

Returning Back to Allāh ﷻ Through

# TAWBAH

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مجمع الدعوة الإسلامي

ISLĀMIC DA'WAH ACADEMY

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ. رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي. سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ. اللَّهُمَّ انْفَعْنَا بِمَا عَلَّمْتَنَا وَعَلَّمْنَا مَا يَنْفَعُنَا إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَاتَّبَاعِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ-

### Taqwā

Allāh ﷻ has created us for ‘ibādah (worship). Another term for ‘ibādah is taqwā. Taqwā is to abstain from everything that displeases Allāh ﷻ, and every sin, be it major or minor, displeases Allāh ﷻ. Thus, taqwā is to abstain from every major and minor sin.

### Falāh

Allāh ﷻ says,

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

*And abstain from the Displeasure of Allāh so that you may acquire falāh. (2:189)*

One who has acquired taqwā has acquired falāḥ. What is falāḥ? Falāḥ is the success of this world and the Hereafter. By acquiring taqwā through creating a barrier between ourselves and disobedience to Allāh ﷻ, we will become successful in this world and the Hereafter. On the other hand, if we ignore taqwā and turn away from Allāh ﷻ due to Shayṭān and nafs, then we should return to Allāh ﷻ by returning to taqwā through tawbah. So taqwā is the basis for every success, and tawbah is the catapult which returns us to taqwā. We as believers should find ourselves either with taqwā or with tawbah.

### A Mu'min's Goal

Our main aim and goal should be to remain with taqwā. The zeal should be, 'I will never commit a sin. Come what may, I will never disobey Allāh ﷻ. Even if I have to give my life, I will give my life, but I will not disobey Allāh ﷻ. I will keep taqwā intact because if I have taqwā, then the success of this world and the Hereafter is mine.'

### If We Have Taqwā

If we have taqwā, Allāh ﷻ is with us.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا

*Indeed, Allāh ﷻ is with those who adopt taqwā. (16:128)*

If we have taqwā, we become the beloved of Allāh ﷻ.

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

*Indeed, Allāh ﷻ loves those who adopt taqwā. (9:4)*

If we have taqwā, Jannah is ours.



## أَعِدَّتْ لِلْمُتَّقِينَ

*It [Jannah] is prepared for the people of taqwā. (3:133)*

If we have taqwā, we will be safe from calamities and Allāh ﷻ will fulfil all our needs.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

*And Allāh ﷻ shall create a way out [from every calamity] for the one who adopts taqwā. And He [Allāh ﷻ] shall provide for him from sources from where he does not even imagine. (65:2-3)*

## Tawbah

So we cannot let go of taqwā. Taqwā has to be very precious to us because in taqwā lies all our success. But if we slip and lose taqwā, then we should immediately utilise the great bounty of tawbah and make a U-turn and return to Allāh ﷻ.

So the zeal should be to never leave the platform of taqwā; we will never let Shayṭān and nafs succeed; we will never let them deceive us; but if they become successful, and we engage in disobedience to Allāh ﷻ then upon realisation that we have disobeyed our Creator, we will not wait for tomorrow to do tawbah. If we disobey Allāh ﷻ in the morning, we will not wait for the afternoon and if we disobey Allāh ﷻ in the afternoon, we will not wait for the evening. We will not wait for the 15th of Sha‘bān or Laylatul-Qadr or the day of Jumu‘ah. We will not wait till we visit Makkah Mukarramah and Madīnah Munawwarah. Rather, we will repent immediately. Why? Because tawbah has the same benefits as taqwā.

## Benefits of Tawbah

Allāh ﷻ says,

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

*And O believers! Collectively make tawbah to Allāh ﷻ so that you may acquire falāḥ [of this world and the Hereafter].*

(24:31)

The one who repents also becomes the beloved of Allāh ﷻ,

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

*Verily, Allāh ﷻ loves those who are most repenting. (2:222)*

Tawbah also guarantees entry into Jannah,

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ  
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ

*O you who have Īmān! Sincerely repent to Allāh ﷻ; your Rabb shall forgive your sins and enter you into gardens beneath which rivers flow. (66:8)*

As a result of tawbah, Allāh ﷻ will save us from calamities and fulfil all our needs.

