


The top section of the poster features two golden lanterns hanging from the top corners. Between them is a small golden star. On either side of the main text are large, intricate floral calligraphic designs in shades of blue and gold. The background is a dark blue with small white stars.

**Let us
REPENT!**

The lower half of the poster is dominated by a large, golden silhouette of a mosque. It features a central dome, two smaller domes on either side, and two minarets. The entire scene is framed by a large, golden archway. The bottom of the poster is a solid golden color.

15th Shaban 1442 / 29 March 2021

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Let us repent!

وَعَلَى إِلَيْكَ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى إِلَيْكَ وَأَصْحَابِكَ يَا نُوْرَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat, drink, sleep, do Sahari and Iftari, or even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, or sleep in a Masjid, he should make the intention to observe I'tikaf and do Zikr of Allah Almighty for some time; then he can do whatever he wants (i.e. now if he wants to eat, drink or sleep, he can do so.).

Virtues of Salat 'Alan-Nabi

The Final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

حَيْثُ مَا كُنْتُمْ فَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

i.e. Recite Salat upon me from wherever you are because your Salat reaches me. *(Mu'jam-e-Kabeer, vol. 3, p. 82, Raqm 2729)*

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah Almighty and to earn reward. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* *(Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 5942)*

An important point

For righteous and permissible work, the more good intentions we make, the more reward we attain.

Intentions of listening to Bayan

1. In order to gain the knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position for as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلَّى اللهُ عَلَى الْحَبِيبِ, أَذْكُرُوا اللَّهَ, تُؤَيَّبُوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Dear Islamic brothers! It is the boundless grace of Allah Almighty that today is Shab-e-Bara'at.

- Shab-e-Bara'at is a night of greatness and elevation.
- On this night, Allah Almighty showers down His immense benevolence.
- He removes sins.
- He sends down a shower of mercies.
- He opens the doors of generosity.
- He protects those who ask of him, from calamities, hardships and afflictions.

In today's Bayan, as well as hearing about Shab-e-Bara'at, we will listen to the virtues and blessings of repentance, the importance of repentance which has been mentioned in the Quran and Hadith, the requirements of sincere repentance, and we will also listen to some accounts of those who repented. If only we are fortunate enough to listen to the entire Bayan with good intentions.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The names of Shab-e-Bara'at

Dear Islamic brothers! The renowned and esteemed scholar of the 10th century Hijri, 'Allamah Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ states: There are four names of Shab-e-Bara'at:

1. لَيْلَةُ الْبَيْرَاتِ (I.e. The night of blessings)
2. لَيْلَةُ الْبِرَاءَةِ (i.e. The night of salvation)
3. لَيْلَةُ الْبُكَ (i.e. The night of documentation)
4. لَيْلَةُ الرَّحْمَةِ (i.e. The night of mercy)

He further mentions: It is called 'لَيْلَةُ الْبَرَاءَةِ' and 'لَيْلَةُ الصَّكِّ' (The night of documentation and salvation) because when the trader receives the grain from its owner, he writes him a receipt of payment (i.e. a document of freedom). Similarly, on this night, Allah Almighty writes a document of freedom from Hell for his believing slaves. (*Majmu' Rasaail al-'Allamah Mulla Ali al-Qaari, Risalah At-Tibyaan fi Bayan ma fi Layla-tin-Nisf min Sha'ban..., vol. 3, p. 41, summarised*)

The night of decisions

Remember! Shab-e-Bara'at is a very important night of decisions, having sins forgiven, having one's book of deeds exchanged, being present in the court of Allah Almighty, pleasing our merciful Lord, performing good deeds, carrying out worship, seeking forgiveness, attaining freedom from Hell and gaining mercy. This is the night in which Allah Almighty grants His slaves freedom from Hell.

