

REPENTENCE



MAULANA ABDUL SATTAR ولایت بگرامی



REPENTENCE



MAULANA ABDUL SATTAR ولامع بزکاتہم



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اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَىٰ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
وَجْعَلْهُمُ الْبَرَكَةَ وَالْخَيْرَ وَالرِّزْقَ
وَالْحَيَاةَ الطَّوِيلَةَ وَالْجَنَّةَ الْمَأْمُونَةَ
وَالْجَنَّةَ الْمَأْمُونَةَ
م ١٤٢٠



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أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ . بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ .
يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا (التحریم ۸)
صَدَقَ اللَّهُ الْعَظِيمُ

وقال النبي صلى الله عليه وسلم:

إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمُفْتَنَ التَّوَابَ (او كما قال عليه الصلاة
والسلام) (مشكاة، باب الاستغفار والتوبة، ص ۲۰۶)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

Honorable people, my dear brothers, and divine mothers
and sisters! Allah commands us in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

'O you who believe, turn to Allah with a faithful repentance.' (66:8)

In Arabic, pure honey, free of impurities, is called *عَسَلٌ نَاصِحٌ*. Hence, Allah Almighty tells us to be like pure honey, in a way that there is no impurity(s) within us. In Arabic, *نَصَاحَةُ النَّوْبِ* is a cloth which rips and then it is mended, so Allah is saying that the believers should fix their relationship with Him and repent in a way that the crack arisen in their faith is filled.

Allah has placed the inclination to sin within each man, but the best of us is the one who is regretful after committing a sin, and asks for forgiveness; with the intention of not committing it in the future. Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

كُلُّ بَنِي آدَمَ خَطَّائٍ وَخَيْرُ الْخَطَّائِينَ التَّوَابُونَ

"All of mankind is sinful and the best of sinners are the one who repent often". (Al-Tirmidhi)

Types of Sinners

There are three types of sinners.

- The first type of sinner is he who commits a sin, and then refuses to admit that he has sinned.





- The second kind of sinner is the one who sins, then finds excuses to justify it. He knows that he has sinned, yet he makes excuses for his actions. The devil, too, made similar excuses for his disobedience.
- The third and final type of sinner is the one who confesses that he has sinned and immediately repents. When Prophet Adam عليه السلام made a mistake, he cried very helplessly in front of Allah and said: "O Allah, tell me how should I apologize to you? How will you be pleased? Tell me what pleases you and I will do that to please you."

In return, Allah taught him the dua:

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

"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." (7:23)

Allah granted the best version of salvation to Prophet Adam عليه السلام and his offspring. Hence Prophet Adam عليه السلام came into the world with the best dua for repentance.

Allah says in the Qur'an:

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

"Then Adam learned certain words (to pray with) from his Lord; so, Allah accepted his repentance." (2:37)

Allah is The All-Wise, when He created these things in human beings, He sent the cure along with it too. When He created sin, He taught men how to repent too.

The Reality of Sin

Prophet Adam عليه السلام made a mistake, but he confessed and Allah forgave him for it. So, while sin is within human nature, my brothers! Just like one needs to recognize the truth, so is the recognition of sin important. So what is sin?





What is Sin?

Sin refers to “Disobedience to Allah”. Today, Muslims think of sin as being incorrect perceptions of others.

You might have witnessed women during the morning walk with a Tasbeeh in their hands, but unveiled. Why is that? Because being unveiled is not considered odd in our society. Muslim men will be carrying Tasbeeh in their hands while on their way to collect interest installments, because taking interest is not deplored by our society. We find people very active in social works but they have withheld other people’s payments and may even be in the habit of lying. Why? Because lying and inequity is not a source of shame in our society.

People may seem to be pious, but Shar’ii parda is not observed in their homes. Why? Because it is not practiced by (most of) our society. This is why I insist that it is necessary to understand what sin is. Sin is not what is looked down upon by the society, or by the people.

