



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

RAMADAN 2022 – WHY DO I SIN AND HOW TO SEEK FORGIVENESS FROM ALLAH

Man would always have many shortcomings and would disobey Allah in many matters. In fact, in a hadith:

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “By the One in whose hand is my soul, if you did not sin, Allah would replace you with people who would sin, and they would seek forgiveness from Allah and He would forgive them.” Ṣaḥīḥ Muslim 2749

In fact, Allah Informed us in a verse that led to comfort in many sahabah – to reassure them that human beings are not perfect. In fact, this verse is one of the criteria of a “Muttaqoon” (a person who has Taqwa, God conscious):

أَوْ فَاحِشَةً فَعَلُوا ذَا إِيْمَانٍ
اللَّهُ ذَكِّرُوا أَنفُسَهُمْ ظَلَمُوا
يَغْفِرُ وَمَنْ لِدُنُوبِهِمْ فَاَسْتَغْفَرُوا
عَلَىٰ يُصِرُّوا وَلَمْ يَلْمِ اللَّهُ إِلَّا الذُّنُوبَ
يَعْلَمُونَ وَهُمْ فَعَلُوا مَا

And those who, when they have committed *Fahishah* (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; – and none can forgive sins but Allah – And do not persist in what (wrong) they have done, while they know. 3: 135

So, a person with Taqwa is NOT a perfect Muslim, but a person, who when they have sinned, the quickly repent to Allah and avoid committing such sins again.

This does NOT give you and I the green light to commit sins, but it assures us that none of us are perfect, and that we have a Merciful God.

An assuring hadith Qudsi is as follows:

Abu Dharr reported: The Messenger of Allah, peace and blessings be upon him, said, "Allah Almighty says: Whoever comes with a good deed will have the reward of ten like it and even more. Whoever comes with an evil deed will be recompensed for one evil deed like it or he will be forgiven. Whoever draws close to Me by the length of a hand, I will draw close to him by the length of an arm. Whoever draws close to Me the by length of an arm, I will draw close to him by the length of a fathom. Whoever comes to Me walking, I will come to him running. Whoever meets Me with enough sins to fill the earth, not associating any partners with Me, I will meet him with as much forgiveness." Şahîḥ Muslim 2687

Another comforting hadith Qudsi is as follows:

The Prophet (sal Allahu alayhi wa sallam) said: "Allah, Blessed and Exalted is He, says, 'O son of Adam, as long as you call on Me, I shall forgive you of what you have done, and think nothing of it. O son of Adam, even if your sins were to reach up to the clouds in the sky, and then you were to ask for My forgiveness, I would forgive you and think nothing of it. O son of Adam, even if you were to come to Me with sins nearly as great as the earth, and then you were to meet Me after death, not worshipping anything besides Me, I would bring you forgiveness nearly as great as the earth.'" [Tirmidhi]

However, we must not take Allah for Granted and we must continue to analyse ourselves so that we minimise our sins as much as we can.

WHY DO I SIN?

1. Lack of knowledge

- About Tawheed
- about the Greatness of the One Whom we are sinning against
- not aware/forget of Allah's numerous Blessings
- on Allah's command and prohibitions

سَأَلْتُمُوهُ مَا كُلٌّ مِنْ وَآتَاكُمْ
لَا إِلَهَ إِلَّا اللَّهُ نِعْمَتٌ تَعُدُّوْا وَإِنْ

لَظْلُومٌ ۖ الْإِنْسَانُ إِنَّهُ ۖ كَفَّارٌ
كَفَّارٌ

And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, – a disbeliever (an extreme ingrate, denies Allah’s Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad Peace be upon him). 3: 34

فِرَاشًا ۖ وَالْأَرْضَ لَكُمْ جَعَلَ الَّذِي
مِنْ وَأَنْزَلَ بِنَاءً ۖ وَالسَّمَاءَ
مِنْ بِهِ فَأَخْرَجَ مَاءً ۖ السَّمَاءِ
فَلَا ۖ لَكُمْ رِزْقًا ۖ الثَّمَرَاتِ
وَأَنْتُمْ أَنْدَادًا لِلَّهِ تَجْعَلُونَ
تَعْلَمُونَ

Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped). 2: 22

عِبَادِهِ ۖ مِنَ اللَّهِ يَخْشَى ۖ إِنَّمَا
غَفُورٌ ۖ عَزِيزٌ ۖ اللَّهُ ۖ إِنَّهُ ۖ الْعُلَمَاءُ

“It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving.” (35: 28)

2. Allah Guides whomever He Wills

عَلَيْكُمْ يَتُوبَ أَنْ يُرِيدُ وَاللَّهُ
يَتَّبِعُونَ الَّذِينَ وَيُرِيدُ
مِيلًا تَمِيلُوا أَنْ الشَّهَوَاتِ
عَظِيمًا

عَنْكُمْ يُخَفِّفَ أَنْ اللَّهُ يُرِيدُ
ضَعِيفًا الْإِنْسَانَ وَخُلِقَ

“Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise..

Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path.

Allah wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman)”

[an-Nisa’ 4:26-28].

With regard to what is meant by human weakness, there are three views:

1. That it refers (in general terms) to man’s inherent weakness. Al-Hasan said: It (refers to the fact that) he was created from semen of worthless water (32:8).
2. That he is weak and lacks patience in the face of the temptation of women. This was the view of Tawoos and Muqaatil.
3. That he is weak in resolve when overwhelmed by emotions and desires. This is the view of az-Zajjaaj and Ibn Keesaan.

End quote from *Zaad al-Maseer* (1/395)

4. Shaytan

يَفْتِنَنَّكُمْ لَا آدَمَ بَنِي يَا
أَبْوَيْكُمْ أَخْرَجَ كَمَا الشَّيْطَانُ
عَنْهُمَا يَنْزِعُ الْجَنَّةِ مِنْ
سَوَاتِهِمَا لِيُرِيَهُمَا لِبَاسَهُمَا ۗ

مِنْ وَقَبِيلُهُ هُوَ يَرَاكُمْ إِنَّهُ
 جَعَلْنَا إِنَّا قُلُوبَهُمْ تَرَوْنَهُمْ لَا حَيْثُ
 لَا لِلَّذِينَ أَوْلِيَاءَ الشَّيَاطِينِ
 يُؤْمِنُونَ

“O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shayatin (devils) Auliya' (protectors and helpers) for those who believe not.”
 7: 27

أَيْدِيهِمْ بَيْنَ مِنْ لَاتِيَنَّهُمْ ثُمَّ
 وَعَنْ أَيْمَانِهِمْ وَعَنْ خَلْفِهِمْ وَمِنْ
 أَكْثَرَهُمْ تَجِدُ وَلَا شَاكِرِينَ
 شَاكِرِينَ

Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).” 7: 17

5. Lack of Taqwa

“...Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa...” (49: 13)

إِنْ آمَنُوا الَّذِينَ أَيُّهَا يَا
 فُرْقَانًا لَكُمْ يَجْعَلُ اللَّهُ تَتَّقُوا

“O you who believe! If you obey and fear Allah, He will grant you Furqan a criterion [(to judge between right and wrong)...” (8: 29)

6. Abandon or heedless of the salat

الْفَحْشَاءِ عَنِ تَنْهَى الصَّلَاةِ إِنَّ
وَالْمُنْكَرِ

“... Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) ...” (29: 45)

Also, the important part on the salah is to seek Allah’s Guidance. The fact that some people have no khushoo or even abandon the prayers will reduce this Guidance.