Glad tidings of freedom from Hell

Once, Ameer-ul-Mu'mineen, Sayyiduna 'Umar Bin Abdul Aziz رَحْمَةُ اللَّهِ عَلَيْهِ was occupied in worship on the 15th night of Sha'ban, i.e. Shab-e-Bara'at. He رَحْمَةُ اللَّهِ عَلَيْهِ raised his head and found a green piece of paper, the light of which had spread till the sky, and on it was written: 'هَذِهِ بَرَاءَةٌ لِمَنْ النَّارِ مِنَ الْمَلِكِ الْعَزِيزِ لِعَبْدِهِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ'. i.e. *This is a document of freedom from the fire of Hell, from Al-Malik (The Owner), Al-Aziz (The Mighty) for His slave, 'Umar Bin Abdul Aziz.* (*Tafseer Ruh-ul-Bayan, part 25, Surah Al-Dukhan, under verse 2, vol. 8, p. 402*)

Dear Islamic brothers! You have just heard that Shab-e-Bara'at is a night in which fortunate people are granted freedom from Hell, and a night of virtues and greatness. Therefore, it should not be spent in heedlessness, at any cost, for on this night, Allah Almighty frees more people from Hell than the hair of the sheep of Bani Kalb. It is written in

the books that the tribe of Bani Kalb had more sheep than any of the other Arab tribes.

Remember! Some unfortunate people remain deprived from the mercy of Allah Almighty even on this night, they remain occupied in sins and are deprived of the great bounty of forgiveness.

People deprived of forgiveness

The Beloved Prophet ﷺ has stated: Jibra'eel-e-Ameen عَلَيْهِ السَّلَام came to me and said, 'This is the 15th night of Sha'ban, on this night, Allah Almighty frees that number people from Hell equivalent to the hair of the sheep of Bani Kalb, but he does not cast his mercy on those who bear hatred, those who sever family ties, those who hang their clothes (out of pride), those who disobey parents and the one who habitually consumes alcohol.' (*Shu'ab-ul-Iman, vol. 3, p. 384, Hadith 3837*)

Dear Islamic brothers, we should:

- Abstain from harming our parents
- Remove hatred for other Islamic brothers from our hearts
- Strive to avoid arrogance at all times
- Turn away from the splendours of this world
- Sever our link with sins
- Abstain from disobeying Allah Almighty
- Stop missing Salah
- Make up for the Salahs that have been missed
- Seek forgiveness from those who we have hurt
- Seek forgiveness from those we have dishonoured
- Seek forgiveness from those whose rights we have violated

- Return the property of anyone which we have wrongfully taken and seek forgiveness from them
- Repent from any lies that we may have told
- Seek forgiveness from those who we may have hurt by backbiting and telling tales about them.

In Summary, we should repent from all our sins, lest it be the case that this night of repentance being accepted passes, and we are still be unable to have ourselves forgiven and have our Merciful Lord become pleased with us. So, repent today, because our Merciful Lord promises to accept the repentance of his slaves in His pure speech, hence, it is stated in part 6, Surah Al-Maa'idah, verse 39:

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٩﴾

Thus, the one who repents after his transgression and reforms himself; so, Allah shall pardon him with His Mercy; indeed, Allah is Most Forgiving, Most Merciful.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Maa'idah, Verse 39)

It is stated in the commentary of the Quran, *Siraat-ul-Jinaan*: Repentance is a very lofty and excellent thing; no matter how large the sin is, if one makes repentance for it, then Allah Almighty will forgive His rights and will free the one who repents from the punishment of the Hereafter. *(Tafseer Siraat-ul-Jinaan, part 6, Surah Al-Maa'idah, under verse 39, vol. 2, p. 430)*

Take heed

Dear Islamic brothers! We have just learnt that repenting is an excellent thing. Allah Almighty likes those who repent. Those who repent sincerely are bestowed with favours and generosity from the court of Allah Almighty, those who repent become the beloved people of Allah Almighty. But Alas! Despite so many blessings and bounties, we are occupied in disobeying our Merciful Lord, and we try to avoid repentance by making various excuses. Even though we hear news of

the death of so many people on a regular basis, for example, so-and-so was a cancer patient, he died today, so-and-so suffered a heart attack and died suddenly, so-and-so slept happily at night but did not wake up in the morning, so-and-so had a check-up yesterday and passed away today.

