it hard to comprehend how Allaah may forgive such an accumulation of sin, we remind the hadeeth about "The repentance of one who killed a hundred" and how Allah ordered the land to move so that the man is amongst the forgiven ones

What then can come between a person and repentance? Do you think that your sins are any greater than the sins of this man, whose repentance Allaah accepted? So why despair?

Stop and think about the Ayaah: *"... Allah will change their sins into good deeds..."* [al-Furqaan 25:70]. This will explain to you the immense grace and favour of Allah. The scholars have defined this change as being of two types:

1. Changing bad characteristics into good ones, so that shirk is changed into true faith, fornication into chastity, lies into truthfulness, treachery into trustworthiness, etc.
2. Changing evil deeds that one has committed into good deeds on the Day of Resurrection. Think about the words "...Allaah will change their sins into good deeds...". It does not say that one bad deed will be exchanged for a good deed (of equal weight). It could be less, the same, or more, in number or in weight. It will depend on the sincerity of the one who repents. Can you imagine any greater favour than this?

OBSTACLES OR ASPECTS THAT CAN PREVENT REPENTANCE

One may question why so many choose not to seek forgiveness from Allah given the ease and obvious benefits of doing so. There are multiple obstacles, some subtle, some obvious but all these come between sinners and repentance. Imam Ibn Taymiyyah has outlined those that play a significant role in preventing the sinner from the act of repentance.

1. Disregarding or Belittling Sins

From the things that prevent one from *tawbah* (repentance) is paying little attention to the sins he commits and belittling the sins he falls into, when sinners view their sins as trivial, they do not experience true remorse and lack even the slightest motivation to engage in *tawba*. This is all too prevalent in today's culture where people openly brag about their sins on social media.

The pride and pleasure in minor sins drive people to engage in major sins; thus, major sins are almost always preceded by minor sins.

Furthermore, one is encouraged to keep concealed those sins which Allah has not exposed out of His Mercy and Forbearance—particularly when it comes to encouraging and misleading others toward the same sins.

The Prophet ﷺ said, *"All the people of my Ummah would get pardon for their sins except those who publicize them. And (it means) that a servant should do a deed during the night and tell the people in the morning that he has done so and so, whereas Allah has concealed it. And he does a deed during the day and when it is night he tells the people, whereas Allah has concealed it."* (Sahih Muslim)

2. False confidence in time

Yahya Ibn Mu'adh said: *"Of the things that prevent the people from tawbah (repentance) is (too) many expectations."*

One of the tricks of Shaytan is to discourage the believer by saying to him: 'take your time with regards to this, what is the rush? You have all the time in the world.' As a result Shaytan deceives and makes the person procrastinate and until he eventually dies a sinner.

But Allah says, *"Hasten to forgiveness from your Lord..."* (3:33)

Therefore the steadfast, upright believer should make good use of his time and not procrastinate. He should give up living a life of longing, hoping and expecting so much in the future. Some of the Salaf used to say: *"Be weary of procrastinating and always putting off things, for indeed it is something from Shaytan (the devil) and his forces."*

3. Just relying on and saying Allah is the most Merciful

Abu Ali Ru'thabani said: *"One of the things many are misled by is relying solely upon the mercy of Allāh. By doing so, they refrain from tawbah due to the fact that they believe Allah will always have mercy upon them."*

So the worst of the people are those who consider their sins not to be great and they are misled by this, believing that Allah will forgive them whether they repent or not.