7. Our culture/tradition/following blindly the forefathers

قَالُوا فَاحِشَةً فَعَلُوا وَإِذَا
وَاللَّهُ آبَاءَنَا عَلَيْهَا وَجَدْنَا
لَا إِلَهَ إِلَّا أَنْ قُلُّ بِهَا أَمْرًا
أَتَقُولُونَ ۖ بِالْفَحْشَاءِ يَأْمُرُ
تَعْلَمُونَ لَا مَا اللَّهُ عَلَى

“And when they commit a Fahisha (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: "We found our fathers doing it, and Allah has commanded us of it." Say: "Nay, Allah never commands of Fahisha. Do you say of Allah what you know not?" (7: 28)

إِلَى تَعَالُوا لَهُمْ قِيلَ وَإِذَا
الرَّسُولِ وَإِلَى اللَّهِ أَنْزَلَ مَا
عَلَيْهِ وَجَدْنَا مَا حَسْبُنَا قَالُوا

آبَاؤُهُمْ كَانَ أَوْلُو ۙ آبَاءَنَا
 يَهْتَدُونَ وَلَا شَيْئًا يَعْلَمُونَ أَل
 عَلَيْكُمْ آمَنُوا الَّذِينَ آيُّهَا يَا
 ضَلَّ مَنْ يَضُرُّكُمْ لَا ۙ أَنْفُسَكُمْ
 اللَّهُ إِلَيَّ ۙ اهْتَدَيْتُمْ إِذَا
 بِمَا فَيُنَبِّئُكُمْ جَمِيعًا مَرْجِعُكُمْ
 تَعْمَلُونَ كُنْتُمْ

And when it is said to them: "Come to what Allah has revealed and unto the Messenger (Muhammad Peace be upon him, for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.

O you who believe! Take care of your ownelves, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do. 5: 104-105

8. We like to follow the majority

When Umar bin al-Khattab radi allahu `anhu (may God be pleased with him) was walking in the market, he passed by a man who was supplicating, "O Allah, make us of Your 'few' servants! O Allah make us of Your 'few' servants!"

عِبَادِكَ مِنْ اجْعَلْنِي اللَّهُمَّ ()
 مِنْ اجْعَلْنِي اللَّهُمَّ الْقَلِيلَ...
 (. . الْقَلِيلَ عِبَادِكَ)

ال لهم اجعلني من عبادك ال قليل ال لهم اجعلني من ع بادك ال قليل ..)

So 'Umar said to him, "Where did you get this *du`a*'(supplication) from?" And the man said, "Allah in His Book says

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ

'And few of My servants are grateful.'(Qur'an 34:13)" So 'Umar wept and admonished himself, "The people are more knowledgeable than you, O Umar! O Allah make us of Your 'few' servants."

Sometimes when you advise someone to leave a sin, they respond with "But most people do it, it's not just me!" But if you look for the words "most people" in the Qur'an, you will find that most people "do not know" (7:187), "do not give thanks" (2:243) and "do not believe" (11:17). And if you look for "most of them", you will find that most of them are "defiantly disobedient" (5:59), "ignorant" (6:111), "turning away" (21:24), "do not reason" (29:23), and "do not listen" (8:21). So be of the "few", whom Allah says about them:

"And few of My servants are grateful." (34:13)

"But none had believed with him, except a few." (11:40)

"In the Gardens of Pleasure, A [large] company of the former peoples, And a few of the later peoples." (56:12-14)

Ibn al-Qayyim (ra) said, "Go on the path of truth and do not feel lonely because there are few who take that path, and beware of the path of falsehood and do not be deceived by the greatness of the perishers."

9. Wrong companions / awliya

It is reported that the Messenger of Allah (peace be upon him) said:"A person acquires the same religion of his beloved ones, so let everyone observe whom they befriend." Reported by Ahmad, Al-Tirmidhy and others.

Nothing more defining for a person than his friend. Old saying goes:

Do not ask about a person and ask about his friend *** for each person imitates his friend

The Messenger of Allah (peace be upon him) gave two examples; one for the good companion and one for the bad:

Abu Musa Al-Ash`ary (may Allah be pleased with him) narrated:The Prophet (peace be upon him) said:The example of a good companion (who sits with you) in comparison with a bad one, is I like that of the musk seller and the blacksmith's bellows (or furnace);from the first you would either buy musk or

enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof." [Reported by Al-Bukhari and Muslim].