Dear Islamic brothers! We should wake up from this sleep of heedlessness before our death is also announced, before people carry us on their shoulders towards a dark grave, before they refer to us as being 'deceased', before our funeral prayer is awaited, before we are afflicted by the painful state of death, before our body becomes paralysed due to the pain of the soul leaving the body, before the angels of death surround us, before we are overcome by regret, and before the door of repentance closes, we too should please our Merciful Lord. Shed tears in His court, cry whilst seeking forgiveness for your sins, and repent sincerely in His court, because He forgives all of the sins of those who repent, He frees them from the fire of Hell and He loves those who repent.

Hence, it is stated in part 2, Surah Al-Baqarah, verse 222:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

Indeed, Allah loves those who repent abundantly

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 222)

Dear Islamic brothers! You have just heard that Allah Almighty loves those who repent. We disobey Him day and night, yet He does not hasten to punish us. Certainly, this is the favour and grace of our generous Lord. Similarly, it is also from His benevolence that despite us committing sins, He does not disgrace us, rather He conceals our sins, He grants us health and well-being, He bestows us with all kinds of favours, and as well as giving us wealth and sustenance, He calls us towards repentance and He encourages us to express regret over our shortcomings. Not only does He promise to forgive us, rather He gives

the glad tidings of making us His beloved, and when one submits himself in His court, sheds tears over his mistakes and repents, then He forgives all of his sins. Let us listen to an account for our encouragement:

The example of a repenting believer

Sayyiduna Shahr Bin Haushab رَحْمَةُ اللَّهِ عَلَيْهِ states: Once, Sayyiduna 'Isa عَلَيْهِ السَّلَام was sat with his companions, when a bird, whose wings were adorned with pearls and rubies and which was more beautiful than any other bird, came before them and began to toss and tumble. This caused its skin to come off and it appeared to be extremely unsightly and bald. Then it came near a gutter and started tossing and tumbling in its filth, due to which it became black and even more unattractive. After that, it came to a stream of flowing water and bathed itself, and its beauty and charm returned, and it became beautiful like before.

Seeing this, Sayyiduna 'Isa عَلَيْهِ السَّلَام said, 'This bird has been sent as a sign for you that the example of a believer is like this bird; when he engages in sins, his beauty and splendour departs, and then when he repents, with its blessings, the filth of his sins is removed and his beauty and splendour returns.' (*Hilya-tul-Awliya, Shahr Bin Haushab, vol. 6, p. 60, Raqm 7784*)

Dear Islamic brothers! You have just heard that just like a bird covered in filth can become clean after bathing, and its beauty returns, in a similar way, the filth of sins is cleansed after the believers repent; their sins are washed away by repentance, and the light of Iman returns, because Allah Almighty, in His pure speech, has promised to wipe out shortcomings, forgive sins, and bestow a great favour in the form of Paradise:

Hence, it is stated in Part 28, Surah At-Tahreem, verse 8:

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

O believers! Repent to Allah with such repentance which becomes advice for the future; it is close that your Lord may remove your sins and admit you into Gardens beneath which rivers flow,

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Tahreem, Verse 8)

Dear Islamic brothers! There is mention of ‘تَوْبَةً نَّصُوحًا’ in this verse; Ameer-ul-Mu’mineen Sayyiduna Umar Bin Khattab رَضِيَ اللَّهُ عَنْهُ was asked regarding ‘تَوْبَةً نَّصُوحًا’, to which he رَضِيَ اللَّهُ عَنْهُ said, ‘This means that a person makes such a repentance from an evil deed of his that he never returns to that sin again.’

The companion of the Prophet, Sayyiduna Abdullah Bin Mas’ood رَضِيَ اللَّهُ عَنْهُ reports that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘تَوْبَةً نَّصُوحًا’ is such a repentance by means of which all sins are forgiven.’ *(Tafseer Durr-e-Mansoor, part 28, Surah Tahreem, under the verse 8, vol. 8, p. 227)*

Benefits of repentance (Taubah)

Dear Islamic brothers! Certainly, there are many benefits of sincere repentance:

- Sincere repentance is a beautiful favour granted by Allah Almighty
- It is a water that washes sins away
- It is a means of attaining proximity to Allah Almighty
- It is a means of Allah’s mercy descending
- It purifies a person of sins

- It protects one from Hell
- It provides safety from the wrath of Allah Almighty
- It distances one from the worries of this world
- It ends the difficulties of the Hereafter
- It purifies the inner state of a person
- Allah Almighty is pleased with the one who repents sincerely
- And the angels seek forgiveness for him also.