Rasūlullāh ﷺ states,

مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضَيْقٍ مَّخْرَجًا، وَمِنْ كُلِّ هَمٍّ فَرَجًا،  
وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

*Whoever holds fast to istighfār (seeking forgiveness from Allāh ﷻ), Allāh creates a way out for him from every difficulty, grants him relief from every worry and provides him sustenance from*



*sources he cannot even imagine.*<sup>1</sup>

## **Tawbah is Part of Taqwā**

From the benefits mentioned above, we notice that taqwā and tawbah share similar benefits. This is because as soon as a person repents, he is no longer on the platform of tawbah; but has returned to the platform of taqwā. Thus, we can say that tawbah is part of taqwā.

Allāh ﷻ says that He has prepared Jannah for the people of taqwā. From the qualities of the people of taqwā is that they repent when they sin:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ

*And [the people of taqwā are] those who, if they carry out an openly immoral act or oppress themselves [by committing any other sin], they remember Allāh and ask for forgiveness (and repent) from their sins. (3:135)*

So tawbah is part of taqwā. Taqwā is to carry out the Command of Allāh ﷻ, and the Command of Allāh ﷻ is: do not commit sins, and if you commit sins, then repent. Accordingly, repenting is also part of taqwā; it is a Command of Allāh ﷻ.

## **Benefits of Taqwā and Tawbah**

If we are able to bring taqwā and tawbah into our lives, Allāh ﷻ will grant us the goodness of this world and the Hereafter. Allāh ﷻ will grant us peace of mind and tranquillity of the heart in this world. At the time of death, departure with Īmān is secured.

1 Sunan Abī Dāwūd, kitāb: الوتر chapter: الإستغفار في Ḥadīth: 1511

The grave will become a garden from the gardens of Paradise. On the Day of Qiyāmah, we will be granted shade under the Throne of Allāh ﷻ and an easy reckoning. Crossing the Şirāt will become easy and safety from Jahannam and entry into Jannah is guaranteed.

### **The Believer's Resolution**

As mentioned earlier, our resolution should be to remain with taqwā. We do not want to have to go towards tawbah. We have repented and we will never sin. After performing Maghrib ṣalāh and leaving the masjid, when we return for 'Ishā ṣalāh, we will return pure inshā'allāh. Thereafter, when we come back for Fajr ṣalāh, we will return pure inshā'allāh. Then when we come back for Zuhr ṣalāh, we will return pure inshā'allāh. This should be the zeal.

Why should we give in to Shayṭān? Why should we feel that we are too weak and unable? We must feel confident that we can and inshā'allāh, through the Faḍl of Allāh ﷻ, we will, because Allāh ﷻ has given us all the ability to do it. If Allāh ﷻ has given us the ability, then of course we can. But we are always in need of the Faḍl of Allāh ﷻ, therefore we say that we can and inshā'allāh, through the Faḍl of Allāh ﷻ, we will. We will remain so firm on taqwā that we will not commit a single sin throughout the whole year and this condition will remain until we breathe our last. This should be our zeal.

### **What if I Slip?**

The thoughts: 'What if I fail? What if I slip? What if I cannot?' should not cross our minds. We should ask these questions when we fail; but not now. As for now, we are making a firm resolution

that, inshā'allāh, we will not fail. There will be no failure and if there is no failure, why should we ask about what to do after it?

Yes, when we fail, we will ask, 'What now?' the answer will be: 'Make tawbah and return to taqwā.' When we return to taqwā then the previous resolution of never sinning should be renewed. If we fail again and ask, 'What now?' tawbah will be the answer again. When we return to taqwā again through tawbah, we must strive to never fail. Then when we fail again and ask, 'What now?' tawbah will be the answer again. The same cycle of taqwā and tawbah should continue.

My brothers and sisters! We must hold fast to this advice of taqwā and tawbah. Even if we fail a hundred times in one hour, we must never let this thought come into our minds that, 'I cannot do it.'

Why should we give up? Allāh ﷻ has not set any limits for tawbah. Allāh ﷻ did not say, 'If you repent a thousand, a hundred thousand or a million times, I will forgive you, but not after that.' Whether it be a million, billion, trillion times or more, there is no limit.

### Allāh ﷻ is Most-Forgiving and Most-Loving

We must not disobey and displease Allāh ﷻ as He is our creator. We must always please Him. However, if we slip and disobey Him, we must quickly please Him again by doing tawbah.