10. Attractions of the dunya

لَعِبٌ إِلَّا الدُّنْيَا الْحَيَاةُ وَمَا
خَيْرُ الآخِرَةِ وَلِلدَّارِ ۖ وَهُوَ
تَعْقِلُونَ أَفَلَا ۖ يَتَّقُونَ لِلَّذِينَ

"And the life of this world is nothing but play and amusement. But far better is the house in the hereafter for those who are Al-Muttaqun (the pious). Will you not then understand?" (6: 32)

زِينَةَ الأَرْضِ عَلَى مَا جَعَلْنَا إِنَّا
عَمَلًا أَحْسَنُ أَيُّهُمْ لِنَبْلُوهُمْ لَهَا

"Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds." (18:7)

Many people compromised Islam and are therefore sinning in order to enjoy the comforts of this world. For eg - Working in an environment which does not allow one to pray, or involving riba, alcohol, etc.

11. We think we are still young - death is far away

السَّاعَةَ عِلْمٌ عِنْدَهُ اللهُ نَّ إِنَّا
فِي مَا وَيَعْلَمُ الْغَيْثُ وَيُنزِلُ
مَاذَا نَفْسُ تَدْرِي وَمَا ۖ الأَرْحَامِ
نَفْسُ تَدْرِي وَمَا ۖ غَدًا تَكْسِبُ
عَلِيمٌ اللهُ إِنَّ ۖ تَمُوتُ أَرْضِ بِأَيِّ
خَبِيرٌ

“Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)” [31:34].

On the authority of Abdullah ibn Umar (RadhiyAllahu ‘anhuma), who said: The Messenger of Allah (SallaAllahu ‘alayhi wasallam) took me by the shoulder and said,

“Be in this world as though you were a stranger or a wayfarer.”

And Ibn Umar (RahiyAllahu ‘anhuma) used to say, “In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death.”

[Reported by Bukhari]

Brief Commentary

- This is a very important hadith as it governs how we should be in this life and how we should look at it. This life is a trial, and this hadith reinforces and guides a person in how to deal with the trials of this life
- Ibn Rajab said, “And this hadith is a foundation in having short hopes of this life, for the believer should not take this life as a home for him that he feels tranquil in. Rather, he should be in it like he is about to leave, preparing himself for his departure, and the advice of the Messengers (‘alayhim assalam) and their followers are all in unison with this idea”
- We see in this hadith how the prophet (SallaAllahu ‘alayhi wasallam) used to nurture his followers and not just teach them academically
- Ibn Umar (RadhiyAllahu ‘anhuma) was young, yet he remembered exactly how the prophet (SallaAllahu ‘alayhi wasallam) relayed the hadith to him, and this is a testament to the teaching style of the prophet (SallaAllahu ‘alayhi wasallam)
- Dunya (life) is derived from the word **دنيا**, which is to be close/very lowly
- This is something that the prophets (‘alayhim assalam) used to teach their people. The prophet (SallaAllahu ‘alayhi wasallam) said, “What is the dunya for me. An example of me and the dunya is that of a traveller who naps under the shade of a tree, then departs and leaves it” [Reported by Ahmad and Al-Tirmidhi]
- Ibn Rajab said, “And if the dunya to a believer is not a place of abode, nor a home, then a believer should be with regards to the dunya, in one of two states. Either he is like a stranger living in a land strange to him, and his main

aim is to gather what he requires to return to his home, or like that of a traveller who does not stay in one place; his night and day is spent in travelling towards his homeland”

