

CLASS THIRTY FIVE

We continue Alhamdulillah with our Tawheed class, our Al-Usool Ath-Thalaathah class and this as you know is the thirty fifth class, Wa Lillahil-Hamd.

INAABAH

We were talking about several of the Ibaadaat that the author mentions as examples, and the Ibaadah of today is Inaabah (إِنَابَةٌ).

He says:

وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى : وَأَنْبِئُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ ﴿الزمر: ٥٤﴾

WHAT IS INAABAH?

Inaabah is continuously turning to Allah subhaanahu wa ta'aala in obedience and repentance and avoiding disobedience of Allah. If you notice from many previous Ibaadaat that we took, for example we took Khawf and Rajaa' and then we took Raghbah and Rahbah and among the many facts that we mentioned and we stated is basically that Raghbah and Rahbah are higher, more special statuses of Rajaa' and Khawf. Raghbah and Rahbah are higher or special statuses of Rajaa' and Khawf. Likewise for example, among the many things that we mentioned about Khashyah is that it is a higher or a more special form of Khawf. Khashyah is a higher status of Khawf. Now here, Inaabah means to repent but not just repent, it is a higher status of repenting.

In order for you to understand Inaabah (the higher status of repenting), you need to understand Tawbah. Number one, Tawbah (تَوْبَةٌ) is leaving the sin or doing what you are supposed to do and saying Astaghfirullah. Leave what you are supposed to leave or do what you are supposed to do and say Astaghfirullah. That is the present. Then number two is you regret the past. Number three is you plan on never doing it again and that is for the future. So repentance is past, present and future. The fourth condition is if it pertains to the rights of someone else, you have to return it. If it is money, you have to return it. If it is slander or backbiting, you must apologise. If the apology causes a bigger Fitnah, like for example someone gossiped or mentioned someone in bad behind his back and most people cannot accept an apology, in fact it may cause worse circumstances between the two. So in situations like that, one can mention them in their absence in good (in a very similar setting

to where they mentioned them in bad), just like they mentioned them in bad. One can make Du'aa for them due to their transgression and if that transgression is in money, you can present the money directly and apologise. If it is going to cause a bigger problem, you can present it as a gift or put in a mailbox, or if you do not know where that person is then give it as a charity in their name. So those are the four conditions of Tawbah but that is not our topic. That is the definition of Tawbah, we need to know what Inaabah is.

The linguistic term of Inaabah contains the meaning of hastening, turning to and going forth. It contains all that in its linguistic meaning. In Arabic, returning to someone time and time again is called:

يَنْتَابِهِ

If you go and visit them again and again or turn to them again and again.

The Arabs used to say about a woman:

إِنَابَةُ الْمَرْأَةِ

When a woman turned to her husband after she was disobedient to him. So when she continuously turned to her husband in obedience after disobedience, they used to mention that word about the woman back in the pure Arabic language days.

Therefore, among the meanings of Inaabah would be the four conditions of Tawbah we mentioned, plus a fifth pillar or condition and that is turning to Allah in worship by continuously and constantly renewing that repentance. That is the additional condition. Therefore Inaabah is repenting but not only that, it is doing it repeatedly, over and over with love, fear and hope. It is repenting with the extra condition of doing it again and again. So if you repent and you continuously repent, that means you did Inaabah.

Now if you do Inaabah constantly, what does that entail? That means you are steadfast. You are on Istiqaamah (إِسْتِقَامَةٌ), so Inaabah entails Istiqaamah. Inaabah entails Istiqaamah because you continuously repent. Some people repent but then go back to the sin or go to a worse sin and some remain just idle after that repentance. Inaabah means that you are continuously repenting and turning to Allah. That is the additional meaning in it, that means you are on Istiqaamah and that is what is meant in the verse:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

﴿الأحقاف: ١٣﴾

Verily, those who say: “Our Lord is (only) Allah,” and thereafter Istaqaamu (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve. (Surat al-Ahqaaf: 13)

That is also the meaning of the verse that gave the Messenger sallallahu ‘alayhi wa sallam white hair:

فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

﴿هود: ١١٢﴾

So stand (ask Allah to make) you (Muhammad sallallahu ‘alayhi wa sallam) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allah) with you, and transgress not (Allah’s legal limits). Verily, He is All Seer of what you do. (Surat Hud: 112)

So when you continuously do Inaabah, it entails that you are firm and straight (that means you are on Istiqaamah).

In summary, what we are trying to get at is that Inaabah means to repent (the four conditions of repenting), but it is not only that. On top of that, you have to continuously repent and turn to Allah in good deeds. And then if you do that, that entails that you are firm, steadfast and straight on the path (that is Istiqaamah).