In Summary, sincere repentance is a source of many benefits in the world and Hereafter. Let us listen to some accounts of those who repented sincerely and the points that can be extracted from them, so that we too are encouraged to repent sincerely:

Unique repentance of a youngster

Sayyiduna Rabi'ah Bin Usman Taymi رَضِيَ اللهُ عَنْهُ states: There was an individual who was extremely sinful; he would spend his days and nights in the disobedience of Allah Almighty, he was drowning in a deep sea of sins. Then Allah Almighty intended good for him and created realisation in his heart that, 'Focus on yourself, what kind of path are you treading in life!'. When Allah Almighty intends good with someone, then He grants him realisation and regret over his sins. Allah Almighty graced him as well and he became shameful of his sins; the veils of heedlessness were removed from his eyes, he began to think to himself that I have committed plenty of sins, and now it is time to repent in the court of Allah Almighty.

So, he said to his wife, 'I am extremely regretful of my sins, and I repent in the court of Allah Almighty. He is the Most Benevolent, the Most Merciful, He will surely forgive my sins. I am now going to search

for such an individual who will intercede for me in the court of Allah Almighty.'

After saying this, the individual set out towards the desert. When he reached a desolate place, he began to call out aloud, 'O earth! Become an intercessor for me in the court of Allah Almighty. O sky! Become my intercessor. O faultless angels of Allah Almighty! Intercede for me.' He continued to cry immensely and he would say to everything, 'Intercede for me! I am now shameful of my sins and have repented sincerely.'

He continued to call out like this, until eventually, he fell unconscious onto the ground, on his face. His way of expressing shame and his regret over his sins was accepted, and an angel was sent towards him. The angel picked him up, removed the dust and dirt from his head, and said, 'O slave of Allah Almighty! There is good news for you, for Allah Almighty has accepted your repentance.' He became extremely happy at this and said, 'May Allah Almighty have mercy on you, who will intercede for me in the court of Allah Almighty? Who will be my intercessor?' The angel replied, 'Your fear of Allah Almighty is such an action that will intercede for you and this very act of yours will intercede for you in the court of Allah Almighty.' (*Uyoon-ul-Hikayaat, p. 173*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We are listening to the accounts of those who repented. Certainly, repentance is an excellent action, and when a person repents, Allah Almighty bestows immense grace upon him, He forgives his sins and includes him among His beloved people. Let us listen to another account of the mercy of Allah Almighty showering down upon a repenting youngster:

Repentance of a sinful youngster

A noble personality رَحْمَةُ اللهِ عَلَيْهِ states: Once, after half the night had passed, I went towards the jungle and saw that four people were carrying a

funeral. I thought that perhaps they have killed him and are going to hide the corpse somewhere. So, I enquired from them, 'Keeping the right of Allah Almighty upon you in mind, answer my question. Did you kill him yourself? Or did someone else do it? And now where are you going to hide his corpse?' They replied, 'Neither did we kill him nor was he murdered, rather we are labourers and his mother will pay us; she is waiting near his grave for us, come and accompany us.'

Due to my curiosity, I accompanied them. When we reached the graveyard, I saw that indeed an old woman was standing near a freshly dug grave. I asked, 'Dear mother! Why didn't you bring your son's funeral here during the day so that other people could also participate in shrouding and burying him?' She replied, 'This is the funeral of my beloved son! This son of mine was an alcoholic and a sinner! He would always remain engaged in drinking alcohol and committing other sins. When his death approached, he called me and made a will regarding three things:

1. When I die, put a rope around my neck and drag me outside the house, and say to the people, 'This is the punishment of sinners and disobedient people.'
2. Bury me in the night, because whoever sees my funeral during the day will curse and criticise me.
3. When you are lowering me into the grave, place one of your white hairs with me, because Allah Almighty expresses Haya from white hairs; perhaps He will protect me from punishment because of this. When he died, I put a rope around his neck and was about to drag him, but I heard a voice from the unseen, 'O old woman! Do not drag him like this; Allah Almighty has forgiven him due to him being regretful of his sins and due to his repentance.'