In the following Al-Ḥadīthul-Qudsī, Allāh ﷻ says,

يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِينِكَ وَلَا أُبَالِي  
*O son of Ādam! Indeed, for as long as you call me, and have*

*hope in me, I will (continue to) forgive you for whatever you did, and I will not care.<sup>2</sup>*

Allāh ﷻ says in the Glorious Qur’ān,

قُلْ يَا عِبَادِيَ الَّذِينَ أَمَرُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ

*[O My messenger ﷺ!] Say, [that Allāh ﷻ is saying,] ‘O My servants who have oppressed themselves [by sinning]! Do not lose hope in the Mercy of Allāh ﷻ...’ (39:53)*

Allāhu Akbar! Allāh ﷻ lovingly calls out to the sinners by saying, ‘O My servants!’ Allāh ﷻ is sending a message through his Rasūl ﷺ to those servants who have oppressed themselves by disobeying Him; who have spent their lives in sin. Allāhu Akbar! Despite all our short comings, Allāh ﷻ is saying, ‘My servants’ giving us so much hope. Do we not see hope in this verse?

Rasūlullāh ﷺ says,

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيئُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيئُ اللَّيْلِ، حَتَّىٰ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا

*Verily, Allāh ﷻ is Ever-Ready to accept repentance during the night so that the sinner of the day may repent; and He is Ever-Ready to accept repentance during the day so that the sinner of the night may repent, (and this will continue) until the sun rises from the west.<sup>3</sup>*

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2 Sunanūt-Tirmidhī, kitāb: الدَّعَوَات chapter:

في فضل التَّوْبَةِ وِ الْإِسْتِغْفَارِ وِ مَا ذَكَرَ مِنْ رَحْمَةِ اللَّهِ بِعِبَادِهِ Hadīth: 3540

3 Ṣaḥīḥ Muslim, kitāb: التَّوْبَةِ chapter: التَّوْبَةِ وِ الذَّنُوبِ وِ إِنْ تَكَرَّرَتِ الذَّنُوبُ وِ إِنْ تَكَرَّرَتِ الذَّنُوبُ وِ إِنْ تَكَرَّرَتِ الذَّنُوبُ وِ إِنْ تَكَرَّرَتِ الذَّنُوبُ Hadīth: 2759

## The Love of Allāh ﷻ for Those Who Repent

‘Allāmah Ālūsī ﷻ has quoted another Al-Ḥadīthul-Qudsī in his tafsīr where Allāh ﷻ says,

لَا يَنْبَغُ الْمُدْنِيْنَ أَحَبُّ إِلَيَّ مِنْ زَجَلِ الْمُسَبِّحِيْنَ

*The whimpering of the sinful [when seeking forgiveness from me] is more beloved to me than the humming of those who glorify me.*<sup>4</sup>

There are two types of servants: the sinners and the pious. The pious servants have no sins, so majority of the time, they engage in tasbīh and tahmīd – saying subḥānallāh, alḥamdulillah, etc. On the other hand, whenever the sinners turn to Allāh ﷻ, whether it be in Makkah Mukarramah or Madīnah Munawwarah, in the maṣjid during the month of Ramaḍān or during auspicious programmes such as these, they focus on their sins and excessively say astaghfirullāh (I seek forgiveness from Allāh).

Hence, we have the musabbiḥīn, i.e. pious people who are saying subḥānallāh, and the sinners who are saying astaghfirullāh. Allāh ﷻ hears both groups, the musabbiḥīn and the sinners; and which is more beloved to Him?

لَا يَنْبَغُ الْمُدْنِيْنَ أَحَبُّ إِلَيَّ مِنْ زَجَلِ الْمُسَبِّحِيْنَ

*The whimpering of the sinful [when seeking forgiveness from me] is more beloved to me than the humming of those who glorify me.*<sup>5</sup>

This is because the one who is saying subḥānallāh is elevating his status, and the one who is saying astaghfirullāh is mending his

4 Rūḥul-Ma‘ānī, part 29, p.215

5 Ibid

relationship with Allāh ﷻ which he had broken through sinning. He is returning to Allāh ﷻ.

### **The Greatest Benefit of Tawbah**

We must remain firm on taqwā and never give up. If overcome by Shayṭān, we leave the platform of taqwā, then we must immediately make tawbah. We should never think to ourselves that I sin and make tawbah but after a few days I sin again. I repent again, but only remain firm for some days and I sin again. I keep repenting and then failing; what is the point? No my friends, we must never let this thought enter our minds as it is from Shayṭān. The more we repent, the more our stamina to resist sin increases.