For example, our society considers adultery a disgraceful act, but backbiting is disgraced by none. However, our beloved Prophet Muhammad ﷺ said:

الْغِيْبَةَ أَشَدُّ مِنَ الزَّوْنِ

“Backbiting is worse than committing adultery.” (Mishkat)

Muslim daughters are backbiting, and so are their brothers, despite the fact that backbiting is considered worse than adultery in Islam. Why do people not ponder over the intensity of this wrongdoing? But since society does not consider it a sin, people do not regret committing it. It is worrisome for them if their daughter is disloyal, but they are calm about them backbiting about others, simply because it is a norm in our society.

My fellows! We should give serious thought to the reality of sin. When the reality of sin will be understood, then only





can true repentance be reached. Today, the problem is that even if I think of myself as guilty, there are still countless acts that I have excluded from the list of transgressions. This is so because our list of sins is unlike the list told by Almighty Allah.

My friends! Sin is what is called the disobedience of Allah, which Prophet Muhammad ﷺ has forbidden. No matter how much people admire it, or how much it is practiced in the society you are a part of, and regardless of how dignified the sinners are considered; that sin will always remain an offence (in Islam).

Illustration of a Sin

Sin is outwardly sweet and tempting, but deadly from within - just as man who swallows poison thinking it is something sweet. Sin is seemingly delightful, but causes spiritual death.

A sinner is similar to that person who scratches his itching body for temporary relief, leaving the irritated skin oozing and wounded. The pleasure of sin is short-lived, while the resulting anxiety prevails, peace of heart and mind fades away, and the sinner is deprived of contentment in life.

So the fact that sin is the 'disobedience of Allah' must be understood with clarity and in detail.

The Reality of Repentance

On one occasion, a villager came to Hazrat Ali عليه السلام and said:

أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ

On hearing this, Hazrat Ali عليه السلام said:

هَذِهِ تَوْبَةُ الْكَاذِبِينَ

"This is the repentance of liars"

(This is similar to looking at a non-mahram person and





saying **أَسْتَغْفِرُ اللَّهَ** Such repentance itself is reprehensible). The innocent villager asked:

“Hazrat! Tell me what real repentance is?”

Hazrat Ali **رضي الله عنه** said:

“The reality of repentance is self condemnation”.

Once, a Sahabi asked Prophet Muhammad **صلى الله عليه وآله وسلم** :

“O Prophet of Allah! What is repentance? (what is the reality of repentance?)”

Prophet Muhammad **صلى الله عليه وآله وسلم** said:

“Culpability”

The first pillar of repentance is the feeling of guilt, embarrassment and sorrow over the committed sin(s). The realization that I have displeased my Creator. He is showering His countless blessings over me and I am disobeying Him. It is said that a man with prolific sins will come on the Day of Resurrection, but will be ashamed over his wrong-doing, so Allah will forgive his sins and grant him a place in the Heavens.

This is because blameworthiness (followed by repentance) is a great source of forgiveness.

Conditions of Repentance

Before repenting, it is important to keep a few things in mind.

The first thing, my friends, is true mortification! It is the realization that I have committed this sin. One way of mortification is mentioned by Allah in Quran:

وَصَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا

“And even their souls were straitened for them, and they realized that there is no refuge from Allah except in Him,





then He turned towards them, so that they may repent” .

(9:118)

SubhanAllah! mortification should be such that this world becomes miniature despite its vastness, the heart feels heavy and the mind uneasy. When these conditions are developed repentance is accepted by Allah.

The **second** is that all obligations (Fara'iz) should be fulfilled. The obligations that have been missed out until today should also be fulfilled. If someone's debt is to be paid, if there are some missed prayers or fasts, if one hasn't performed obligatory pilgrimage (Hajj) or hasn't paid zakat - all these obligations should be carried out.

The **third condition** is the fulfillment of rights. As many as they may be (the rights of Allah or those of men) should all be fulfilled.