When I heard this account of the old woman, I went to his body, offered the funeral Salah and then buried him. I also placed a white hair from his mother's head with him in the grave. When we were

about to close the grave, his body began to move, he removed his hand from the shroud, raised it and opened his eyes. I became fearful upon seeing this, but he smiled and said, 'O Shaykh! Our Lord is very forgiving and merciful. He forgives those who do good and the sinners also.' Saying this, he closed his eyes forever. (*Hikayaat-ul-Saliheen, p. 78*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Certainly, our Lord is very forgiving and merciful, and it is from His grace and benevolence, and a great mercy upon his slaves that He forgives them after they commit sins and gives them time to repent until their deaths. Thus, we should not be lazy in repenting, rather, we should repent immediately from all of our sins. Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also mentioned many virtues of repentance and the rewards that one attains through it. Let us listen to three statements of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the virtues of repentance:

Virtues of repentance

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'الْتَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَمْ يذَنْبْ لَهُ', i.e. 'The one who repents from a sin is like the one who has not committed a sin.' 'الْتَّائِبُ حَبِيبُ اللهِ', i.e. 'The one who repents is the friend of Allah Almighty.' (*Nawadir-ul-Usool, vol. 2, p. 760, Hadith 1030, selected*)
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Allah Almighty has spread out His mercy in the day and night for the disobedient person, through repentance, until the sun rises from the west.' (*Muslim, p. 1131, Hadith 6989, derived from*)
3. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If you commit so many sins that they reach the sky, and then you repent, Allah Almighty will surely accept your repentance.' (*Ibn-e-Majah, vol. 4, p. 490, Hadith 4248*)

Dear Islamic brothers! You have heard that there are many virtues and blessings of repentance, undoubtedly, the wise person is the one who

instead of remaining upon sin and committing them repeatedly, repents from his sins, for turning away from repentance is the height of foolishness. It befits the Muslim to repent immediately if he commits a sin, and if he sins again, then he repents again, and if he sins again, then he repents again. In short, repenting continuously is a requirement from the requirements of Iman, therefore, we should repent sincerely today and busy ourselves in performing good deeds. Because the Beloved Prophet ﷺ has given the glad tidings of Paradise to those who repent.

Increase of ranks in Paradise

The Beloved Prophet ﷺ said, ‘When a person commits a sin and then repents in the court of Allah Almighty and remains upon that, Allah Almighty accepts every virtuous action of his, forgives every sin he committed, increases him by one rank in Paradise in exchange for every sin (that is forgiven), and Allah Almighty will grant him a palace in Paradise for every good deed. *(Bahr-ul-Damu’, p. 21)*

How does repentance take place?

Dear Islamic brothers! No doubt, after hearing the virtues and blessings of repentance, and the favours that are received upon repenting, we will have attained the mindset to repent also. Just as every other action has requirements, sincere repentance also has requirements; it has some conditions, and until these conditions are fulfilled, it will not be considered sincere repentance. Generally, repentance is commonly thought to refer to saying ‘**أَسْتَغْفِرُ اللَّهَ**’ immediately after performing a wrong action, or just merely saying a few words in the court of Allah Almighty in one’s own mother tongue, whilst smiling and laughing, without showing any remorse or shame, or touching the hands to the ears whilst saying, ‘Taubah, Taubah.’

What is sincere repentance?

In reality, there are three necessary conditions for sincere repentance. If these conditions are not met then it will not be deemed sincere repentance. What are these three conditions? Let us hear about them:

1. Remorse over the past (i.e. feeling shame over the sin one has committed)
2. Leaving the sin (i.e. when repenting, abandonment of that sin should also be found)
3. A firm intention to not commit the sin in the future. (*Minh-ul-Raud Al-Azhar, p. 436*)

A'la Hadrat Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states, 'Sincere repentance is for one to consider the sin, which was disobedience to Allah Almighty, to be disobedience to Allah Almighty whilst feeling remorse and concern, and to leave it immediately, and make a firm intention with a sincere heart to not approach that sin again; he should employ whichever method he has in order to do away with it.' (*Fatawa Razawiyyah, vol. 21, p. 121, derived from*)

The repentance for every sin is not the same

Dear Islamic brothers! Remember! The repentance for every sin is not the same; there are some sins which must be rectified, for example, if one missed Salah, did not keep the fasts of Ramadan, did not pay his Fard Zakat, did not perform Hajj despite it being Fard, then repenting from them entails that that one makes up his Salah, pay his Zakat, perform Hajj and seek forgiveness for his mistake in the court of Allah Almighty, with regret and shame.