Every action we carry out has an effect on our spiritual life just as every food has an effect on our physical life. Everything we eat has an effect on our bodies, positive or negative. Similarly, good actions have positive effects on our spiritual life and bad actions have negative effects. Tawbah also has many effects. The greatest effect of tawbah is that through tawbah, a person's stamina to resist sins increases. A person who casts lustful glances fails to control his gaze because he does not have the required stamina. After committing this sin, he repents and makes a firm resolution to never commit this sin again; but as soon as he steps out onto the street, he casts a lustful glance. The resolution was not sufficient because he is weak. He repents again and after a further ten minutes, he commits the sin again. He repents again and repeats the same mistake. So every ten minutes or so he is committing this sin but immediately he repents sincerely, making a firm resolution never to commit the sin again. Within a week to ten days, he will find that now he is able to resist this sin for thirty minutes. If he continues with tawbah, within a month he will find that now he is



able to resist this sin for one hour. Before long, he will be able to resist for one day, then one week and then a month etc. He will soon find that as a result of tawbah he now despises that sin. This is the greatest benefit of tawbah.

### Never Lose Hope

Those who are pious should remain firm on taqwā. As for those who are weak, we must try our utmost to remain on taqwā, and if we fail, we must not lose hope; we must return to taqwā. Allāh ﷻ very affectionately says,

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ  
يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

[O My messenger ﷺ!] Say, [that Allāh ﷻ is saying,] ‘O My servants who have oppressed themselves! Do not lose hope in the Mercy of Allāh ﷻ. Verily, Allāh forgives all sins. Surely, He is the Ever-Forgiving, Most-Merciful.’ (39:53)

### Shayṭān Never Loses Hope, So Why Should We?

When we repent my friends, whether it is a hundred times, a thousand times or a hundred thousand times, does Shayṭān lose hope? Does Shayṭān ever think that I made this person commit a sin but he repented; I made him commit the sin again and he repented again; I made him commit the sin a third time but he repented again; what is the point? Does Shayṭān ever become hopeless like we do? Does he ever think that I have been misleading this person for the last twenty years. Every year I make him commit sins for eleven months; but then he always repents in the month of Ramaḍān. Thus, all my efforts of eleven months go to waste. And because this has been happening for twenty years,

what is the point? No, Shayṭān never loses hope.

Despite knowing that he has everything to lose, he never loses hope. In tawbah we have everything to gain; then why should we lose hope? If we repent after Shayṭān has made us sin for twenty years, all his efforts go to waste. Thereafter, if Shayṭān entices us and we commit that same sin again, the sins of the twenty years do not return. What has been forgiven is forgiven. Therefore, Shayṭān has everything to lose and we have everything to gain. Despite that, he never loses hope; so why should we?

### **The Example of Two Friends**

Let me give you another example to illustrate the benefit of tawbah. Zayd and ‘Amr, who are both friends, leave home every day at around 11pm and return at around 3am in the morning. Their parents are very unhappy because they are involved in vices all night. When they return, something knocks at the door of their conscience.

Through the barakah of Īmān, any person, after committing a sin, will find something knocking at the door of his conscience. My friends! Whenever we find something knocking at the door of our conscience saying, ‘What you are doing is wrong; one day you will have to die; you will have to stand in the Court of Allāh ﷻ; therefore repent!’ then know that Allāh ﷻ loves you and it is He ﷻ Who is knocking at the door of our conscience.

Zayd ignores the inner call of his conscience and ‘Amr pays attention and repents by saying, ‘O Allāh! I have repented. I will not go with Zayd tomorrow. I will not commit any sin tomorrow. I have submitted myself to you.’

Tomorrow comes and when Zayd contacts him, overcome by Shayṭān and nafs, he once again goes out with Zayd and repeats what he did the previous night. This cycle continues for thirty years. They both commit the same sins. They engage in the same disobediences to Allah ﷻ. The only difference is that every night when Allāh ﷻ knocks at the door of Zayd’s conscience, he ignores. And when Allāh ﷻ knocks at the door of ‘Amr’s conscience, he pays attention and says, ‘O Allāh! I have repented. Forgive me. I will not do it again.’

Finally, after thirty years, they return from a very bad night. Again, Allāh ﷻ knocks at the doors of their consciences. Zayd ignores but ‘Amr pays attention and says, ‘O Allāh! I have repented again. Forgive me.’ That same night, both of them pass away. Due to continued tawbah, ‘Amr will stand in the Court of Allāh ﷻ as a sinless person, whilst Zayd will come in the Court of Allāh ﷻ as one who has been sinning for thirty years. Look at the benefit of tawbah my friends.