The **fourth** thing is to pay back the rights of the oppressed. If one has backbitten someone, took someone's possessions or hurt anyone, then he should ask the oppressed for forgiveness. If it is not possible to make an apology to him in this world, then he should pray for him.

The **fifth** condition is determination. The promise that I will never disobey Allah. If he sins despite the promise, then it is not a violation to his commitment. One should be determined not to disobey Allah's command in the future.

The **sixth** thing is to start experiencing the delight of good deeds, just as the pleasure of sins was once felt.'

Allah says in the Quran:

وَأَنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ

“Surely I am the most forgiving for him who repents and believes and acts righteously, then follows the right path”. (20:82)

Allah is surely very merciful, but to whom does Allah show mercy?





Allah's forgiveness is for the person who performs good deeds and promises to stay on the right path after repenting.

So, my friends! This is the reality of repentance. If one repents fulfilling all the necessary conditions, then Allah bestows His Mercy and forgives the sins and wrongdoings of the repenter.

In a Hadith-e-Qudsi Allah says: " Indeed my Mercy overpowers my anger". (Mishkat)

Allah's Mercy is Infinite

On one occasion, a few prisoners (both men and women) were brought before the Prophet ﷺ. A woman from the prisoners had lost her child, and she kept running here and there in search of her child until she found him and cuddled and kissed him.

When Prophet (Sallallahu Alaihi Wasallam) saw this, he asked his Sahaba: "O my companions! Can you think of this mother throwing her child in the fire?". Sahaba said: "Oh Prophet of Allah! Never." Prophet ﷺ replied:

"Allah has divided his Mercy in a hundred parts, and sent one part on earth. In that one percent, you can see the affection of the mother; the love of siblings; the life of humans and animals; (the love of) the tiny birds that travel miles to feed the children but do not eat themselves. Such is the power of Allah's mercy, that only one part of it has been sent on earth and the rest ninety-nine parts are with Allah himself. So how can Allah cast his (believing) men into the Fire?". (Bukhari)

Allah All-Mighty has announced:

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

"Surely I am the Most-Forgiving for him who repents and believes and acts righteously, then follows the right path". (20:82)

On one occasion Prophet ﷺ narrated an event to the Sahaba رضي الله عنهم:





“Allah is more pleased with the repentance of His slave, than (the pleasure of) a person who loses his riding beast carrying his provision of food and drink (in the desert). He sleeps (being disappointed of its recovery) and then gets up in search of it, until he is stricken with thirst. He then comes back to the place where he had been before and goes to sleep, completely exhausted; placing his head upon his hands, waiting for death. And when he gets up, there before him is his riding beast, and his provision of food and drink. Allah is more pleased with the repentance of His servant, than the person who recovered his riding beast along with the provisions (of food and drink).” (Muslim)

To adopt the act of asking for forgiveness and acting upon it, the beloved Holy Prophet ﷺ taught a dua (supplication):

اللَّهُمَّ إِنَّكَ عَفُوكَ كَرِيمٌ تُحِبُّ الْعَفْوَ

“O Allah! You are Most-Forgiving, You love to forgive, so forgive me”.

This is the nature of Allah, and who knows the nature of Allah better than the Prophet ﷺ?

Allah is pleased when His creation asks for forgiveness. If a man keeps repenting towards Allah, then He doesn't just forgive him, He also bestows mercy upon him. Merciful is the one who does not regard the sins of the disqualified. No matter how many sins the person has committed, since he has come to Me with humility, I have forgiven him.

Therefore, if one truly repents, then Allah showers his Mercy on him, and forgives him for sinning.

Components of Repentance

Two things should be kept in mind regarding repentance:

The first component is that one should repent with sincerity.

A man gave up sins because the doctor told him: “If you drink





alcohol your kidneys will fail”.

This man was saved from sin but he did not experience the blessings of repentance, rather he avoided the sin because he was afraid that people would disapprove of him and talk about him, and so he failed to benefit from the blessings of repentance.

