

وجوب التوبة إلى الله
والضراعة إليه عند نزول
المصائب

THE OBLIGATION OF
REPENTING TO ALLAH
AND SUBMITTING TO HIM
WHEN CALAMITIES
DESCEND

SHAYKH 'ABDUL-AZEEZ BIN 'ABDILLAH BIN BAAZ

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LECTURE ON REPENTANCE

From 'Abdil-Azeez Bin 'Abdillah Bin Baaz to whoever among the Muslims that views it (this article).

May Allâh grant me and them (the muslims) success to bear in mind and take a warning from what comes to pass of decree matters, and that he gives (us) success to hasten to repent sincerely from all sins and crimes... *Aameen* (i.e. May Allâh accept this supplication).

As-Salaamu 'Alaykum wa Rahmatullahi wa Barakaatuhu.

As to proceed,

Verily, Allâh, the mighty and sublime, by His extensive wisdom, irrefutable evidence, and His all-encompassing knowledge of everything afflicts his slaves with happiness, adversity, stress, comfort, blessings & punishments in order to test their patience and gratitude.

So whoever demonstrates patience in times of trials, shows gratitude in moments of ease, beseeches Allâh, glorified be he, in times of

crisis, complaining to Allâh about his sins and his shortcomings, and he asks Allâh for His mercy and pardoning, then he will have success with every success and obtain a pleasant ending.

Allâh, the sublime and high say in His tremendous book,

﴿الْعَمَّ ١﴾ أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣﴾



“Do people think that they will be left alone because they say: “We believe” and will not be tested. And we indeed tested those who were before them & Allâh will certainly make it known (the truth of) those who are true, & will certainly make (it) known (the falsehood of) those who are lairs”.¹

What is intended by the word *fitnah* in this verse is testing & trials in order to make a distinction of the truthful from the lairs, the patient and the grateful, just like what Allâh ﷻ says:

¹ Al-‘Ankabut [29:1-3]

﴿وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا﴾



“And we made some of you as a trial for others, Will you have Patience? And your Lord is Ever All- Seer (of everything).”²

In addition, Allâh ﷻ said,

﴿وَبَلَوْنَاكُمْ بِالْأَشْرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾

“We shall make a trial of you with evil and with good. And to us you will be returned.”³

﴿وَبَلَوْنَاهُم بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾

“And we tried them with good & evil in order that they might to (Allâh’s Obedience).”⁴

- ✓ **Al Hasanat**- here are blessings pertaining to comfort, well-being, might and victory over enemies and similar to that.

² Furqân [25:20]

³ An’biya [21:35]

⁴ ‘Araaf [7:168]

- ✓ **Al Sayyeat** here are calamities like diseases, being overpowered by their enemies, earthquakes, violet winds (tornadoes), hurricanes, & so forth.

Moreover, Allâh ﷻ says,

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾
﴿٤١﴾

*“Sins have appeared on land & Sea because of what the hands of Men have earned that He (Allâh) may make them taste a part of that which they have done, in order that they may return.”*⁵

Meaning: that He, glorified be he, has declared what He decreed of good, evil, and whatever results from corruption so that mankind will return to the truth and hurry up with repenting from what Allâh has made impermissible upon them and rushes to obey Allâh & His Messenger ﷺ because disbelief and disobedience are both a catalyst for every trial & wickedness in the Dunya’ and the Hereafter.

As for the *Tawheed* of Allâh, *Eemaan* in Allâh and His Messengers, obedience to Allâh & His Messengers clinging to His legislation, inviting to

⁵ Ar-Rum [30:41]

that, and having hatred towards whoever opposes that.