### **Shayṭān’s Deceit**

We must never become hopeless. Shayṭān is very cunning. When the opportunity arises to fulfil our unlawful desires and commit sins, Shayṭān whispers into our hearts, ‘Allāh ﷻ is Most-Forgiving and Most-Merciful; commit the sin, Allāh ﷻ will forgive you.’ And once we have committed the sin, Shayṭān whispers, ‘Allāh ﷻ is Shadīdul-‘Iqāb (Severe in punishment), He will never forgive you.’

We should not fall into this trap of Shayṭān. When faced with unlawful passions, we should remind ourselves, ‘I cannot do this as Allāh ﷻ is Shadīdul-‘Iqāb.’ If, overcome by the whispers of

Shaytān, we commit a sin, then we should remind ourselves, ‘Allāh ﷻ is Ghafūrur-Raḥīm (Ever-Forgiving, Most-Merciful), I should immediately repent and He will forgive my sins.’

### The Mercy of Allāh ﷻ

My friends! Allāh ﷻ loves His servants very much. This is why He created so many causes of forgiveness. Sins are forgiven on blessed nights, at blessed moments, because of good actions, etc. Allāhu Akbar! Allāh ﷻ looks for excuses to forgive us, not to punish us.

رحمت حق بهانه می جوید

*The Mercy of Allāh ﷻ looks for excuses [to forgive a person].*

### The Angels on Our Shoulders

Look at the Mercy of Allāh ﷻ. He ﷻ has appointed two angels with every person to record his deeds – one to his right and the other to his left. Allāh ﷻ says,

وَأَنَّ عَلَيْكُمْ لَحَافِظِينَ ۖ كَرَامًا كَاتِبِينَ ۖ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

*Verily, there are guardians [appointed] over you. [They are] Noble and are recording [everything you do and say]. They know what you do. (82:10-12)*

The one on the right is the leader. Whenever a person commits a sin, the one on the left will only record that sin when he is granted permission by the one on the right. Nabi ﷺ says,

صَاحِبُ الْيَمِينِ أَمِيرٌ عَلَى صَاحِبِ الشَّمَالِ ، فَإِذَا عَمِلَ الْعَبْدُ حَسَنَةً أَثَبَّتَهَا ،  
وَإِذَا عَمِلَ سَيِّئَةً قَالَ صَاحِبُ الْيَمِينِ : أَمَكْتُ سِتَّ سَاعَاتٍ ، فَإِذَا اسْتَعْفَرَ

لَمْ يُنْتِ عَلَيْهِ وَإِلَّا أَثَبَتْ عَلَيْهِ سَيِّئَةً.

*The angel on the right is a leader over the one on the left. When the servant carries out a good deed, he records it. And when he commits a sin, the one on the right says, ‘Wait for some time.’ Then, if he (the servant) seeks forgiveness, then he (i.e. the angel on the left) will not record it; otherwise he will record the sin.<sup>6</sup>*

Allāh ﷻ has set some other principles too. Nabī ﷺ reports that Allāh ﷻ says,

فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ عَمَلَهَا، كُتِبَتْ لَهُ عَشْرَ حَسَنَاتٍ، إِلَى سَبْعِ مِائَةٍ ضِعْفٍ، إِلَى أَوْعَافٍ كَثِيرَةٍ، وَإِنْ هُوَ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ عَمَلَهَا كُتِبَتْ لَهُ سَيِّئَةٌ وَاحِدَةً.

*Whoever resolves to carry out a good deed but could not carry it out (due to unexpected circumstances), Allāh ﷻ will record a full reward for him. If he carries it out, then ten rewards will be recorded for him up to seven hundred and much more (depending on the level of his sacrifice and sincerity). And if he resolves to commit a sin but abstains from it (due to fear of Allāh ﷻ), Allāh will record a full reward for him. If he commits the sin then a single sin will be recorded for him.<sup>7</sup>*

### Making Taqwā and Tawbah Easy

My brothers and sisters! Let us all make this resolution that inshā'allāh, we will never disobey Allāh ﷻ from now. We have

6 Musnadush-Shāmiyyīn, Ḥadīth: 468

7 Musnad Aḥmad, kitāb: مسند بني هاشم: chapter: مسند عبد الله بن عباس بن عبدالمطلب Ḥadīth: 3402

repented and have made a firm resolution that we will never sin, and if we slip and make a mistake, then we will immediately repent. Alḥamdulillāh, we have now understood taqwā and tawbah (T & T), and we have resolved to remain firm on taqwā and tawbah. However, there still remains one question: How does one acquire the ability to remain firm on taqwā and tawbah? The answer is very simple: By continually contemplating on our ultimate return to Allāh ﷻ and having to stand in His Court. Taqwā will become easy for the one who continually contemplates that one day he will have to return to Allāh ﷻ. Furthermore, if one slips, then this same contemplation of having to stand in the Court of Allāh ﷻ and answer for his sins will make tawbah easy.