Umar Ibn Thar'ra said: *"O people who wrong themselves by disobeying their Lord, do not be misled into believing Allāh will always be merciful to you; be wary of such a delusion because Allah says:*

- *"So when they angered Us, We punished them and drowned them all."* (Quran 43:55)
- *"So he feared not the consequences thereof..."* (Quran 91:151)

Did not a woman go to the Hell-Fire because of how she treated her cat? (Bukhari)

Also the Prophet ﷺ said, *"A person utters a word thoughtlessly (i.e. without thinking about its being good or not) and, as a result of this, he will fall down into the Fire of Hell deeper than the distance between the east and the west."* (Bukhari)

4. Heedlessness

One who is not engaged in the frequent remembrance of Allah will lack the spiritual awareness, conditioning, and fortitude required to abstain from following their desires. This is especially problematic today given the countless distractions that accompany an abundance of leisure time, prosperity, and secularism. Without *taqwa*, such an individual will likely follow his own desires and fall into sin. This obstacle illustrates the negative impact of a spiritually devoid heart on one's actions.

5. Thinking that Allāh Will Not Accept One's Tawbah

One of the most destructive tricks of Shaitaan for stopping someone from Tawbah is despair in the Mercy of Allah. The sinner who believes his sins are excessive and that Allah will no longer forgive them gives up all hope and does not repent at all. This may stem from a feeling of excessive guilt and hopelessness.

Negative sentiment about Allah and His deen felt in the question, "What's the point of repenting anyway?" is not a modern phenomenon. Rather, it has always been a common strategy of Satan used to distance the servant from his Master – Allah.

In this course we have studied multiple times about the Mercy and Forgiveness of Allah. He says: *"Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins. Indeed, it is He who is the Forgiving, the Merciful'".* (Quran 39: 53)

Also the Prophet ﷺ said, *"None of you should long for death, for if he is a good man, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent."* (Sahih Bukhari)

Therefore, it is not befitting that a true believer distances himself from *tawbah*. Do not despair and think that Allāh will not accept your *tawbah*. Indeed, Allah is the Most Merciful, who always forgives his repenting slaves, and none despairs from the mercy of Allah except the disbelieving people. What one is ordered to do is to have a good opinion of Allah in all his affairs, even in the last moments of his life.

6. Being confident because of the Good deeds that one has done

The slave is misled into believing that due to the fact he has done many righteous deeds he will be saved regardless of whatever sins he commits.

This is the case of the one who thinks his good deeds far outweigh his sins and mistakenly believes that he is guaranteed forgiveness—so he does not repent. The believer should never take forgiveness for granted, given the very real possibility of falling short even in regard to the best of his deeds.

Related to this obstacle is the practice of taking evidence of worldly success as a sign of Allah's pleasure and favor. The Qur'an and *Sunnah* give us ample proof of cases in which this is true and instances when it is not.

7. Evil Friends

You might say, "I want to repent, but evil friends are pursuing me wherever I go. As soon as they learn of any change I have made, they launch an attack against me, and I feel too weak to resist them. What can I do?" As you have taken the first step on the Straight Path, stand firm and persevere. These people are the devils of men and jinn, who will conspire with one another to turn you away from this path. Pay no heed to them. At the beginning, they will tell you that this is just a passing fancy, a temporary crisis that will not last. Strangely enough, such people have been known to say of friends who were setting out on the road of repentance, "What evil he has fallen into!"

Is your Lord more deserving of obedience, or these people who call to evil? You should know that they will pursue you wherever you go and will use every means at their disposal to try to bring you back to the way of sin.

They will try to remind you of the past and make your past sins appear attractive, by means of reminders, earnest pleas, pictures, letters... Do not pay any attention to them. Be on your guard against the ways in which they will try to tempt you.

Remember the story of Ka'b ibn Maalik, one of the great Companions of the Prophet (peace and blessings of Allaah be upon him). The Messenger of Allaah ﷺ all his Companions to cut off ties with Ka'b because he had stayed behind and had not joined the expedition to Tabook. This boycott was to last until Allaah decided concerning him. The kaafir king of Ghassaan sent a letter to Ka'b, in which he said: "We hear that your master has treated you badly. Allaah has not put you in a house of humiliation and loss, so come to us and we will provide for you." The kaafir wanted to win over the Muslim so that he would leave Madeenah and be lost in the land of kufr. How did this great Sahaabi react to this? Ka'b said: "When I read it, I said, 'This is also a test,' and I threw it in the oven and burned it." This is how the Muslim, male or female, should deal with everything that is sent by bad people: burn it to ashes, and whilst you are burning it, remember the Fire of Hell.