Only those men who avoid sins because of their fear from Allah and His anger, the displeasure of their Creator, and the fear of being deprived of His blessings, experience the true essence of repentance. Thus, those who genuinely repent are awarded with the blessings of repentance.

Secondly, repentance should not be delayed.

Allah says:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا أَحْضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ
إِنِّي تُبْتُ النَّوْءَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا وَلِيكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

“The relenting is not for those who do the evil deeds, until when the time of death approaches them, he says “Now I repent”, nor for those who die while they are still disbelievers. For them we have prepared a painful punishment”.(4:18)

Therefore, the Prophet ﷺ also said:

إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُعْرَغْ

“Verily, Allah accepts the repentance of His servants, as long as they are not on their deathbed” . (Al-Tirmidhi)

One should repent before our (eventual) demise, otherwise the door of repentance will be closed. Therefore, be careful that there is no delay in repentance and that it is purely for Allah. Keep this in consideration, and Allah will surely reward us with the blessings of repentance.

How to Repent?

When a man repents, he should repent in the following





sequence:

First, repent from disbelief (Kufar) and polytheism (Shirk) without delaying. Keep in mind that at times people delay repentance thinking that they will repent sooner or later, but delaying it is only the devil's deception. My friends! You know that if a tree is planted today, it can be pulled out easily. However, if the roots of the tree grow deeper, then it becomes very difficult to tear it off. Similarly, if you repent at the earliest, repentance will be easier to come by; but if you do not repent from your sins today, it will become difficult to repent later.

The Sequence of Repentance

Imam Ghazali رحمته الله writes:

“Repentance should be done in order: **first** we should repent from disbelief and polytheism.

Second, we should repent from our traditional faith and traditional Islam.

“Traditional Islam” refers to the cultural meanings that have become attached to the religion. For example, a woman was born in a Muslim family, but she is unaware of the requirements of Islam. What does Islam want from me? What are the teachings of Islam in various other matters? and so on. Repent from this traditional Islam and accept Islam fully and consciously.

Third, repent from major sins and, lastly, from minor sins.

My fellows! We frequently repent from the major sins and not from the minor sins, although both (major and minor) sins have the same results; even if the results might be slightly delayed.

Just like the flames of fire might be rising somewhere, but if they are not extinguished, they may cause damage. The same way, it is important to wash our sins to avoid the consequences.





Hence it is said that when minor sins are committed over and over, they equate to major sins. So, it is important to repent from both the minor and the major sins, since both types of sins have the same outcome.

Repentance from Inward Sins

Repentance from inward sins is as important as it is from outward sins.

Allah says:

وَذَرُوا ظَاهِرَ الْاِثْمِ وَبَاطِنَهُ

“Leave outward sin and inward sin.” (6:120)

Leave inward and outward sins and repent. Animosity, ill-will, jealousy, all inward and outward sins are to be repented from. When one repents in this manner, his forgiveness is accepted as if he never sinned.

Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

“The one who repents from sin is like the one who did not sin. (Mishkaat)

Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

“On the Day of Judgement, a man will be presented in Allah’s court. He will be terrified that there is no doubt in my misfortune when Allah will make him count his sins (but since this man kept repenting in the world, on this basis) Allah will tell him that I have changed all your sins into virtues.”

When we truly repent, Allah transforms our sins into virtues.

Allah says in the Qur’an:

فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

“Then Allah will replace the evils of such people by good deeds.” (25:70)





Satinic Whispers (Thoughts):

My friends! it is important to repent with its actuality, because the devil whispers many thoughts into the heart.

One of the thought is that Allah is very forgiving; hence there is no need to repent. Allah will forgive us since He is very merciful. My friends! Allah is surely very Merciful but Allah is also The Sustainer, so the way we conclude that there are no efforts needed to earn forgiveness, similarly we should know that there is no need to earn as well. Allah will provide us sustenance in our homes, effortlessly. This is not the case. Surely, Allah is The Sustainer, but for that one needs to struggle, then Allah's attribute of sustenance comes into action. Allah, no doubt is very forgiving, but for His forgiveness we have to repent, be ashamed, promise not to commit sins and fully abandon them.