### Standing in The Court of Allāh ﷻ

It is a reality that sooner or later we will return to Allāh ﷻ and a day will come when we will be recompensed for what we have done. Allāh ﷻ says,

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

*Fear that day when you will be returned to Allāh ﷻ and thereafter each person will be repaid fully for whatever he had done in this world; and they will not be oppressed. (2:281)*

مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

*Whoever does an atom's weight of good will see it [on the Day of Qiyāmah] and whoever does an atom's weight of evil will see it [on the Day of Qiyāmah]. (99:7-8)*



وَكُلَّ إِنْسَانٍ أَلْمَنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ  
مَنْشُورًا

*And We have tied every person's [record of] actions to his neck;  
and on the Day of Qiyāmah we will take out for him a book  
which he will find open before him. (17:13)*

Our Book of Deeds will be presented to us on the Day of Qiyāmah and we will be asked by Allāh ﷻ to read them. Allāh ﷻ will say,

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

*Read your own Book of Deeds. Today, you are enough as a  
reckoner for yourself (17:14)*

Today nobody needs to reckon you. You are enough as a reckoner. This is your biography. Every deed you carried out is recorded in this book, from puberty until your last breath. We will all read through our books and realise that each and every word and action of ours has been recorded in them. We will totally agree with everything written in the book and we will say,

مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا

*What kind of book is this! It has not missed anything, minor or  
major, but has recorded it... (18:49)*

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ  
بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

*On the day when each person will see all his good deeds and  
all his bad deeds, [and when he will realise that his bad deeds  
far outweigh his good deeds] he will wish that there was a long  
distance between it (Qiyāmah) and himself... (3:30)*

## The Day Will Come

My friends, this day is going to come.

عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ

*Live for as long as you desire, (but remember that ultimately)  
you are going to die.*

وَأَحِبِّ مَنْ أَحْبَبْتَ فَإِنَّكَ مَفَارِقُهُ

*... and love whomsoever you desire, (but remember that one  
day) you will have to part ways.*

Love whomsoever you desire. Instead of loving Allāh ﷻ, instead of loving His Rasūl ﷺ, instead of loving the pious, love whomsoever you desire; but remember that a day will come when you will separate from the person.

وَأَعْمَلْ مَا شِئْتَ فَإِنَّكَ مَجْرِيٌّ بِهِ

*Do whatever you desire, (but remember that) you will be  
retributed for (what you do).<sup>8</sup>*

My friends, if we continually remember that one day we will depart from this world - maybe sooner rather than later - then the strength and ability to remain on taqwā will be fortified; it will become very easy. Similarly, if we make a mistake, then the remembrance of death and the Hereafter will encourage us to make tawbah. We need to continually remind ourselves of this journey; that one day, ultimately, we have to return to Allāh ﷻ.

Allāh ﷻ says three times in the Qur'ān,

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

8 Al-Mustadrak 'alaṣ-Ṣaḥīḥayn, kitāb: الرِّقَاق Ḥadīth: 7921

*Each soul shall taste the taste of death. (3:185, 21:35, 29:57)*

Allāh ﷻ states in numerous places,

إِلَيْهِ تُرْجَعُونَ

*To Him you will be returned. (2:28;245, 10:56, 11:34, 28:70;88, 29:17, 30:11, 36:22;83, 39:44, 41:21, 43:85)*

Allāh ﷻ also states,

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ

*Say, 'Verily, the death that you are running away from will certainly come and meet you.' (62:8)*

أَيَّمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ

*Wherever you are, death will find you [at its appointed time]. (4:78)*

A poet writes,

يَا غَافِلَ الْقَلْبِ عَنِ ذِكْرِ الْمَيِّتَاتِ

*O the one with a heart that has become negligent of remembering death!*

The heart becomes negligent first and once the heart becomes negligent, every limb of the body becomes negligent. Similarly, if negligence is removed from the heart and it is enlightened with dhikr (remembrance of Allāh ﷻ), then every limb of the body becomes dhākir. And when the limbs become dhākir, the body becomes dhākir. A dhākir body can never disobey Allāh ﷻ. The poet goes on to say,