Some Evil friends might even threaten to expose your past

You may say: “I want to repent but my old friends are threatening to reveal my past and publish my secrets to everyone. They have pictures and other papers they can use against me. I am worried about my reputation, and I am scared!”

Our advice is: fight back against these friends of Shaytaan. The tricks of Shaytaan are weak, and all the pressure that the helpers of Iblees may bring against you will soon crumble in the face of the patience and perseverance of the true believer.

It is true that this is a difficult situation. Take the poor girl who has repented, but her former boyfriend calls her on the phone and threatens her by saying: “I have recorded our conversations and I have pictures of you. If you refuse to go out with me I will disgrace you in front of your family.” She is certainly in an unenviable position.

But if the worst comes to the worst, and the thing you fear happens – they broadcast bad things about you – what you need to do is to be honest and explain your situation to others. Tell them, “Yes, I was a sinner, but now I have repented to Allaah, so what do you want?”

We should all remember that true disgrace will occur not in this world, but in the Hereafter, on the Day of Judgement, the Day of the Greatest Humiliation, not in front of one or two hundred people, not in front of one or two thousand, but in front of the whole of creation, angels, jinn and mankind, all the people from Adam to the last man

At moments of distress, seek help with the du’aa’ of the Prophet ﷺ :

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَائِي وَأَهْلِي وَمَالِي اللَّهُمَّ اسْكُرْ عَوْرَاتِي وَأَمِنْ رَوْعَاتِي وَاحْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

Allahumma inni as'alukal-'afwa wal-'afiyah fid-dunya wal-akhirah. Allahumma inni as'alukal-'afwa wal-'afiyah fi dini wa dunyaya wa ahli wa mali. Allahum-mastur 'awrati, wa amin raw'ati wahfazni min bayni yadayya, wa min khalfi, wa 'an yamini wa 'an shimali, wa min fawqi, wa 'audhu bika an ughtala min tahti

O Allah, I ask you for pardon and well-being in this life and the next. O Allah, I ask you for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, veil my weaknesses and set at ease my dismay, and preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.

FAQS ABOUT REPENTANCE

Q. Should I confess? A person may sorrowfully ask: “I want to repent, but do I have to go and confess the sins I have committed? Is it a condition of repentance that I should confess?”

A. No, If we believe that repentance is only for Allaah, then confession is only for Allaah too. The slave’s direct relationship with Allaah, with no intermediaries, is one of the most important aspects of the belief in Tawheed (Divine Unity) with which Allaah is pleased.

Q. Repenting and then falling into the sin again. Does this mean that the first act of repentance is cancelled out and that one still bears the burden of the earlier sin as well as the later sin?

A. Most of the scholars say that it is not a condition of valid repentance that the person should never commit the sin again. The conditions of valid repentance are that the person should stop the sinful action immediately, feel sincere remorse for having done it, and be determined not to repeat it. If he does repeat it, he is then like a person who has committed a new sin, for which he must repent anew; his previous repentance, however, is still valid InShaAllah.

Q. Is repentance from one sin valid when I am still guilty of another?

A. Yes, it will be accepted as long as they are different and independent sins.

Q. I have neglected many rights of Allaah in the past, such as prayers, fasting and zakaah. What should I do now?

A. Prayers do not need to be made up, however one needs to make up the missed Fasts and also give the pending Zakah.

Q. I committed the sin of backbiting about one or more persons, and I slandered others by saying that they had done things of which they were innocent. Do I have to tell them about what I did and ask for their forgiveness? If not, then how do I repent?

A. If telling them about the backbiting or slander is not going to make them angry or cause them to hate him, then he should tell them – even if only in general terms – and ask for their forgiveness. He could say “I have wronged you in the past,” or “I have spoken unfairly about you, and now I have repented to Allaah, so please forgive me” – without going into details, and this is good enough.