Inaabah also requires other heart actions, like for example it requires hope, love and fear. Ibn al-Qayyim declared that the heart actions of worship are intertwined, they require and need each other. Why? Because for Inaabah for example, you cannot just have Inaabah alone, you have to have love, fear and hope. So the heart actions are intertwined in that they need each other. There is no Inaabah without love, fear and hope. Love, fear and hope are essential to Inaabah. You must have them to have the Ibaadah of Inaabah established.

Look at one of the verses that mentions Inaabah:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۗ إِنَّ

اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ

رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصِرُونَ ﴿٥٤﴾

﴿الزمر﴾

Say: "O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft Forgiving, Most Merciful. 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." (Surat az-Zumar: 53-54)

The verse starts off with love. O my servants, that is a call of love (to establish love in order for you to love Him). So the way the call is (Yaa Ibaadi), that establishes the love part. Number two, the verse says:

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Despair not of the Mercy of Allah. That is hope.

Number three, the verse says:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

Repent before torment comes to you, and then you will not be helped. That is the fear part.

You have those three in those verses talking about Inaabah, so Inaabah requires love, fear and hope. And like Ibn al-Qayyim Rahimahullah says, Ibaadaat of the heart are intertwined.

Inaabah is such an important Ibaadah that it is part of establishing your Deen.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتِ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

﴿الروم: ٣٠﴾

So set you (O Muhammad sallallahu 'alayhi wa sallam) your face towards the religion of pure Islamic Monotheism Haneefa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-Illah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not. (Surat ar-Room: 30)

How do you set your face towards the Haneefiyah? Look at the next verse:

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿الرُّوم﴾

﴿٣١﴾

(Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salat (Iqamat-as-Salat) and be not of Al-Mushrikoon (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc). (Surat ar-Room: 31)

So Inaabah is essential in establishing your Deen on the Haneefiyyah. Of course in English they translate Inaabah as repentance, but like we said Inaabah is a higher level of that.

To know how important Inaabah is, Ibn al-Qayyim Rahimahullah considered it half the Deen. Ibn al-Qayyim Rahimahullah said Tawakkul is half the Deen and the other half is Inaabah. Why? Because religion is Isti'aanah (seeking help and aid from Allah) and Ibaadah (worship). Tawakkul is the Isti'aanah part of it and Inaabah is the Ibaadah part of it. So he considered it half the Deen.

WHAT IS THE RELATIONSHIP BETWEEN INAABAH AND KHASHYAH?

You cannot have Khashyah without Inaabah. In reality, Inaabah is a fruit of Khashyah and it is a sign and an indicator of it.

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَّنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ

وَجَاءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾ ﴿ق﴾

(It will be said): "This is what you were promised, - (it is) for those oft-returning (to Allah) in sincere repentance, and those who preserve their covenant with Allah (by obeying Him in all what He has ordered, and worship none but Allah Alone, i.e. follow Allah's Religion, Islamic Monotheism). Who feared the Most Beneficent (Allah) in the Ghayb (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism)." (Surat Qaaf: 32-33)

This is what you were promised, for those who do Inaabah. This is what you are promised for those who do Inaabah. Who are they who do Inaabah? The next verse tells us who does it.

مَّنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ

Those who fear Allah the Most Gracious in the Ghayb.

Therefore in reality, Inaabah is a fruit of Khashyah and it is an indicator of one having Khashyah. Khashyah is levels and so is Inaabah. The more one grows in Inaabah (in levels), the more his Khashyah grows (his fear of Allah will be more).

WHAT IS THE BIGGEST SIGN THAT ONE HAS INAABAH IN THEIR HEART?

Listen to this verse, the answer is in the verse.

﴿الرعد: ٢٧﴾ **...قُلْ إِنَّ اللَّهَ يَضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنْابَ**

Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance." (Surat ar-Ra'd: 27)

Allah send astray whom He wills and He guides those who turn to him in Inaabah. Allah said that He guides those who have Inaabah, but who are those He guides to Inaabah? The answer is in the next verse:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ
﴿الرعد: ٢٨﴾

Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest. (Surat ar-Ra'd: 28)

The verse says Allah guides those who have Inaabah. Who are they? What is their sign Yaa Allah? It is in the following verse. It is those whose hearts find rest and satisfaction in the remembrance of Allah. That is the biggest sign of Inaabah.

THE LEVELS OF INAABAH

There are three main levels of Inaabah and they are all in the Qur'an.

THE FIRST LEVEL: THE INAABAH FROM SHIRK TO TAWHEED

This is the one that takes one from Shirk and Kufr to Islam.