Similarly, if one has committed sins with his ears, eyes, tongue, stomach, hands, feet or other limbs, which are linked with the rights of Allah Almighty, like not covering properly, touching the Quran without Wudu, listening to songs, etc., then repenting from these entails that he acknowledges his sins in the court of Allah Almighty, shows regret

over those sins and seeks forgiveness whilst making a firm intention to not commit that sin again. Also, perform some good deeds, as good deeds wipe out sins.

If you have violated the rights of other Islamic brothers, hurt another's feelings, backbitten someone, made an accusation against someone or harmed someone unrightfully, then ask for forgiveness at once and gain the assurance of forgiveness from the court of Allah Almighty today.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Ten reasons for Du'as not being accepted

Dear Islamic brothers! Unfortunately, instead of taking heed from the sudden accidents and cautionary incidents of abrupt deaths, we are increasing in disobedience to Allah Almighty day and night. Remember! Just as there are many blessings of repenting, there are many harms of remaining engaged in sins and not repenting. Imam Abu Haamid Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ narrates the following: Indeed, the heart becomes black due to committing sins, and the sign of the heart becoming black is that one does not feel any apprehension in committing sins, one does not attain the honour of obedience, and advice has no effect. O friend! Do not consider any sin to be minor. (*Minhaj-ul-'Abideen*, p. 26) Besides the aforementioned harms of committing excessive sins, one great harm is that Du'as are not accepted.

Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللهِ عَلَيْهِ was once walking through the marketplace. The people saw him, so they began to gather around him devotedly, and they said, 'Shaykh! Allah Almighty has stated in His flawless book, the Holy Quran:

أَدْعُونِي أَسْتَجِبْكُمْ ط

'Supplicate to Me, I will accept (it),

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Mu'min, Verse 60)

We have been making Du'as for a long time now, but we do not see them being accepted.'

Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ said, 'Your hearts have died due to ten reasons:

You accept Allah Almighty as the Creator but you do not fulfil His right (i.e. you do not obey Him); you recite the Quran but you do not act upon it; you claim to love the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whilst your turn away from his Sunnah; you claim to be enemies of Satan yet you follow him; you wish to enter Paradise but you do not think to perform any action that leads you to it; you claim that you fear Hell but your actions are such that will cause you to be thrown into it; you have certainty in death being a reality but you do not prepare for it; you are busy seeking the flaws of others but conceal your own; you eat from the favours of Allah Almighty but you do not express gratitude to Him; you place the deceased in the grave with your own hands yet you still do not take heed. (Then think! How will your Du'as be accepted?)'

(Wafiyaat-ul-A'yaan, vol. 1, p. 395)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Make a habit of acting upon the 72 Pious Deeds

Dear Islamic brothers! Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ mentioned ten reasons for Du'as not being accepted. If we were to ponder then perhaps, we will come across one reason which is within ourselves also. Therefore, if we wish that Allah Almighty becomes pleased with us and accepts our Du'as, we must repent with a sincere heart. One method of repenting is to make a habit of filling out the 72 Pious Deeds booklet, because encouragement to repent after committing a sin has been given in this booklet.

Hence, Pious Deed number 28 states: Did you repent immediately in the event of **مَعَاذَ اللَّهِ** committing a sin today? (If only we are honoured to seek forgiveness 70 times daily, for example, by reciting **أَسْتَغْفِرُ اللَّهَ** 70 times).

If only we are granted the great fortune of acting upon the other beloved Pious Deeds alongside this Pious Deed and taking ourselves to account every day.

Make a habit of praying Salat-ut-Taubah

Another way of adopting the habit of repenting is to offer two units of the voluntary Salat-ut-Taubah. Therefore, make it a habit to offer Salat-ut-Taubah. After offering Salat-ut-Taubah, shed tears whilst remembering your disobedience to Allah Almighty, the favours of Allah Almighty, your weaknesses and the punishment of Hell; if you cannot cry, then adopt the appearance of a crying person.