For that is a cause for every good in this world and the Hereafter, and in being firm upon that; mutually enjoin & cooperate upon that grants strength in this world and the hereafter, safety from all types of discomfort, and a state of being from all *fitnah* (trials), just as Allâh, glorified be he, says,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾﴾

“O you who believe! If you help (in the cause of) Allâh, He will help you and make your foothold firm.” ⁶

In addition, Allâh ﷻ says,

﴿وَلِيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُٓ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤١﴾ الَّذِينَ إِذَا مَكَتَهُمْ فِي الْأَرْضِ أَحَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَلِيمٌ عَلِيمٌ ﴿٤١﴾﴾

“Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. Those (Muslim rulers) who if we give them power in the land, (they) enjoin Iqâmat-Salat (i.e. To perform the five compulsory prayers), give the

⁶ Muhammad [47:7]

Zakat (Obligatory Charity), and enjoin Al-Ma'roof (i.e. Islamic Monotheism and all that Islam orders one to do & forbid All-Munkar (i.e. Disbelief, polytheism & with Allâh rests the of end of (all) matters.” ⁷

& Allâh ﷻ says,

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ
كَمَا اَسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ
وَلَيُغْنِيَ عَنْهُمْ مِن بَعْدِ خَوْفِهِمْ اٰمَنًا يَعْبُدُوْنِي لَا يَشْرِكُوْنَ بِي شَيْئًا وَمَن كَفَرَ
بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴾

“Allâh has promised those among you who believe & do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land as He granted it to those before them and that He will grant them the authority to practice their religion, which He has chosen for them (i.e. Islam), and He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me & do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqaen (rebellious, disobedient to Allâh)”. ⁸

⁷ Hajj [22:40-41]

⁸ An-Nur [24:55]

Allâh ﷻ says,

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰءِ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ
وَلَكِنَّ كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿١٦﴾﴾

“And if the people of the Towns had believed & had the Taqwaa (piety), certainty, we should have opened for them blessing from the Heavens & the Earth, but they denied (the Messengers). So we took them (with punishment). Or what they used to earn (Polytheism & Crimes.)”⁹

Indeed, He, glorified be He, has made clear in many verses that which has afflicted prior nations of chastisement and exemplary punishment by way of floods, tornadoes, clamor (destructive sound waves), drowning, earth caving in, etc. All of it is because of their disbelief and sins, just like what Allâh ﷻ says,

﴿فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ
الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا وَمَا
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾﴾

⁹ Al ‘A’raf [7:96]

“So, we punished each (of them) for their Sins, of them were some on whom We sent Hasiban (a violent wind with a shower of stones) and of them were some who were overtaken by Sayhah (awful torment) & of them were some whom we caused the earth to swallow, & of them We drowned, It was not Allâh who wronged them, but they wronged them, but they wronged themselves.” ¹⁰

Moreover, Allâh, glorified be he and most high, says,

﴿ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴾



“And whatever of misfortune befalls you, it is because of what your hands have earned, & he pardons much.” ¹¹

And Allâh has commanded His servants to repent to Him and beg Him in the event of crisis occurring. Thus, Allâh, glorified be he, says,

¹⁰ Ankabut [29:40]

¹¹ Ash-Shura [42:30]

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا تُوبُوْا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا عَسَىٰ رَبُّكُمْ اَنْ يُكْفِرَ عَنْكُمْ
سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّٰتٍ تَجْرٰى مِنْ تَحْتِهَا الْاَنْهٰرُ﴾

“O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, & admit you into Gardens under which rivers flow (Paradise).” 12

﴿وَتُوبُوْا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ﴾

“And all of you beg Allâh to forgive you all, O believers that you may be successful.” 13

﴿وَلَقَدْ اَرْسَلْنَا اِلَىٰ اٰمِرٍ مِّنْ قَبْلِكَ فَآخَذْتَهُمْ بِالْبَاسِءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُوْنَ
﴿٤٢﴾ فَلَوْلَا اِذْ جَآءَهُمْ بِاَسْنَا تَضَّرَعُوْا وَلٰكِنْ قَسَتْ قُلُوْبُهُمْ وَزَيَّنَ لَهُمُ
الشَّيْطٰنُ مَا كَانُوْا يَعْمَلُوْنَ﴾

