

## A Comprehensive Du'ā for Forgiveness of One's Sins

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي، وَ جَهْلِي، وَ إِسْرَافِي فِي أَمْرِي،  
وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،  
اللَّهُمَّ اغْفِرْ لِي جِدِّي وَ هَزْلِي، وَ خَطِيئِي وَ عَمْدِي،  
وَ كُلُّ ذَلِكَ عِنْدِي.  
اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ،  
وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ،  
وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،  
أَنْتَ الْمُقَدِّمُ وَ أَنْتَ الْمُؤَخِّرُ،  
وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Allāhum-ma-gh-fir lee Khatee'atee wa Jahlee, wa Isrāfee fee Amree  
wa mā Anta A'lamu bi-hee min-nee.

Allāhum-ma-gh-fir lee Jiddee wa Hazlee wa Khata'ee wa 'Amdee,  
wa kullu dhālika 'indee.

Allāhum-ma-gh-fir lee mā qaddam-tu wa mā akh-khar-tu,  
wa mā asrar-tu wa mā a'lan-tu,  
wa mā Anta A'lamu bi-hi min-nee.

**Anta-l-Muqaddim wa Anta-l-Mu'akhkhir,**  
wa Anta 'alā kulli shay'in Qadeer.

O Allāh! Forgive me my sin and my ignorance,  
and my transgressing the bounds in my affairs,  
and that which You Know better than me.

O Allāh! Forgive me what I have done seriously and jokingly,  
and what I have done unintentionally and intentionally,  
and all of this is with me (i.e. from that which I have committed).

O Allāh! Forgive me that which I have *advanced*  
(i.e. sins previously committed),  
that which I have *delayed* (i.e. acts of obedience which I  
have failed to perform, or sins which I have not yet committed),  
that which I have done secretly and openly,  
and that which You Know better than me.

*You are al-Muqaddim\**

(the One Who Gives Precedence, to some over others)

and *You are al-Mu'akkbir*

(the One Who Delays, some behind others)

[based upon Your Perfect Divine Wisdom],

and You have Power over all things.

Text of the Hadeeth:

On the authority of Abu Moosā al-Ash'aree (RadyAllāhu 'anhu), from the Prophet (SallAllāhu Alaihi wa Sallam) that he (SallAllāhu Alaihi wa Sallam) used to supplicate with this supplication:

“O Allāh! Forgive me my sin and my ignorance, and my transgressing the bounds in my affairs, and that which You Know better than me...” (to the end of the supplication as mentioned above)

[Reported by al-Bukhāree, no. 6398 and Muslim, no. 2719]

### Explanation of the Hadeeth:

This supplication is one of the most comprehensive supplications for seeking forgiveness. This is due to the fact that it comprises expressions that are *general* and *all-inclusive*, along with some degree of *explanation* and *detail*, by mentioning each aspect (of seeking forgiveness) with its clear expression, and not sufficing with it being pointed to or indicated by another expression. This (type of wording) makes the *Istighfār* (seeking forgiveness) inclusive of that which the person knows of his sins, as well as that which he does not know.

It is well known that if it were said: ‘Forgive me every (sin) that I have committed’, this will be more concise. However, the expressions of this Hadeeth are from the position of *Du’ā* (asking), *at-Tadarru’* (humbly begging), openly displaying one’s ‘*Uboodeeyah* (servitude to Allāh), and *al-Iftiqār* (being in dire need). In this case, calling to one’s mind the various types (of sins) that the person is repenting from – in detail – is better and more far-reaching than being concise and to the point. [See: ‘Madārij as-Sālikeen’, 1/273 and ‘Jalā’ al-Afhām’, pg. 203, both by Ib-nul-Qayyim (Raḥimahullāh)]

This *Du’ā* and *Istighfār* (seeking Allāh’s forgiveness) – from the Prophet (SallAllāhu Alaihi wa Sallam) – is from the perspective of *al-Iftiqār* (his being in dire need) and *al-Uboodeeyah* (his displaying servitude) to his (SallAllāhu Alaihi wa Sallam) *Rabb* (Lord, Cherisher and Protector), as well as a means of teaching his (SallAllāhu Alaihi wa Sallam) *Ummah*.