The second satanic whisper is to despair men that you have committed many sins, your sins are infinite, how can they be forgiven?

Allah addressed the Prophet ﷺ for the treatment of this satanic whisper:

قُلْ يٰعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ

“Say (on My behalf), “O servants of Mine who have acted recklessly against their own selves, do not despair of Allah's Mercy.”(39:53)

Allah has closed the door of despair through this verse. No matter how many sins have been committed, need not despair of Allah's Mercy, ask Allah for forgiveness and witness how readily he forgives.

At times, the devil whispers that if we repent now, we will sin again, hence there is no need to repent. So my friends! this is like a sick person saying that 'I don't need to get my treatment done because I might get sick again' but no says so. Or a hungry person says that he needs not to eat in the





morning as he will be hungry again in the evening. He should not be tricked by this thought. Repent now, if you sin time and again, keep repenting every time. This way the repentant becomes the beloved of Allah.

Prophet ﷺ said:

إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمُفْتَنَ التَّوَّابَ

“Surely, Allah loves the man who (repeatedly) sins and then repents (again and again).” (Mishkaat)

So Allah loves the person who repeatedly repents.

المُفْتَنَ التَّوَّابَ is the person who indulges in sin again and again but keeps repenting. Allah forgives such person time and again.

Allah says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

“Surely Allah loves those who are constantly repentant.”

In this verse, the word تَائِبِينَ was not used, instead التَّوَّابِينَ was used which means those people who repeatedly repent. Repent if the foot slips, if you stagger, then repent again. So these all are satanic whispers that he highlights Allah's attribute of Forgiveness and leads us to sins, puts us in despair, and sometimes makes us doubt that we will commit sin again after repenting. You should ignore all these thoughts and whispers and repent humbly before Allah.

What is the Right Way to Repent?

First of all, keep all the mentioned points in the mind along with contrite and intent for two rak'at Salat-tut-Tauba (Repentance Prayer). It's better to take bath, wear new clothes and some scent, then pray two rak'at Salat-tut-Tauba. Be sure that not only has Allah forgiven all your sins but also eliminated them from the book of deeds and if repentance is eminent then be certain that Allah almighty will replace all sins with good deeds.





Guidance on Adherence over Repentance

There are three ways of perservance after repentance.

- The first thing is to have good company so that firmness over repentance is achieved. Hazrat Mufti Wali Hassan رحمته الله used to say that one should not be fearful and hopeless aif he sins again after repenting, rather keep repenting with perseverance. As some people find stability in Tahajjud, some in Ishraq and other Nafil prayers, some in other Ibadaat (worships). Whom Allah has granted perseverance over repentance, those too will be amongst the perserved on the Day of Resurrection. But for that, the first step is "good company" .
- And truth be told unless a person learns religion or takes the company of Allah's beloved, he doesnt see the list of sins. He considers self induced mistakes a sin, all other sins remain unseen. How can he possibly repent when the list of these sins is missed out? He will make mistakes and commit sins. Only good company is something that would lead to perserved repentance, because with good companies insight will remain awakened.
- The second thing my friends is Qayam-ul-Layl (night prayer).

Allah says:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً

"Truly, rising by night (for prayer of Tahajjud) is the most effective way to subdue (one's base self) and make speech more upright." (73:6)

With the blessings of Tahajjud, Allah will bless him with adherence over repentance, those whom Allah grant this will feel pure and free of sins.

- The third thing is remembering Allah (Dhikar) frequently. In fact, a man disobeys Allah because his mind and heart are vacated from the remembrance of Allah, His Glory and Greatness. Otherwise, he could it be that a man knows his





mother and father are watching and still dares to sin. When a man realizes that Allah is watching over, then how will he dare to sins? So when a man remembers and praises Allah, then Allah protects him from sin.