“Verily, we sent Messengers to many nations before you (O Muhammad ﷺ). And we seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with

12 At-Tahreem [66:8]

13 An-Nur [24:31]

humility). When our torment reached them, why then did they will not humble themselves (believe with humility)? But their hearts became hardened, & Shaytaan (Satan) made fair-seeming to them that which they used to do.”¹⁴

In this noble verse is an encouragement from Allâh, glorified be He, to His servants and an invitation to them when the calamities befall them pertaining to diseases, wounds, battle, earthquakes, violent winds and so forth concerning calamities to supplicate to him and display of a dire need before Him, so they ask Him for aid. This is the meaning of His statement, glorified be he,

﴿فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا﴾

“When our torment reached them, why then did they not humble themselves (believe with humility)?”¹⁵

The meaning is why did not they since our torment came to them that they humble themselves. Afterwards, He, glorified be He, made clear that the hardening of their and Shaitân’s beautification of their wicked deeds. All of that prevented them from repenting, being

¹⁴ Al ‘An’am [6:42-43]

¹⁵ Al-‘An’aam [6:43]

humble, and seeking forgiveness, then Allâh, the mighty and exalted, says,

﴿وَلَكِنْ فَسَّتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾﴾

“But their hearts became hardened & Shaytaan made fair-seeming to them that which they used to do.” ¹⁶

Indeed it had been affirmed that The Rightly-guided Successor رَضِيَ اللهُ عَنْهُ (may Allâh have mercy upon him), the leader of the believers ‘Umar Bin Abdul-Aziz that when earthquakes were occurring in his lifetime he wrote to his workers in the countries; and he commanded them to order the muslims to repent to Allâh, humble themselves before Allâh, and seek forgiveness for their sins. He stated in his letter:

“Indeed, you were aware O Muslims! Of what has been occurring in our lifetime of various types of trials & calamities from that they are:

- ✓ The disbelievers overpowering the Muslims in Afghanistan, Philippines, India, Philistine, Lebanon, Ethiopia, and so on.

- ✓ And from that what occurred of earthquakes in Yemen & in many countries.

¹⁶ Al-‘An‘aam [6:43]

- ✓ And from that what occurred of destructive floods & severe winds that destroyed many of the wealth, trees, ships, and so forth; and various types of snow and ice in which occurred, by way of it, what could be enumerated of damage.

- ✓ And from that starvation, drought, famine in many of the countries. All of this and its likes of various types of punishments and calamities, which Allâh has tested the servants because of disbelief, disobedience, deviation from the obedience of Allâh, being committed to the Dunya' and its immediate desires, avoiding the hereafter and the lack of preparing for it, save for those whomever among his servants that Allâh shows mercy to.

Undoubtedly that these calamities & the likes necessitate for the servant, to hurry to repent to Allâh, glorified be He, from all of what Allâh has made impermissible upon them; and being quick to obey Allâh & carrying out his legislation and cooperating collectively upon righteousness & piety, and mutually enjoining one another with the truth and patience.

When the servants repents to their Lord (Allâh), humble themselves to Him, hurry to what He is pleased with, mutually cooperating upon righteousness and piety, and they command one another with the good & forbidding one another from evil Allâh will rectify their circumstances, divert their enemies evil from them, establish them throughout the land, and will aid them over their enemy; and He will complete His favors upon them and advert His punishment from them just as He, glorified be him, and He is the most truthful in speech says:

﴿وَكَانَ حَقًّا عَلَيْنَا الْمُؤْمِنِينَ ﴿٤٧﴾﴾

“And (as for) the believers, is incumbent upon us to help (them).” ¹⁷

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا

فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ

﴿الْمُحْسِنِينَ ﴿٥٦﴾﴾

“Invoke your Lord with humility & in secret. He likes not the aggressors. And do not do mischief on the earth, after it has been set in order, & invoke Him with fear & hope. Surely, Allâh’s Mercy is (ever) near to the good-doers.” ¹⁸