عَمَّا قَلِيلٍ سَتُنْتَوِي بَيْنَ أَمْوَاتٍ

*Soon your abode (in the graveyard) will be amongst the dead.*

لَا تَطْمَئِنِّ إِلَى الدُّنْيَا وَزِينَتِهَا

*Do not incline towards the dunyā and it's glamour*

قَدْ حَانَ لِلْمَوْتِ يَا ذَا اللُّبِّ أَنْ يَأْتِي

*O the one with intellect! Indeed, the time has come for the arrival of death.<sup>9</sup>*

Another poet says,

يَا صَاحِبِي لَا تَغْتَرِرْ بِتَنَعُمٍ فَالْعُمُرُ يَنْقُذُ وَالتَّعِيمُ يَزُولُ

*O friend! Do not be fooled by luxuries, for life will end and luxuries will disappear.*

إِذَا حَمَلْتَ إِلَى القُبُورِ جَنَازَةً فَاعْلَمْ بِأَنَّكَ بَعْدَهَا مَحْمُولٌ

*When you carry the deceased to the grave, know that after him it will be you who will be carried.<sup>10</sup>*

## The Intoxication of Youth

So we should frequently remind ourselves that our ultimate destination is the Hereafter. We should never let the vigour of youth deceive and intoxicate us. Nabī ﷺ has said,

الشَّبَابُ شُعْبَةٌ مِّنَ الجُنُونِ

*Youth is a type of madness.<sup>11</sup>*

9 Mīrḡātul-Mafātīh, part 1 p.48

10 Rūḥul-Bayān, part 5 p.218

11 Musnadush-Shihāb, Ḥadīth: 54

Youth is madness and it intoxicates a person to such an extent that he ignores and disrespects his parents, elders and teachers.

A poet says,

یہی تجھ کو دُھن ہے رہوں سب سے بالا  
 ہو زینت نرالی ہو فیشن نرالا

*Your only obsession is to remain above all with unique  
 adornment and unique fashion.*

Thereafter, the poet asks a question,

جیا کرتا ہے کیا یونہی مرنے والا؟

*Is this how someone who will one day die lives?*

My friends, death could be on its way. It is possible that we may not be able to leave this gathering. We may not return home. Only Allāh ﷻ knows whether I will be able to travel tomorrow to Vancouver or not. We must therefore be prepared for death at all times. Allāh ﷻ extremely dislikes pride and arrogance; and if we go to Allāh ﷻ with it, how will we face Him?

Think for a moment. The one who is going to die one day, is this the type of life he should live? A life where one desires that he has to be the best; everything about him has to be unique and everyone should be under his influence. Is this the type of life one lives who is going to die soon? No, the one who will die one day does not live a life of haughtiness and pride. So why are we living such a life?

تجھے حسن ظاہر نے دھوکے میں ڈالا

*The apparent glitter [of this world] has deceived you!*

The one whose soul is going to be extracted by the angel of death, who will be questioned in the grave, who could be punished in the grave, who will be resurrected on the Day of Qiyāmah, who will witness the horrors of the Day of Qiyāmah, who will have to stand in the Court of Allāh ﷻ and face interrogation, who will have to cross the Bridge of Şirāṭ, who does not know whether he will be able to cross the Şirāṭ or whether he will fall into the depth of Jahannam; how can he live a life of haughtiness? Such a person should live a life of total humility.

Think for a moment. If we had been charged with a crime due to which we would have to appear in court, would we not remain humble until the case is over? Then how can the one who will have to stand in the Court of Allāh ﷻ on the Day of Qiyāmah remain careless and proud?

Sayyidunā ‘Umar ﷺ has said,

حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَزِنُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُوزَنُوا، وَتَأَهَّبُوا  
لِلْعَرْضِ الْأَكْبَرِ

*Take account of yourselves (in this world) before you are reckoned (in the Hereafter by the Creator). And weigh your deeds before they are weighed. And prepare for the Great Summoning.*<sup>12</sup>

Make muḥāsabah (self-assessment) every day: look at your actions, good and bad, and try to come to a conclusion as to whether you have more good or more bad in your life.