It is mentioned in the verse:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ۗ

﴿الزمر: ١٧﴾

Those who avoid At-Taaghoot (false deities) by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My slaves. (Surat az-Zumar: 17)

Those who avoid the Taaghoot (the false deities) by not worshipping them, and turn to Allah in Inaabah. For them is glad tidings, so announce to them the good news. One must have this level of Inaabah, otherwise he is not a Muslim. This is level that brings one to Islam. This is the level that transforms one from Kufr to Islam.

THE SECOND LEVEL: THE INAABAH OF AL-MUTTAQEEEN

This is the Inaabah from sin to obedience. One committed a sin, he repented to Allah, he went back to obedience and he continuously repents to Allah. That is good. If one does not do this, he is considered a transgressor (a sinner). He is a Muslim and not a Kaafir, but he is a Muslim sinner and we fear the punishment of Allah over him.

This Inaabah is mentioned in the verse I mentioned earlier:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۗ إِنَّ

اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ

رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾

﴿الزمر﴾

Say: "O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft Forgiving, Most Merciful. 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." (Surat az-Zumar: 53-54)

THE THIRD LEVEL: THE INAABAH OF AL-MUHSINEEN

The third level of Inaabah is the Inaabah of al-Muhsineen, which we want to seek to strive for. It is the highest level and peak of Inaabah. This Inaabah means to constantly turn to Allah in repentance and good deeds. Always finding and seeking an Ibaadah to turn to Allah in and constantly doing it. The people of this Inaabah are the ones who worship Allah as if they see Him. This Inaabah at this level is what Allah described the Messengers with.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾ هود: ٧٥

Verily, Ibraheem (Abraham) was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). (Surat Hud: 75)

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۗ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ هود: ٨٨

And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (Surat Hud: 88)

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۗ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾ الشورى: ١٠

And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge). (And say O Muhammad sallallahu 'alayhi wa sallam to these polytheists): Such is Allah, my Lord in Whom I put my trust, and to Him I turn in all of my affairs and in repentance. (Surat ash-Shoora: 10)

This is what the Prophet sallallahu 'alayhi wa sallam mentioned in his Du'aa in Sahih al-Bukhari and Muslim.

اللَّهُمَّ لَكَ أَسْلَمْتُ ، وَبِكَ آمَنْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ، وَإِلَيْكَ أُنِيبُ

So this is what Allah described His Messengers with and this is the highest point, the Inaabah of al-Muhsineen. May Allah grant us this level.

You have to understand that the more one has Inaabah, the more the Shaytaan puts effort into them (the more the Shaytaan plots). You would think otherwise, but the more the Shaytaan plots against these people (the people of the highest level of Inaabah). Ibn Taymiyyah specifically mentioned this. He said the Shaytaan plots against the people of Inaabah more than anyone else, and he plots against those who pray more than the ones who do not and he plots against the people of knowledge more than he does the laymen. That is a reason why sometimes students of knowledge and worshippers get Wiswaas

(وسواس) and they get doubts. They get doubts more than what others who do not follow the guidance get. The ones who follow the right path get more Wiswaas (whispers from the Shaytaan) than them.

Imaam Ahmad in Az-Zuhd (الزهد), Abu Na'eem in Al-Hulyah (الحلية), Ibn al-Qayyim in Al-Waabil As-Sayyib (الوابل الصيب) and Ibn Taymiyyah mentioned it throughout the Fataawa, they narrated a story that someone went to Ibn Abbaas and he said the Jews are teasing us. They say we have Khushoo' in our Salah and we feel no Wiswaas. We have no doubts in our Salah, yet you believers have Wiswaas. Ibn Abbaas said what does the Shaytaan want with a desolate house? What does the Shaytaan want with a doomed and abandoned house? So Ibn Taymiyyah warned that among the most to get plotted against by the Shaytaan are those who achieve the level of Inaabah. You have to keep that in mind in this Ibaadah.

It is normal for the Shaytaan to attack with doubts. The Sahaabah complained of this issue. What is wrong is for one not to resist it. The Shaytaan starts with small matters and if one does not overcome these small matters of doubts and resist them, they get worse and worse. Uthman Ibn Abu al-'Aas went to the Messenger sallallahu 'alayhi wa sallam and he said O Messenger of Allah, the Shaytaan intervenes between me in my prayer and my recitation of the Qur'an and confounds me. The Messenger sallallahu 'alayhi wa sallam said that is the Shaytaan who is known as al-Khunzab (الخنزب) and that is his task, that is his duty. When you perceive its affect, seek refuge with Allah from it and spit three times to your left. Uthman said I did that and Allah dispelled that problem from me. So if the Sahaabah complained of the Wiswaas of the Shaytaan, of course everyone after them is going to face something like that.