After this, whilst keeping the conditions of repentance in mind, seek forgiveness in the court of Allah Almighty and make Du'a in the following manner, 'O my Creator! This disobedient slave of Yours, who is drowning in a sea of sins, is present in Your court. O Allah Almighty! I accept that I have disobeyed You in the light of the day and the darkness of the night; in private and in front of others; intentionally and unknowingly; undoubtedly, I have done everything to displease You, but o my Lord! You are the Most Forgiving, the Most Merciful, You are more compassionate towards your slaves than a mother is compassionate towards her child. If You seize me on account of my sins, then I will burn in the fire of Hell, which I cannot bear for even a moment.

I repent sincerely from my sins in Your court. O Allah Almighty! Have mercy upon my weakness, forgive my sins, and grant me the ability to repent sincerely. Grant me the ability to perform those acts of worship which I have omitted, and grant me the means to seek forgiveness from those people whose rights I have violated. No doubt, You are powerful over everything, so make them pleased with me. Grant me

steadfastness upon avoiding sins in the future. Grant me a heart full of fear of You, an eye that sheds tears and a body that trembles.'

After this, stand from that place with the certainty that the Merciful and Generous Creator has accepted your repentance. Then with a renewed intention, start a new and pure life and engage yourself in doing away with your previous sins.

How to know whether repentance has been accepted?

Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ writes that: A scholar was asked, 'If a person repents, can he come to know whether his repentance has been accepted or not?' He replied, 'A ruling cannot be given in regards to this, however, there is a sign; if he finds himself avoiding sin in the future, finds that his heart is free of happiness, draws close to pious people before Allah Almighty, stays away from bad people, considers a small amount of the world to be a lot and considers many deeds of the Hereafter to be little, and his heart always remains occupied in the Faraaid of Allah Almighty, he protects his tongue, ponders at all times and feels sadness and shame over the sins he has committed (then consider the repentance to be accepted).' (*Mukashafa-tul-Quloob*, p. 29)

What to do after repenting?

Dear Islamic brothers! After a person repents from his sins, then the first thing he should do is to gain the recognition of sins in some way, so that he can save himself from committing any sin in the future; reading the books of Maktaba-tul-Madinah, like *Ihya-ul-'Uloom*, *Minhaj-ul-'Aabideen*, *Mukashafa-tul-Quloob* and *Jahannam Mayn Lay Janay Walay 'Amaal* (volume 1, 2), will be very beneficial in this regard. Then he should avoid those sins completely, and he should try to abstain from every such action that leads toward sin. Besides this, he should busy himself in performing good deeds in abundance, for the light of good deeds dispels the darkness of sins. Just as the Beloved

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ indicated towards when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'اتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا', i.e. 'Follow up a sin with a good deed, it will erase it.' (Musnad Imam Ahmad, vol. 8, p. 92, Raqm 21460)

In another Hadith, it is stated, 'The similitude of the one who was previously engaged in wrongdoing and then began to perform good deeds, is like the one who has tight armour on his body which constricts his neck. Then he performed a virtuous action and one link of that armour opened. Then he performed another righteous action and the second link opened (and then he continued to perform good deeds) until that tight armour opened and fell to the ground.' (Mu'jam-e-Kabeer, vol. 17, p. 284, Raqm 783)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How to attain steadfastness upon repentance?

Dear Islamic brothers! There is no doubt in the fact that attaining steadfastness upon performing worship and avoiding sins, is generally a difficult task. However, this difficulty is only felt until such a time that we do not see someone who adopts them with steadfastness. Therefore, if we associate ourselves with the religious environment of Dawat-e-Islami, the religious movement of the devotees of the Prophet, then we will see many devotees of the Prophet who act upon the 72 Pious Deeds, travel in the Madani Qafilahs and have an interest in Madani Muzakarah and who are also steadfast in acts of worship collectively; through the blessings of the company of these devotees of the Prophet, we will also be successful in saving ourselves from sins.

إِنْ شَاءَ اللهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