It is also intended to teach us that no one of the worshippers (of Allāh) is ever free of need of his *Rabb*, or free of need of His pardon, mercy or forgiveness. Rather, the need of the worshippers for His forgiveness, His mercy and His pardon is just like their need for His protection, preservation and provisions.

Indeed, if He does not protect and preserve them, they will be destroyed; and if He does not provide for them, they will be destroyed; and if He does not forgive them and have mercy upon them, they will be destroyed and be at a complete loss [in this world and more importantly in the hereafter].

It is for this reason that their father *Ādam* and their mother *Hawwā’* (may peace be upon both of them) said:

﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الأعراف: 23]

“...O our Lord, we have been unjust to (and wronged) our own selves, and if You do not forgive us and have mercy upon us, we will definitely be of the losers.” [Soorah al-A’rāf (7):23]

And this is the affair of their children (i.e. the children of *Ādam* and *Hawwā’* - may peace be upon both of them) after them (i.e. all of humanity would be losers - due to the wrongs that they do against their own selves - if it were not for the forgiveness and mercy of Allāh, the Mighty, the Majestic). [See: ‘Shifā’u-l-‘Aleel’, 1/357 – 359, by Ib-nul-Qayyim (Raḥimahullāh)]

\*Translator's note:

You are *al-Muqaddim*\* (the One Who Gives Precedence, to some over others)

and You are *al-Mu'akhkhir* (the One Who Delays, some behind others)

[based upon Your Perfect Divine Wisdom],

**Al-Allāmah Abdur-Rahmān as-Sa'dee** (Raḥimahullāh) in 'al-Ḥaqq al-Wādiḥ al-Mubeen' – an explanation of the poetry of Imām Ib-nul-Qayyim (Raḥimahullāh) – comments on these **two names** of Allāh, the One Free From All Imperfections, as follows:

“The author (Ib-nul-Qayyim) mentioned these lines of poetry in the explanation of Allāh's name(s): *al-Muqaddim al-Mu'akhkhir*; and these two, as has preceded, are from among the names of Allāh, the Most High, which are in pairs that are opposite of one another, and which are not applied to Allāh individually, but are only applied with one accompanying the other, since the perfection of its meaning is in them being combined.

So, He (Allāh) the Most High, is *al-Muqaddim* (the One Who Gives Precedence) to whomever He Wills, and *al-Mu'akhkhir* (the One Who Delays) whomever He Wills, based upon His (Perfect Divine) Wisdom.

This giving of precedence (of some over others) is sometimes *Kawneeyan* (in the affairs related to creation), like the creation of some of the creatures before others and delaying the creation of some creatures until after others. Similar to this is *al-Asbāb* (causes) preceding its *Musabbabāt* (effects), and *ash-Shurooḥ* (pre-conditions) preceding its *Mashrooḥāt* (that which is not valid without fulfilling the pre-conditions).

The types of *Taqdeem* and *Ta'kbeer* (i.e. areas in which some things are given precedence over others or put behind others) in the order of creation and in that which Allāh decrees is 'a sea that has no shore' (i.e. unending).

Giving precedence also occurs *Shar-'eeyan* (in the affairs related to divine legislation) just as Allāh has given superiority to the prophets (*Alaihimus-Salām*) over the rest of the creation, and His having given superiority of some of the prophets (*Alaihimus-Salām*) over others; and His giving superiority of some worshippers over others, and His advancing them in *al-'Ilm* (knowledge), *al-Emān* (faith), *al-'Amal* (deeds), *al-Akhlāq* (character) and all of the other characteristics or qualities.

Likewise, He (Allāh) has delayed [e.g. in rank or status] whomever He has delayed or held back in some of these matters (faith, deeds, character, etc.); and all of this (advancing and delaying) is subject to, or based upon, His (Perfect Divine) Wisdom...”

[‘al-Ḥaqq al-Wādiḥ al-Mubeen’ by al-Allāmah Abdur-Rahmān as-Sa'dee (Raḥimahullāh), pg. 100]