When Ibn Abbaas mentioned:

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿النَّاسِ: ٤﴾

From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah). (Surat an-Naas: 4)

He said:

الشَّيْطَانُ جَائِمٌ عَلَى قَلْبِ ابْنِ آدَمَ ، فَإِذَا سَهَا وَعَفَلَ وَسَوَسَ ، فَإِذَا ذَكَرَ
اللَّهُ خَنَسَ

The Shaytaan squats on the hearts of the sons of Adam. When one is mindless of the remembrance of Allah, the Shaytaan does Wiswaas (whispering). If he remembers Allah, the Shaytaan withdraws from the whispering.

That is why it is called:

الْوَسْوَسِ الْخَنَّاسِ

Those of Inaabah must be in constant remembrance of Allah at all times because the Shaytaan is after them. Some get mild doubts, some get average doubts and some get extreme doubts. Some get them in the matters of worship and some get them in the matters of belief.

A man went to the Faqeeh Ibn 'Aqeel and he said Imaam, I take a dive in a pool tens of times and every time I come out of the pool I doubt whether I am on Wudhu or not. Ibn 'Aqeel said go home, you do not have to make Salah. He was trying to make a point right here. He said what are you talking about Shaykh? He said a man who dives that many times in the pool and he keeps going back and forth doubting whether he made Wudhu or not, that is a mentally ill man.

رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ

The pen has been lifted from three and one of them is a mentally insane person.

What he meant is you need to stop that doubt, otherwise you are on the path of becoming insane. I elaborated on this point in Inaabah longer than I should because it is a matter Ibn Taymiyyah warned of in particular to those of the level of Inaabah. And also secondly, it is among the topics I get a lot of questions on. Many people are suffering from this and the longer you let it go without curing it, it gets worse and worse. It gets to the point of someone becoming insane, disliking the Ibaadah or even wal-'Iyaathu Billah disliking Islam.

You have to continue in remembrance of Allah and you do Isti'aadhah (استعاذة) like in the Hadith of Uthman Ibn Abu al-'Aas. And when Wiswaas comes try to think of different matters, whether it may be Deen matters (which is preferable) or beneficial Dunya matters to get your mind off that Wiswaas. In addition to that, among the cures for it is you say:

آمَنْتُ بِاللَّهِ

When you get your mind off of it, you say Aamantu Billah. In Sahih Muslim Abu Hurayrah narrated that the Messenger sallallahu 'alayhi wa sallam said a person will continue to question until he says Allah created all things but who created Allah subhaanahu wa ta'aala?

And whoever is confronted with such a situation should affirm his faith and say Aamantu Billah.

لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ هَذَا : خَلَقَ اللَّهُ الْخَلْقَ فَمَنْ خَلَقَ اللَّهُ ؟
فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ : آمَنْتُ بِاللَّهِ

Commenting in this Hadith, an-Nawawi said it means when Wiswaas comes to you, turn to Allah immediately and occupy your mind in other matters because that is the Shaytaan coming at you.

Remembrance of Allah is the best cure. Having the Qur'an and the Adhkaar on the tip of your tongue and when you are not reading Qur'an and Adhkaar, everyone has a phone where they could always listen to Qur'an. It is a cure for that and it is reward and a purification for the heart. You cannot listen to the instruments of the Shaytaan and then come complain and say I have Waswasah in my Salah. Of course you are going to have it because you were listening to the instruments of the Shaytaan. How do you expect to be cured of the Waswasah of the Shaytaan?

For those struggling with this, remember the Sahaabah faced this issue and remember the reward for resisting it. You get reward for resisting it and fighting it. Abu Hurayrah said a group of Sahaabah told the Prophet sallallahu 'alayhi wa sallam we perceive in our minds that which we consider too grave to even express and tell you (meaning we cannot even tell you what through our minds O Messenger of Allah).

إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاظَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ . قَالَ : وَقَدْ وَجَدْتُمُوهُ ؟
قَالُوا : نَعَمْ . قَالَ : ذَلِكَ صَرِيحُ الْإِيمَانِ

The Prophet sallallahu 'alayhi wa sallam said do you really perceive it? They said yes. He said that is the faith manifest (that is true Imaan). He did not mean that the Waswasah is Imaan, he meant the fact that they hated it, resisted it and considered it so bad that they did not even want to mention it. Once they hated it and resisted it, then that is the true Imaan surfacing (that is manifest Imaan).

That is what Ibn Taymiyyah warned of when you get to the level of Inaabah. And like we said, when you get to the level of Inaabah, the Shaytaan tends to come at you more. You have to shield yourself from the Waswasah of the Shayaatan.

HOW DO WE KNOW INAABAH IS DIFFERENT TO TAWBAH?