One should feel remorse, seek Allaah’s forgiveness, think about the vileness of this sin, and believe that it is haraam.. He should tell the people to whom he uttered the false words that what he said was not true, and he should clear the name of the person about whom the slander was uttered.

He should speak highly of the person he had slandered, in the same gatherings where the backbiting occurred, and mention his good qualities.

He should defend the person about whom he had gossiped in the past, and speak up for him if anyone tries to speak ill of him.

Q. I unlawfully seized some wealth that did not belong to me, and invested it in trade. This brought a profit which multiplied the original amount several times. But now I have begun to fear Allaah. How can I repent??

A. The scholars have expressed several opinions on such cases. The most moderate and equitable of them suggests that you should return the original capital to the orphans, along with half of the profits.

This will make you and them partners, as it were, in the profit, as well as returning the original amount to them.

Q. Stole and took something. Years later he repented. Should he return the item, or should he give them the equivalent monetary value or an item?

A. He should return the original item, plus an appropriate amount of money to make up for the depreciation in value caused by the passage of time and wear and tear of use. This should be done in a suitable manner, without causing any harm or trouble for himself. If this is not possible, then he should give an equivalent amount in charity on behalf of the original owner.

Q. I used to have money that was earned from riba (usury or interest), but I have spent it all and have nothing left. Now I want to repent – what should I do?

A. All you have to do is repent sincerely to Allaah. Riba is a serious matter, as may be seen from the fact that in the Qur'aan, Allaah did not declare war on anyone except on the people who deal in riba. But since the money that was earned from riba is all gone, you do not have to do anything with regard to it.

Q. A man used to take bribes, but now Allaah has guided him to the Straight Path. What should he do with the money that he had earned in the form of bribes?

A. If he took it from an oppressed person (who was forced to give to get his job done) then he should return it. If it was from a person who wrongs and wanted to just get his way, then the money shouldn't be returned to him rather should be disposed in a good cause.

Q. I committed illegal sexual intercourse with a woman. How do I repent from this sin? Is it permissible for me to marry her in order to cover up the affair?

A. If its without her consent, then the man should pay Mahr (dowry) as compensation for the harm that he has caused her, and he has to repent sincerely to Allaah. If the matter has come to the attention of the authorities, the appropriate punishment is to be carried out on him. If it was with consent, in this case, all that he is required to do is to repent.

Q. A woman says that she married a righteous man, but she did things before marriage that were displeasing to Allaah. Now her conscience is troubling her, and she asks whether she has to tell her husband about what she did in the past.

A. Neither spouse is obliged to tell the other about bad things that they might have done in the past. Anyone who has committed wrongful deeds should conceal them as Allaah has concealed him (or her). Sincere repentance is sufficient.

To conclude,

O slave of Allaah, Allaah has opened the gate of repentance for you, so why not enter it? It was reported that repentance has a gate whose width is like the distance between East and West. Listen to the call of Allaah: *“O My slaves, you err night and day, but I forgive all sins, so ask Me for forgiveness and I will forgive you.”* (Sahih Muslim).

Allaah stretches forth His hand at night to forgive those who have done wrong during the day, and He stretches forth His hand by day to forgive those who have done wrong during the night. Allaah loves our apologies and pleas, so why not turn to Him?

And the Prophet ﷺ told us: *“Allaah is more compassionate towards His slaves than this mother towards her child.”* (Sahih Muslim).

اللهم إنك عفو تحب العفو فاعفُ عني

Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni

(O Allah, You are Most Forgiving, and You love forgiveness; so forgive me

O my brothers & sisters in Islam, let us move on, then, to good and righteous deeds, to the company of righteous people, to avoiding deviation after having been guided aright. May Allaah be with us all.

May Allah forgive all of our sins and by His Mercy make us all Inhabitants of Jannah.

Please do rememeber us and the whole Ummah in your prayers!