- Qualities of a stranger
 - His main concern will be on focusing his efforts in getting to his homeland, Jannah
 - Is not content with residency in this life because it is not his home. This doesn't mean he should be sad, but a believer's apparent sadness (due to hereafter matters) is in fact his happiness. We are content with the decree of Allah, but are not content with staying in this dunya
 - Does not compete with others in worldly matters
 - Is not grieved over worldly matters, even loss of loved ones. Being sad due to losing someone you love is fine, but it shouldn't affect our worship
 - Nurtures strong love and yearning for the hereafter, which is done by learning about it. This also decreases love for the dunya, so we should use this remedy when we feel attached to the dunya
- Ibn Rajab said, “When Allah created Adam (‘alayhi assalam), he placed him and his wife in Jannah. Then, they were taken down from Jannah, and promised to return to it along with the righteous from their offspring. Hence a believer is always longing and yearning to return to his first (and original) home”
- A wayfarer is more not at home than a stranger
- Scholars say the “or” here means but i.e. a wayfarer is a higher position than a stranger
- A stranger is a settler, so may buy things to settle, but a wayfarer only buys what is necessary to maintain himself
- A wayfarer is more concerned with taking the wrong path or getting lost, even if they were on the right path, so is more alert
- The statement of Ibn Umar (RadhiyAllahu ‘anhuma) is his explanation and understanding of the hadith
- The statement does not contradict high aspirations. It is saying we should not expect to live long, but we should plan for it, just in case we do live longer. Scholars say this is an example/ definition of asceticism
- Being ill acts as a barrier between us and doing good deeds so we need to take advantage of our health
- The prophet (SallaAllahu ‘alayhi wasallam) said, “Two blessings people are aggrieved by them, Health and free time” [Reported by Bukhari]
- The thing that deceives people is free time. Productive people usually don't have a lot of free time, whilst unproductive people have a lot of free time which then causes them to procrastinate. Hence a believer should always try and keep himself busy so that he can also be productive
- The best way to deal with the trials of the dunya is with knowledge and righteous deeds

12. We fail to understand the Qur'an and Ponder over the verses

مُبَارَكٌ إِلَيْكَ أَنْزَلْنَاهُ كِتَابٌ
وَلِيَتَذَكَّرَ آيَاتِهِ لِيَدَّبَّرُوا
الْأَلْبَابِ أُولُو

(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember. 38: 29

Tadabbur - in order to get Allah's Guidance

13. Fail to purify the hearts - to receive Guidance

The heart that is not purified will not be getting Allah's Light (Guidance).

EFFECT OF SINNING:

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, when the servant commits a sin, a black mark appears upon his heart. If he abandons the sin, seeks forgiveness, and repents, then his heart will be polished. If he returns to the sin, the blackness will be increased until it overcomes his heart. It is the covering that Allah has mentioned: No, rather a covering is over their hearts from what they have earned." (83:14)

Source: Sunan al-Tirmidhi 3334

This hadith reveals that when a faithful believer commits a sin it leaves a black spot on his heart. If he repents and be ashamed of that sin, then this spot is removed, and if he does not, then this spot increases and covers his heart as a whole. This does not mean that the heart turns black in real, but it means that the evil of the sins covers the heart and put the believer away from the mercy of Allah.

The state of your heart will decide what you do with your knowledge. Will you benefit from it by practicing it or not? For example, if you hear an *ayah* of the *Quran* or a hadith, does it make you feel you want to practice it straight away or does it not have much impact on you? Whatever the answer is, it will tell you about the state of your heart.

Sins have an effect on your heart; they can cause your heart to be sealed so that the light of knowledge doesn't reach it anymore and the *ayaat* of Allaah don't affect you anymore. May Allaah *'azza wajal* protect us from this.

There are many diseases we find in our hearts, like jealousy, envy, greed, lust, and showing off. Our aim should be to strive to purify our hearts and turn back to Allaah with a sound heart. Once a wise man made this dua: ' O Allah purify my heart from anything but You.'

The heart with diseases as such will eventually become hardened and die.
(spiritually)

Therefore we need to constantly seek forgiveness before our heart becomes diseased and dead.

Do remember the following:

1. Our purpose in this world is to worship Allah:

"And I (Allah) created not the jinns and humans except they should worship Me (Alone)." (Qur'an surah adh Dhariyat 51: 56)

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become *Al-Muttaqun* (the pious - see V.2:2).
(Qur'an surah al Baqarah 2: 21)

2. Allah Sent us Guidance – if we follow, we will be safe but if we disobey, then there will be punishments:

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and belie Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.
(Qur'an surah al Baqarah 2: 38-39)

3. Guidance is sent through:

- i. The Qur'an

This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are *Al-Muttaqun* [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].
(Qur'an surah al Baqarah 2: 2)

- ii. His Messenger (Sallallahu 'alayhi wasallam)