So these are the three things for adherence over repentance:

1. Have good company
2. Qayaam –ul-Laayl should be offered regularly
3. Frequently remembering Allah(Dhikar) this remembrance includes recitation of the Holy Quran, Durood, Astaghfaar and other Dhikars(if you have a spiritual mentor, then say the Dhikars commanded by him too)

Types of Repenters

Imam Ghazali رحمته الله has narrated four types of repenters, each one of us should find ourselves in these four.

- One type is of those who adhere to their promise of not sinning again, Allah replaces the sins of such with good deeds.
- The second type of repenters repent from great sins, but keep committing minor sins unintentionally. Allah says in Qur'an:

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ

“Those who abstain from the major sins and from shameful acts, except minor involvements.”(53:32)

So these are the people whose lives are dominated with good rather than evil, they have a strong hope of being victorious on the Day of Judgement.

- The third type is of those people who have done good deeds but unintentionally committed major sins, but they do not persist in these great sins; they readily ask for forgiveness and are guilty.

Allah says about such people:



وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا

“And there are others who admitted their sins while they had mixed a good deed with an evil one.”(9:102)

These are also the people whose lives are dominated with good rather than evil, they also have a high hope of being successful on the Day of Resurrection.

The fourth type of people are those who have sinned in their lives and have not sinned with negligence but with planning, they have taken on a sinful life, their lives are dominated with evil. There is a chance that their faith is taken away before death, because there are certain sins, when committed repeatedly, Allah deprives the sinner of Imaan too.

So pray that Allah grants us تَوْبَةَ النَّصُوحَةِ so we are not disappointed in front of Him.

Allah is The All Forgiving, The Very Merciful

Allah Almighty forgives those who ask Him for forgiveness, even if they have spent their whole lives sinning. But it should be clear that this apology should not be on the death bed but before the last hours of life.

It has been written that a man who spent his whole life in sins, was ashamed when elderly and came to Allah with heavy footsteps to ask for forgiveness and said:

“My Lord! I have come to you in such condition that I am crooked, my pockets are empty, my spouse and friends have left me, my family has also deceived me. Oh Lord! I don't have a single good deed with me, I have spent all my life in Your disobedience and sins. Now I have come to you with a broken heart and I am awaiting your Mercy.

Allah told the angels:

“Go tell my slave that he might ask for Mercy belatedly, but I can never delay forgiving.”



So this is the Glory of Allah, He is The Forgiving and The Generous.

Ibn e Qayyim Rahmatullah says that if a Momin sinner contrites in front of Allah with determination and says:

“O Allah! I have come to you, confessing my sins, I plead guilty, if you forgive me You are authoritative, if You do not forgive me, then who can?”

Allah then bestows His mercy and blessings upon the repentant, but the condition is that repentance is honest and pure.

Sins v/s Allah's Mercy

It has been narrated in Hadith, that on one occasion Prophet ﷺ was sitting near a canal. He saw a bird lifting mud from the ground with its beak and pouring it into the canal. It did so once and then again, Prophet ﷺ was very surprised. Jibrael Ameen came and said:

“Oh Messenger of Allah! Allah is saying that the example of sins of all the creatures on Earth is like the dust of in this birds beak and My river of Mercy is like this stream. If the sinners of your Ummah repent, then the rivers of My Mercy will wash away these sins.

Repent Faithfully

So my friends! When Allah is so Merciful, then a sinful life is not good. Then you should contrite to Allah and repent from all sins, inward as well as outward and those who do so will be awarded instantly. Just like a mother who is cross with her child and the child says to his mother, “Mother! forgive me” and if the mother forgives him, his heart is filled with peace. By Allah! If someone truly repents, Allah will forgive him at once and reward him such that the condition of his heart will change and his anxiety will change with peace. This is the





sign of acceptance of his repentance.

Last Request

My friends! Therefore it is necessary to repent from all sins (the ones that we have enlisted and the ones Allah and His Prophet ﷺ have told).

May Allah grant us the ability to repent truly.

(Ameen)





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