¹⁷Ar-Rum [30:47]

¹⁸Al A’raf [7:55-56]

In addition, He, the mighty and exalted says,

﴿وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٢٠﴾﴾

“And (commanding you): “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 his wealth, and even 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).” ¹⁹

Moreover, He, the mighty and exalted says,

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾﴾

¹⁹ Hud [11:3]

“Allâh has promised those among you who believe, and do righteous good deeds that He will certainly grant them succession to (the present rulers) in the earth as He granted it to those before them and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship me and do not associate anything (in worship) with me. But whoever disbelieved after this, they are the Faasiqun (rebellious, disobedient to Allâh).”

20

In addition, He, the mighty and exalted says,

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

“The believers, men and women are Auliyâ (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma’roof (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. Polytheism and disbelief of all kinds and all that Islam has forbidden); they perform As-Salat (Iqâmat-as-Salat) and give the Zakat, and obey

Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.” 21

Therefore, He, the mighty and exalted has made evident in these verses that His mercy, beneficence, protection & the rest of types of His blessings are only will achieve complete means to bliss in the hereafter for those who have *Taqwaa* of Allâh, believe in Him, obey His messengers, stand upright upon His legislation, and repent to Him from his sins.

As for whoever shuns from His obedience, being arrogant from fulfilling His rights and persists upon his disbelief and disobedience, then He, glorified be He, has threatened him with various punishments in this life and the hereafter; and He quickly brings about that (punishment) necessitated by His wisdom in order to make an example & lesson for others just as Allah, glorified be He, says,

﴿ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمَ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا
فَرَحُوا بِمَا آوَوْا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾ فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ
ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾ ﴾

21 At-Taw'bah [9:71]

“So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.” So the roots of the people who did wrong were cut off. And all the praises and thanks are to Allâh, the Lord of the Alameen (mankind, jinns, and all that exists)”.²²

So O’ group of Muslims!! Take yourselves to account and repent to your Lord (Allâh), seek his forgiveness, race quickly towards His obedience, be cautious of disobeying Him, enjoin upon one another righteousness and piety, perfect your worship to Allâh, for surely He loves *Muhsineen*; be just (show equality) for verily He loves those who show equality; prepare in a righteous matter before death descends upon you.

Show compassion to the weak & poor among you. Be abundant in remembering Allâh and seeking His forgiveness. Enjoin upon each other *Ma’roof* & forbid the *Munkar* perhaps you may be showered with mercy.

Take into account what befell others of calamities because of sins and disobedience.

²² Al-An’am [6:44-45]

And Allāh accepts the repentance of those who repent to Him and shows mercy to the *Muhsineen*, beautifies the ending of those who have *Taqwaa*. Just as, He, glorified be He, says,

﴿فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ﴾ (٤٩)

“So, be patient, surely, the (good) end is for the Muttaqūn”. ²³

Moreover, He, the Most High says,

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا هُمْ مُحْسِنُونَ﴾ (١٢٨)

“Truly, Allah is with those who fear Him (keep their duty to Him) & those who are Muhsineen (good-doers)”. ²⁴

Allāh is the one who is asked by way of His most beautiful names and lofty attributes that he shows mercy upon his servants, the Muslims; and that he grants them understanding of religion, aids them over their enemies from the disbelievers and hypocrites.

And that he descends upon them his punishment, which the criminals cannot repel.

²³ Hud [11:49]

²⁴ An-Nahl [16:128]

Indeed, He (Allâh) the protector of that and All-Capable in accomplishing it.

May Allâh send His prayers & salutations upon our Prophet Muhammad ﷺ, His family, His companions, and those who adhere them in excellence until the Day of Judgment.

Wa 'alaykum salaam wa rahmatullahi wa barakaatuhu.