Allah said about Dawood 'alayhis-salaam:

...فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿ص: ٢٤﴾

And he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance. (Surat Saad: 24)

Allah is talking about Dawood and He said he sought forgiveness, then he fell down, prostrated and turned to Allah in Inaabah. The first term Allah described Dawood 'alayhis-salaam with is:

اسْتَغْفَرَ رَبَّهُ

Then right after that, it is Inaabah. In the English translation, they consider both repent and that is why it may be confusing. If they meant the same thing, it would be redundant or unnecessary to repeat it in the same verse in that context. The Qur'an is the perfected word of Allah subhaanahu wa ta'aala in every aspect one may think and imagine. It is the word of Allah. He said he did Istighfaar (which is Tawbah), and then he did Inaabah (which is a higher level). He mentioned both of them because they have two different meanings.

AL-INAABAH AR-RUBUBIYAH AND AL-INAABAH AL-ILAHIIYAH

There are two kinds of Inaabah that Ibn al-Qayyim mentioned in Madaarij As-Saalikeen (مدارج السالكين). The first category or type is al-Inaabah ar-Rububiyyah (الإنابة الربوبية).

This Inaabah is the Inaabah of all creation (Muslim, Kaafir, wicked and righteous). Does everyone not turn to Allah by force? Even atheists, everyone turns to Allah. Whether they acknowledge it or not, knowing or unknowingly everyone turns to Allah in every moment. They turn to Allah for their heartbeat, for their provision and for their sustenance.

Another way they turn to Allah is in the verse:

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿الروم: ٣٣﴾

And when harm touches men, they cry sincerely only to their Lord (Allah), turning to Him in repentance, but when He gives them a taste of His Mercy, behold! A party of them associate partners in worship with their Lord. (Surat ar-Room: 33)

Allah says they turn to Allah. When something difficult or distressing happens, they turn to Allah and He says Inaabah (Muneebeena (مُنِيبِينَ)). They turn to Allah with Inaabah. Who?

The Mushrikeen turn in Inaabah. How do we know that they are Mushrikeen? Because Allah said in the following sentence:

ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ

Then when He gave them a taste of His Mercy, a party of them associates partners in worship to Allah subhaanahu wa ta'aala. They associate partners to Allah subhaanahu wa ta'aala. He said they did Inaabah but yet they are Mushrikeen, so there is Inaabah of Rububiyyah and this is for all. Everyone turns to Allah in one way or another and even the Mushrikeen were described as doing Inaabah. This Inaabah is not the special one. It is for everyone, like the people who when they get in desperate situations they turn and say O Lord, O God, that is the general type of Inaabah.

The second type of al-Inaabah al-Ilahiyyah (الإِنَابَةُ الإِلَهِيَّة). This is the special Inaabah of the Awliyaa' of Allah. It is special for those who love Allah and Allah loves. This is different to the first one, this is the Inaabah of worship, love, hope and fear of Allah. This Inaabah contains love of Allah. This Inaabah contains submission to Allah. This Inaabah contains turning to Allah fully. This Inaabah contains turning away from other than Allah. This Inaabah is the one that one does willingly and by choice, when he hastens to repent to please Allah. He continuously turns to Allah at all times willingly and by choice. This Inaabah is the one we seek to achieve and it is the return of the heart from other than Allah to Allah alone. The heart cannot turn to Allah and others, it only turns one way so you turn to Allah and you give the back of the heart to everything else.

WHEN IS INAABAH SHIRK?

When one repents to a grave or to a living human in that which he should only direct to Allah subhaanahu wa ta'aala, that is not Shirk in Inaabah but that is Shirk in Tawbah because he repented. If he goes time and time again, then that elevates it from Shirk in Tawbah to Shirk in Inaabah. A student of 'Ilm should know these technical differences.

WHAT IS THE DIFFERENCE BETWEEN INAABAH AND RAGHBAH?

If you remember we said that part of the meaning of Raghbah is to continuously return to Allah. We said Inaabah is continuously returning to Allah in repentance, so both Inaabah and Raghbah share a common denominator or the common meaning in one way (of continuously and constantly returning to Allah). So what is the difference? There is a slight, delicate difference. Raghbah is continuously turning to Allah in liked, good or positive matters, whereas Inaabah is usually continuously turning to Allah in hardships, difficulties, bad situations or from sins.

THE PROOF OF THE AUTHOR ON INAABAH

The verse the author used as proof is:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ... ﴿الزمر: ٥٤﴾

And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam). (Surat az-Zumar: 54)

Turn to your Lord in Inaabah and submit to Him. There is an order to do Inaabah in this verse. The order:

أَنِيبُوا

Makes it an Ibaadah and once it is an Ibaadah, it can only be directed to Allah subhaanahu wa ta'aala. Allah ordered it, that makes it a Waajib and that makes it an Ibaadah. It means that He is pleased with it and that is the definition of Ibaadah, therefore it must be directed to Allah as we took in every single proof of each of the Ibaadaat. Once it is an Ibaadah, it must be directed to Allah.