"And We have sent you (Muhammad) as a Messenger to mankind, and Allah is sufficient as a Witness. He who obeys the Messenger, has indeed obeyed Allah, but he who turns away, then We have not sent you as a watcher over them." (4:79-80)

"Say (Muhammad), 'Obey Allah and the Messenger, but if they turn away, then Allah does not like the disbelievers.'" (3:32)

"And whoever obeys Allah and His Messenger will be admitted to Gardens under which rivers flow, to abide therein, and that will be the great success. And whosoever disobeys Allah and His Messenger, and transgress His Limits, He will cast him into the Fire, to abide therein, and he shall have a disgraceful torment." (4:13-14)

4. We are given only one chance - no respite after death

And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do. (63:11)

5. But Allah in fact, has Provided us with many chances

And if Allah were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then verily, Allah is Ever All-Seer of His slaves. (35:45)

And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape. (18: 58)

6. Allah Informs us of His Names and Attributes - where he Knows everything

- i. Al 'Alim
- ii. Al Khabir
- iii. Al Basir
- iv. As Sami'

Also, clearly explained in the Qur'an:

And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6: 59)

7. There are also other ways which will be witnesses on the Day of Judgment
- i. angels on right and left - the book

“But verily, over you (are appointed angels in charge of mankind) to watch you, Kiraman (Honourable) Katibeen – writing down (your deeds), They know all that you do.” [82:10-12]

And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the *Mujrimun* (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice. (18: 49)

i. The earth will be a witness

The Prophet of Allah (sal Allahu alaihi wa sallam) said: "Beware of the earth, for it is your root and basis, and there is nothing which a person does on it, that it will not report, whether it is good or bad." (Mujam at-Tabarani)

ii. The skins and body parts will talk

This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). [*Tafsir At-Tabari*, Vol. 22, Page 24] (36: 65)

And they will say to their skins, "Why do you testify against us?" They will say: "Allah has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return." And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you, but you thought that Allah knew not much of what you were doing. (41: 21-22)

DESPITE ALL THESE, ALLAH INFORMED US OF HIS FORGIVENESS:

Firstly, we know of His Names:

i. **Al-Ghafoor: The Most Forgiving.** This name occurs in the Quran more than seventy times. There are other names from the same root, such as *Ghafir* and *Ghaffar*. The meaning of the Arabic word "*ghafara*" is to cover, to hide and from it comes the meaning "to excuse," "to pardon," "to remit" and "to forgive." God does all these things. In the Quran, it is mentioned that God does not forgive the *Shirk* (without repentance) but He may forgive every other sin for whomsoever He wills. (Al-Nisa' 4:116) We must turn to God to seek His forgiveness.

ii. **Al-'Afuw:** This has another part of forgiveness. This name occurs in the Quran five times. Literally the word 'Afuw means "to release," "to heal." "to restore, to remit." Thus in relation to God it means "to release us from the burden of punishment due to our sins and mistakes," "to restore our honor after we have dishonored ourselves by committing sins and making mistakes." Sometimes in the Quran both names: 'Afuw and Ghafoor come together.

- iii. **Al-Tawwab: The Acceptor of Repentance.** This name of God is mentioned in the Quran about 11 times. God accepts the repentance of those who sincerely repent and turn to him. The word "tawwab" gives the sense of "oft-returning" which means that God again and again accepts the repentance. We make sins and mistakes then we repent, He accepts our repentance. Then again we commit sins and make mistakes and when we repent, He again very kindly accepts us and gives us another chance
- iv. **Al-Haleem: The Clement.** This name is mentioned fifteen times in the Quran. This means that God is not quick to judgment. He gives time. He forebears and is patient to see His servant return to Him.
- v. **Al-Rahman and Al-Rahim: The Most Merciful and Compassionate.** These names are the most frequent in the Quran. Al-Rahman is mentioned 57 times and al-Raheem is mentioned 115 times. Al-Rahman indicates that God's mercy is abundant and plenty and Al-Raheem indicates that this is always the case with God. God is full of love and mercy and is ever Merciful.

O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him, their Light will run forward before them and with (their Records Books of deeds) in their right hands they will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirat* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things (66: 8)

Repentance from all sins is obligatory on every adult Muslim.