APPENDIX-1 ²⁵

Repentance is of two types; obligatory repentance and recommended repentance. The obligatory repentance is the repentance for the one who has abandoned a command or committed a sin, and this is obligatory upon all of those who are charged with fulfilling the commands and abandoning the prohibitions just as Allâh commanded that in his book and upon the tongues of his messengers.

The recommended repentance is the repentance for the one who has abandoned recommended acts and does acts which are disliked. So whoever restricts himself to the first repentance then he will be among the righteous, who commit sins; and the one who performs both types of repentance then he will be among those who are foremost in deeds and near to Allâh, and whoever does not perform the first type (of repentance) then he will be among wrongdoers

²⁵ from the book: "A treatise on repentance" By: Ibn Taymiyyah P

either among the disbelievers or either among the open sinners. Allâh, the most high says,

﴿ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾ وَالسَّيِّئُونَ السَّيِّئُونَ ﴿١٠﴾ أُولَئِكَ

الْمَقْرَبُونَ ﴿١١﴾ فِي جَنَّاتٍ النَّعِيمِ ﴿١٢﴾ ﴿

“And you (all) will be in three kinds (i.e. Separate groups). So those on the Right Hand (i.e. Those who will be given their Records in their right hands), Who will be those on the Right Hand? (As a respect for them, because they will enter Paradise). And those on the Left Hand (i.e. Those who will be given their Record in their left hands), Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell).

And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm,] will be foremost (in Paradise).

These will be those nearest to Allâh. In the Gardens of delight (Paradise).” ²⁶

In addition, He, the most High says,

²⁶ Al-Waqi'ah [56:7-12]

﴿ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمَكْذِبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنَزَلُ مِنَ حَمِيمٍ ﴿٩٣﴾ وَنَصْلِيئُهُ جِيمٍ ﴿٩٤﴾ ﴾

“Then, if he (the dying person) be of the Muqarrabûn (those brought near to Allâh), (There is for him) rest and provision, and a Garden of delights (Paradise). And if he (the dying person) be of those on the Right Hand, Then there is safety and peace (from the Punishment of Allâh) for (you as you are from) those on the Right Hand. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism), Then for him is entertainment with boiling water. And burning in Hell-fire.” ²⁷

Moreover, He, the most high says,

﴿ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ، وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْتِيهِ اللَّهُ



²⁷ Al-Waqi'ah [56:88-94]

“Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds.” ²⁸

In addition, He, the most high says,

﴿ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴾ ٣ ﴿ إِنَّا أَعْتَدْنَا
لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴾ ٤ ﴿ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ
كَانَ مِرْأَجُهَا كَأُفُورًا ﴾ ٥ ﴿ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴾ ٦ ﴿

“Verily, We showed him the way, whether he be grateful or ungrateful. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. Verily, the Abrâr (pious, who fear Allâh and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called Kâfûr. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.” ²⁹

²⁸ Fatir [35:32]

²⁹ Al-Insan [76:3-6]

And He says,

﴿ كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَرْقُومٌ ﴿٩﴾
وَيَلُّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يَكْفُرُونَ يَوْمَ الدِّينِ ﴿١١﴾ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ
أَثِيمٍ ﴿١٢﴾ إِذَا نُتِلَى عَلَيْهِ ءَايَاتُنَا قَالَ أَسْطِطِرُّ الْآوَلِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُوا
يَكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحْجُورُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ
بُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكْفِرُونَ ﴿١٧﴾ كَلَّا إِنَّ كِتَابَ الْآبْرَارِ لَفِي عَلْتَيْنِ ﴿١٨﴾ وَمَا
أَدْرَاكَ مَا عَلَتُونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُرْسَلُونَ ﴿٢١﴾ إِنَّ الْآبْرَارَ لَفِي نَعِيمٍ
﴿٢٢﴾ عَلَى الْأَرْوَاقِ يُنظَرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ
رَحِيقٍ مَّحْحُومٍ ﴿٢٥﴾ خِتْمُهُ مِسْكٌَ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٢٦﴾
﴿ وَمَرَّاجُهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾ ﴾