We mentioned before that there is two avenues to prove that matters are Ibaadah. The general proof indicating Ibaadah must be directed to Allah and there are plenty of verses in the Qur'an that Ibaadah should be directed to Allah in general and giving any portion of it to other than Allah is Shirk. And then there is specific proof as in this verse, it is a verse or a Hadith that specifically mentions the Ibaadah and that it must be directed to Allah. So once it is an Ibaadah, it must be directed to Allah. We spoke on this before, and here in this verse it is the second avenue of proof.

SUBMISSION TO ALLAH IS TWO TYPES

أَسْلَمُوا

Aslimu here is submit. Submission to the laws of Allah is two types.

Kawnee submission, which is the submission by force. The first type of submission to Allah is Kawnee, this submission is the submission of all creation in that which they have no choice in. No one can depart from this type of submission and no one can be independent of this submission. This is the general submission that encompasses everyone and everything Allah created in the heavens and the earth (believers, non believers, righteous and wicked). This submission (al-Kawnee) includes everyone and everything.

﴿مَرِيَمُ: ٩٣﴾ **إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا**

There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave. (Surat Maryam: 93)

This verse means the Kawnee submission.

Another verse of submission in the Qur'an:

﴿أَلِإِمْرَانِ: ٨٣﴾ **أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَأَلَيْهِ يُرْجَعُونَ**

Do they seek other than the religion of Allah (the true Islamic Monotheism worshipping none but Allah Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (Surat Aali Imraan: 83)

Everyone in the heavens and the earth submits to Him, willingly and unwillingly and they will be returned to Him. This is the forced submission which everyone is included in (the Kawnee).

The second one is the Shar'ee submission to Allah. It is a submission of obedience and wilful following to the laws, regulations and prescriptions of Islam. This second one is the one by choice. There is no choice in the first one, it encompasses everyone and everyone must submit to Allah by force. The second type is an honorary one, it is by choice and it is not everyone, it is only the special ones who do this one. How is it by choice? Whoever obeys Allah, whoever obeys the Messenger sallallahu 'alayhi wa sallam, follows the Qur'an and the guidance of the Sunnah, they did that by choice. They can make Salah and they can neglect it in this world. This is the Shar'ee submission.

There are many proofs for this and among the proofs of this is what the author used:

﴿الزمر: ٥٤﴾ **وَأَنبِئُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ...**

In this verse that the author used is the Shar'ee submission.

وَأَسْلَمُوا لَهُ

It means the second type of submission (the Shar'ee submission to Allah and the honorary one), meaning follow what Allah has ordered you.

There are many proofs for Inaabah and another proof is:

...عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿هُود: ٨٨﴾

In Him I trust and unto Him I repent. (Surat Hud: 88)

In Him I trust and unto Him I do Inaabah, which like I said in English is translated as repent.

I remember we talked about Inaabah in the Ramadhaan classes. (Click [here](#) for the clip and see [Appendix Three](#) for the transcript). If I recall correctly, we mentioned more of the spiritual aspects of it but in the class we mentioned of course that which pertains to the rules, regulations and Tawheed part of it.

APPENDICES

APPENDIX ONE: PATIENCE

A topic that is an integral part of this universe. A topic that every aspect of this universe needs. A topic that you can see through the creation of the sky and the earth. It took Allah seven days, when it could have taken Him one word. Allah ordered the creation of the sky and the earth within seven days when it could have been one word, be, and it would have been done. If you grow anything, a tree, a fruit, a plant, it is going to take time for you to see the fruits. If your wife is pregnant or a woman is pregnant, the baby does not just come in a matter of moments, it takes time. And that is the topic of patience.

It is so important, Allah mentioned it in the Qur'an over ninety times. The first verse in Surat al-Baqarah where Allah talks about patience:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ
﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِن

لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ
الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَيَشِيرُ الصَّابِرِينَ ﴿١٥٥﴾ البقرة:

Oh you who believe in Allah, gather your strength from being patient and prayer. Allah is with those who are patient. Do not say to those who were martyrs, that they are dead. They are with Allah, living with Allah, in a manner that Allah only knows best. Glory to those who are patient. (Surat al-Baqarah: 153-155)

Who are those who are patient?

The next verse:

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿البقرة:
١٥٦﴾

Those who if you tell them there is a misery, there is an atrocity, there is a problem that happened to them, they say to Allah we return and to Allah is our resort. (Surat al-Baqarah: 156)

What is the reward Yaa Allah?