This is emphasized by Allaah is His saying: "And all of you beg Allah to forgive you all, O believers, that you may be successful." (An-Noor 24:31)

The meaning of 'Tawbah' is to turn back to Allaah by abandoning all major and minor sins and to repent to Allaah from all known and unknown sins. Al-Agharr Al-Muzanee narrated that the Messenger of Allaah saws said:

"O people! Repent to Allaah and seek for His forgiveness. I repent to Him in a day 100 times." (Reported by Muslim).

CONDITIONS OF REPENTANCE

A sincere repentance according to the scholars has conditions:

1. To discontinue the sin.
2. To regret over its occurrence.
3. To determine never to go back to that sin again.
4. To give back the right to whom it is due if the sin involves a man.

Allaah has also promised the best reward and good abode for the repentant when He says

: “(The believers whose Allaah has purchased are) those who repent to Allaah (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allaah’s cause), who prostrate themselves (in prayer), who enjoin (people) for Al-Ma’ruf (i.e. Islamic Monotheism and all what Islam has ordained) and forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). and give glad tidings to the believers.” (At-Tawbah 9:112)

To emphasize Allaah’s love for the repentance of His servant, the Prophet saws said: “Allaah is happier when a servant of His repents to Him than a man who was on his camel in a waterless desert and the camel escaped from him with his food and water. When he has lost hope of finding it, he retired to a tree and lied down under its shade. As he was there, the camel suddenly appeared in front of him. He took hold of its halter and said in his state of excessive joy: ‘O my Lord You are my servant and I am Your Lord’. He uttered this erroneous statement as a result of his being overjoyed.”(Muslim)

Repentance is an act of worship done by the Prophets, Messengers and pious people. Allaah says:

“Allah has forgiven the Prophet, the Muhajirun (Muslim emigrants who left their homes and came to A-Madinah) who followed him (Muhammad) in the time of distress (Tabuk expedition, etc.), after the hearts of a party or them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.” (At-Tawbah 9:117)

Muslim as a matter of necessity needs repentance every second of his life; he needs it after performing righteous deeds or after perpetrating forbidden acts. The Almighty says:

“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 needy and deserving, physically and with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).” (Hood 11:3)

Fear Allaah that you may attain His Pleasure and Paradise and be saved from His wrath and punishment. Allaah says:

“ But as for him who repented (from polytheism and sins, etc.), believed (in the Oneness of Allah and His Messenger Muhammad), and did righteous deeds (in the life or this world), then he will be among those who are successful.” (Qasas 28:67)

The Prophet saws also said:

“Indeed, Allaah accepts the repentance of man as long as he hasnt started gargling (i.e. dying).”

Hasten to repentance and be consistent on that after every good deeds and bad ones. Allaah says:

“And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him (in Islam), before the torment comes upon you, then you will not be helped. And follow the best of that which is sent down to you from your Lord (i.e. this Qur’an, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not.” (Az-Zumar 39:54-55).

BEST TIMES OF SEEKING FORGIVENESS

Immediately – don’t delay

DIFFICULTIES WE FACE AFTER SEEKING FORGIVENESS

1. shaytan
2. our own nafs
3. love of this world
4. friends
5. society
6. forgetting death
7. lazy to seek knowledge
8. culture

It is therefore important to do the following:

1. Obey Allah continuously in order to be Guided by Him at all – esp salat
2. Prevent ourselves from committing sins
3. Continuously repent to Allah so that the black dots in the heart will be erased
4. Choose the best du’a of forgiveness
5. Make du’a to Allah to Guide us constantly
6. Understand the purpose of life
7. Constantly seek knowledge

8. Surround ourselves with good companions
9. Recite the Qur'an with complete understanding of the meaning
10. Take advantage the month of Ramadan to reflect on our shortcomings and improve ourselves on our duties to Allah. Ask plenty of forgiveness from the Almighty in this Month of Mercy. The gates of Paradise is open and Hellfire is locked, and shaytan is locked up.

May Allah Forgive us for all of our sins and shortcomings and Grant us a place in Jannatul Firdaus.