"Nay! Truly, the Record (writing of the deeds) of the Fujjâr (disbelievers, sinners, evil-doers and wicked) is (preserved) in Sijjîn. And what will make you know what Sijjîn is? A Register inscribed. Woe, that Day, to those who deny [(Allâh, His Angels, His Books, His Messengers, the Day of Resurrection, and Al-Qadar (Divine

Preordainments)]. Those who deny the Day of Recompense. And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience of Allâh, the sinner!)

When Our Verses (of the Qur'ân) are recited to him he says: "Tales of the ancients!" Nay! But on their hearts is the Rân (covering of sins and evil deeds) which they used to earn. Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day. Then, verily they will indeed enter and taste the burning flame of Hell. Then, it will be said to them: "This is what you used to deny!"

Nay! Verily, the Record (writing of the deeds) of Al-Abrâr (the pious who fear Allâh and avoid evil), is (preserved) in 'Illiyyûn. And what will make you know what 'Illiyyûn is? A Register inscribed. To which bear witness those nearest (to Allâh, i.e. The angels). Verily, Al-Abrâr (the pious who fear Allâh and avoid evil) will be in delight (Paradise). On thrones, looking (at all things). You will recognize in their faces the brightness of delight. They will be given to drink pure sealed wine. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. Hasten earnestly to the obedience of Allâh). It (that wine) will be

mixed with Tasnîm. A spring whereof drink those nearest to Allâh."³⁰

Ibn 'Abbas said (about this verse),

"It (the wine) is mixed for the companions of the right, and those near to Allâh will be drinking it."

Repentance is surrendering to what he made repentance from to what he made repentance to. So the religious repentance is coming back to Allâh, coming back to whatever He commanded, and He prohibited; repentance is not from committing sins only just like what many ignorant people assume. They do not think that repentance is nothing more except from what the servant has done of shameful deeds like vile deeds and acts of oppression; rather repentance is to be made from abandoning good deeds with that we have been commanded. The most significant matters of repentance is to repent from committing bad deeds, which we have been prohibited from. So most of the creation abandons many of what are commanded with, or they know the truth and will not follow.

So they abandon it either they are misguided due to the lack of beneficial knowledge or either

³⁰ Al-Mutaffifin [83:7-28]

they incurred Allâh's anger on part of their stubbornness to the truth after having learnt it.

Indeed, Allâh has commanded his believing servants to call upon him in every prayer with his statement,

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الضَّالِّينَ ﴿٧﴾﴾

*“Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).”*³¹

And because of this Allâh declared his prophet to be above senseless jabber; He, the most high said,

﴿وَالنَّجْوَى إِذَا هُوَ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

﴿٣﴾ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾﴾

“By the star when it goes down, (or vanishes) your companion (Muhammad) has neither gone astray nor has erred. Nor does he speak of (his

³¹ Al-Fatihah [1:5-7]

own) desire. It is only an Inspiration that is inspired.” ³²

Therefore, the one, who misguides does not know the truth; on the contrary, he assumes that he is upon the truth while he is ignorant of it similar to what the Christian are upon. He, the most high says,

﴿وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا

عَنْ سَوَاءِ السَّبِيلِ ﴿٧٠﴾

“And do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path.” ³³

And the *Gaawin* is the person who follows his wimps and desires in spite of his knowledge that it is in contradiction to the truth just like the Jews are upon. He, the most high said,

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا

كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ

³² An-Najm [53:1-4]

³³ Al-Ma'idah [5:77]

يَكْرَهُ سَبِيلَ الْغَىِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكُمْ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا

عَافِلِينَ ﴿١٦٦﴾

“I shall turn away from My Ayât (verses of the Qur’ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), They will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) And were heedless (to learn a lesson) from them.” ³⁴