The next verse:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿البقرة:
١٥٧﴾

The prayer of Allah upon them, the mercy of Allah upon them. Not only that, and they are also guided. (Surat al-Baqarah: 157)

Who are these people? These are the people who are patient in this life.

...وَيَشِيرُ الصَّابِرِينَ ﴿البقرة: ١٥٥﴾

Glory to those who are patient.

...إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿البقرة: ١٥٣﴾

Allah is with those who are patient.

Glory to those who are patient, Allah is with those who are patient. Words in the Qur'an that are not attributed to any other character other than patience.

The verses in the Qur'an where Allah reprimanded Adam for not being patient in Heaven:

...وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿طه: ١١٥﴾

He did not have a strong will. (Surat Taha: 115)

He was not patient, Allah reprimanded him in the Qur'an.

If you look at the secret of victory in the Qur'an, it is patience. How is it patience? The key to victory is patience. When Taloot and Jaloot in the very long story of half a million fighting Jaloot, the giants of their time, it is in Surat al-Baqarah. The story is long, however the summary and the key to their victory was patience. How? If you look at the verses of the story:

...قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً
بِإِذْنِ اللَّهِ...

How many small groups win a large group or giants. Why Yaa Allah, why?

...وَاللَّهُ مَعَ الصَّابِرِينَ ﴿البقرة: ٢٤٩﴾

Allah is with those who are patient. (Surat al-Baqarah: 249)

It takes patience, for three hundred and seventeen to fight the giants of their time and liberate Falasteen. Patience with their Imaan liberated Falasteen. Look at the next verse, it does not stop there. When they meet the enemy:

... رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا... ﴿البقرة: ٢٥٠﴾

Oh Allah, shower us with patience. (Surat al-Baqarah: 250)

Shower us with patience, we need to be fulfilled with patience. What is the next verse? The three hundred and seventeen were patient, after patience:

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ... ﴿البقرة: ٢٥١﴾

They destroyed them by the will of Allah. (Surat al-Baqarah: 251)

The giants, when Allah describes them as giants, they are giants. Three hundred and seventeen overpower them, why? Because of their patience and Imaan.

If you look at the Hadith, the Prophet sallallahu 'alayhi wa sallam said:

الصَّبْرُ ضِيَاءٌ

Patience is brightness. How could patience be brightness? Patience is brightness in this life because a person with a problem, and all of you know this because we all go through problems, a problem in one's life makes this Earth in front of him, a black cloud. And this black cloud becomes brightness when you have the right patience that we are talking about over here. That is why the Prophet sallallahu 'alayhi wa sallam said, patience is brightness.

Not only that, in the Judgment Day, patience is going to be brightness with your mountains of deeds, just for being patient. That is how the Prophet sallallahu 'alayhi wa sallam teaches an eleven year old kid. He tells him, Ibn Abbaas, victory comes with patience:

وَاعْلَمَنَّ أَنَّ النَّصْرَ مَعَ الصَّبْرِ

If it was not any other, then the name of Allah is the perfection in patience. As-Saboor, that is enough. To use this attribute of Allah upon ourselves, because Allah has these attributes and these attributes belong to Allah in a manner, we do not know how. We do not know how the patience of Allah is, we know He has patience. And when you say Allah has patience, As-Saboor, it adds honour to that character and attribute that we have amongst ourselves, although our patience in no way resembles the patience of Allah by any means.

...لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿الشورى: ١١﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Surat ash-Shoora: 11)

If you look at the kinds of patience, there is three kinds. There is patience on the trials and tribulations in life, there is patience on the ordains of Allah, and there is patience to refrain from the sins. We take them one by one.

The patience on the trials and tribulations in life. Life is full of problems. You have to understand this and know this because if you are not in a problem, you are waiting for a problem. That is life, that is the Sunnah of Allah in this life. If you are not in a problem, you are waiting for it. So if someone mocks someone for a problem, he is only awaiting one, that is the Sunnah of Allah. And elders with experience can tell you this, life is not smooth. Life was not smooth to the Messengers, it was not smooth for the true believers. If life was

smooth then this would be Heaven, but it is not, so you have to have problems. How do we deal with the problems?

Look at what the Prophet sallallahu 'alayhi wa sallam says about one who had a beloved one, who someone beloved to him died, one of the biggest problems. If it did not happen, it is destined to happen. If someone, beloved one, did not die, it is either they are going to die and he is going to weep over them, or they are going to weep over him. It is going to happen, it has to happen in this life. How do you deal with it?

You look to the first advice of the Prophet sallallahu 'alayhi wa sallam in one of his Halaqaat, teaching women of his time, what did he tell the women? The women said give us, you know you give the men all the days, give us a day to teach us. The first day he taught them and the first thing he taught them, he said, whoever has three kids and those three kids die and she is patient, she has no reward but Heaven. A woman said, what about two? He said, and two. She said, what about one? He said, and one.