Sayyidunā Ibn ‘Abbās ﷺ used to say,

كَيْفَ نَفَرِحُ وَالْمَوْتُ مِنْ وَرَائِنَا وَالْقَبْرُ أَمَامَنَا وَالْقِيَامَةُ مَوْعِدُنَا وَعَلَى جَهَنَّمَ

12 Tafsīrul-Qur’ānil-‘Azīm, part 1 p.133



طَرِيقُنَا وَبَيْنَ يَدَيْ رَبِّنَا مَوْقِفُنَا

How can we rejoice when death is behind us, the grave is ahead of us, Qiyāmah is our appointed time (that awaits us), we will have to cross over Jahannam and stand in the Court of Allāh ﷻ?<sup>13</sup>

A poet says,

دنیا کے رنگ رلیوں پہ نہ جانا اے دل  
*O heart! Do not delve into the glitters of this world,*  
 یہ تو خزاں ہے جو بہ انداز بہار آئی ہے  
*For it is autumn, presenting itself as spring*

Another poet says,

تجھے پہلے بچپن نے برسوں کھلایا جوانی نے پھر تجھ کو مجنوں بنایا  
*At first, childhood amused you for many years, then youth made you mad*  
 بڑھاپے نے پھر آکے کیا کیا ستایا اجل تیرا کر دے گی بالکل صفایا  
*Thereafter, old-age showed up and annoyed you much, and finally, death will completely exterminate you.*

### Three Steps towards Taqwā and Tawbah

My brothers and sisters, the message is crystal clear: The most important things for us are taqwā and tawbah. How will taqwā and tawbah become easy? By doing three things:

Remember death and the Hereafter frequently.

أَكْثَرُوا ذِكْرَ هَاذِمِ اللَّذَاتِ يَعْنِي الْمَوْتَ

13 Ihyā 'Ulūm'id-Dīn, part 4 p.184

*Remember frequently the destroyer of unlawful pleasures, i.e. death.*<sup>14</sup>

Visit the graveyard. Read books written on the topic of death. The book ‘Remembrance of Death’ by Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā Muḥammad Zakariyyā ﷺ is highly recommended. Meditate once a week and imagine that you are on your deathbed, your soul is being extracted, people are bathing you, they are shrouding you, they are taking you towards the graveyard, your ṣalātul-janāzah is being performed, etc.

Remember Allāh ﷻ in abundance. Keep your tongue engaged in the dhikr of Allāh ﷻ and through it make your heart reach that stage where it is always attentive towards Allāh ﷻ.

Maintain pious company. Benefit from the company of ‘Ulamā, Mashā’ikh and pious people within the community. Stay away from people who have bad habits. Stay away from wrong environments.

Inshā’allāh, good company, excessive dhikr and remembrance of death and the Hereafter will lead one to taqwā and tawbah. And once taqwā and tawbah come in our lives, Allāh ﷻ will be ours. And once Allāh ﷻ is ours, everything will be ours. Therefore, let us all reaffirm our resolution that we have repented; not that we will repent, but that we have repented.

### **Fuḍayl ibn ‘Iyāḍ ﷺ Repents**

Fuḍayl ibn ‘Iyāḍ ﷺ was a thief. He had also fallen in love with a young lady. One night when he was on his way to meet his

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14 Sunanut-Tirmidhī, kitāb: الرّهد Chapter: ما جاء في ذكر الموت Ḥadīth: 2307

beloved, whilst climbing the wall of her house, he heard a voice. When he paid attention, it was the following verse of the Qur'ān that was being recited by someone:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ

*Has the time not yet come for the believers that their hearts submit before the remembrance of Allāh and the Truth that has descended?... (57:16)*

It had such a profound effect, that there and then he said,

بلى يَا رَبِّ، قَدْ أَنْ

*Of course my Rabb! The time is definitely now.<sup>15</sup>*

Let us also say with full determination, 'Enough is enough. The time has come and today I have repented; I will never return to a sinful life. I will try my utmost to learn and practise Dīn and please my Creator.'

هر دم اللہ اللہ کر نور سے اپنا سینہ بھر

*Remember Allāh ﷻ during every moment; fill your heart with nūr (of dhikr).*

جئے تو اس کا ہو کر جی مرے تو اس کا ہو کر مر

*Live as His loyal servant; die as His loyal servant.*

ISLĀMIC DA'WAH ACADEMY

15 Siyaru A'lāmin-Nubalā, part 8 p.423