Moreover, He, the most high says,

﴿وَأَاتِلْ عَلَيْهِمُ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ

فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى

³⁴ Al-A’raf [7:146]

الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحِمَلَ عَلَيْهِ يَلْهَثُ أَوْ

تَرُكُهُ يَلْهَثُ ﴿٥﴾

“And recite (O Muhammad) to them the story of him to whom We gave Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), But he threw them away, so Shaitân (Satan) followed him up, and he became of those who went astray. And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out.” ³⁵

In addition, in the hadith on the authority of the prophet ﷺ ,

“Surely, the most dreadful of what I fear for you all is the desires of temptation concerning your stomachs, your private parts, and the misguidance of trials.”

For indeed *Al-Gayy* (i.e., Transgression) and misguidance gathers all of the children of

³⁵ Al-A'raf [7:175-176]

Adams' evil deeds. Surely mankind is just as what Allâh says,

﴿ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾ (۷۲)

“Verily, he was unjust (to himself) and ignorant (of its results).” ³⁶

Therefore, because of his injustice to himself he transgresses and because of his ignorance he misguides; and many of what is gathered in the two matters will result in him being misguided in one matter and a transgressor in another since he is unjust and ignorant; and he will be chastised according to everything pertaining to the two sins caused by another just as what He says,

﴿ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ﴾

“In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease.” ³⁷

In addition, just as what He, the most high, says,

³⁶ Al-Ahzab [33:72]

³⁷ Al-Baqarah [2:10]

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

“So when they turned away (from the Path of Allāh), Allāh turned their hearts away (from the Right Path).” ³⁸

Just as, the believer will be rewarded according to the good deed caused by one another; so when he acts according to his knowledge Allāh will cause him to inherit knowledge that he did not know before and whenever he does a good deed the good deed will invite another good deed. He, the most high says,

﴿وَالَّذِينَ أَهْتَدُوا زَادَهُمْ هُدًى وَءَانَّهُمْ وَقَوْمَهُمْ﴾

“While as for those who accept guidance, He increases their guidance, and bestows on them their piety.” ³⁹

In addition, He, the most high says,

³⁸ As-Saff [61:5]

³⁹ Muhammad [47:17]

﴿ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ﴾

“And Allâh increases in guidance those who walk aright.” ⁴⁰

And He says,

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ﴾

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's Religion - Islâmic Monotheism).” ⁴¹

And He says,

﴿ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ۖ وَإِذَا

لَا تَتَّبِعُهُمْ مِن لَّدُنَّا أَجْرًا عَظِيمًا ۖ ﴿١٧﴾ وَلَهَدِيَنَّهُمْ صِرَاطًا مُسْتَقِيمًا ۖ ﴿١٨﴾

“But if they had done what they were told, it would have been better for them, and would have strengthened their (Faith); And indeed We should then have bestowed upon them a great reward from Ourselves. And indeed We should have guided them to a Straight Way.” ⁴²

⁴⁰ Maryam [19:76]

⁴¹ Al-Ankabut [29:69]

⁴² An-Nisaa [4:66-68]

Moreover, He, the most high says,

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرِسُولِهِ ۚ يُؤْتِكُمْ كِفَآئِينَ مِمَّن رَّحِمَتْهُ
وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾ إِنَّمَا يَعْزَمُ
أَهْلُ الْكِتَابِ أَنَّى يَقْدِرُونَ عَلَى شَيْءٍ مِّن فَضْلِ اللَّهِ ۗ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ
يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾﴾

“O you who believe [in Mûsa (Moses) (i.e. Jews) and 'Iesa (Jesus) (i.e. Christians)]! Fear Allâh, and believe too in His Messenger (Muhammad), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allâh is Oft-Forgiving, Most Merciful. So that, the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.” ⁴³

⁴³ Al-Hadeed [57:28-29]