Allah in the authentic Hadith by the Prophet sallallahu 'alayhi wa sallam, the Prophet sallallahu 'alayhi wa sallam said, Allah tells the Angel of Death, did you take the soul of the servant's beloved one? I have a child, a brother, a relative, a father, did you take the soul of that person's beloved one? The angel says, yes I took it. Of course it is under the command of Allah, but it is going to teach us something over here. He says, did you take the fruit of the heart of the one my servant loves? Yes, we took it. Allah asked the angel, what did that person say? What was the consequence of that person, how did he react. He said, he said Alhamdulillah, Inna Lillahi wa Inna Ilayhi Raaji'oon. Alhamdulillah, to Allah we return and to Allah we resort. A loved one, and he says these words. Allah tells the Angels, build him a palace in Heaven, call it Bayt al-Hamd. His palace, Bayt al-Hamd.

A misery in this life could be a paved way for you in Heaven. The young children in Heaven are allowed entry to Heaven. They say no, but there is something missing, our parents. The parents could be doomed to Hell for something, could have a lot of sins, we want our parents. That little baby who we wept and shed tears over, if we were truly patient, is a path to Heaven. Allah says, enter Heaven. The little child says, but where are my parents? Allah says take the hands of your parents and enter Heaven.

We have to change. Islam not only has to change us in the way we worship Allah, but it has to change us in the manners we react and look to things in life. We are not people of Lithium and Prozac, we are people who turn to Allah in our miseries and atrocities. And what miseries do you have than an Ummah that is being annihilated everywhere on this Earth? The threats of the Ummah, for those Muslims who care about their brothers. Your brothers in Iraq are being threatened day and night, what is the reason behind that? They said Rabbunallah, Allah is our Lord. Why? Why is that? Because we left them, we do not think about them. But you know, what we can consolidate with each other and tell each other is, be patient in these times of atrocities. When we see the enemies threatening, they

are not after Saddaam, it is not Saddaam they are after, it is after the Muslims, the innocent Muslims of Iraq. Saddaam is one man, he can go take him, leave the innocent Muslims. Six thousand kids die, what more patience do we need? Your brothers, your children in Iraq, six thousand die every single month, because of malnutrition. That shot that you take your kid for that costs fifty cents is the source that your brothers in Iraq die for, six thousand every month. We need patience when we look at these miseries. We need patience when we see the bombarding, the annihilation of our brothers in Falasteen. We need patience when we see the killing and massacres of our brothers, and burning of our brothers in Kashmir. Patience is what we need. That is the first kind of patience.

The second one is patience doing the commands of Allah. To pray, to wake up in Fajr, to do any command Allah ordered, you have to have patience, by Allah. But before we talk about this, let us see why Allah sets out miseries and atrocities, whether they may be on the international level, or whether they may be on a personal level. Why does it happen to us? The first reason is that this is a source to show Allah your position that you deserve in Heaven. Why? How? Allah knows where you belonged before you were born. What position you belong in Heaven, Allah knows it, but this is a method to prove yourself. Allah is just, on the Judgment Day, every single deed you did has to have a witness for it. The book, the angels, the ground you prayed on, the people who heard you, everything has to have a witness. So if we are all going to pray five times, if we are all going to pay Zakah, if we are going to pay Hajj and we are all doing the same thing, how is Allah going to divide the one hundred ranks in Heaven upon us? If there is not tests and tribulations to see who is patient, to raise and boost their places in Heaven.

وَلِيْمَحِّصَ اللّٰهُ الدّٰيِنَ اٰمَنُوۡا... ﴿آل عمران: ١٤١﴾

And that Allah may purify the believers [through trials]. (Surat Aali 'Imraan: 141)

Who are the pure, the ones who are patient in times of tribulation?

لِيْمِيۡزَ اللّٰهُ الْخَبِيۡثَ مِنَ الطّٰيِبِ... ﴿الأنفال: ٣٧﴾

In order that Allah may distinguish the wicked from the good. (Surat al-Anfaal: 37)

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيۡنَ عَلٰٓى مَا اَنْتُمْ عَلَيْهِ... ﴿آل عمران: ١٧٩﴾

Allah will not leave the believers in the state in which you are now. (Surat Aali 'Imraan: 179)

Allah is not going to leave the believers in the situation they are in. Meaning He is not going to leave everything going, floating in your direction. Something has to happen, why Yaa Allah?

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ... ﴿الأنفال: ٣٧﴾

So we can distinguish the true one from the evil one. The one who belongs in the position with the Siddiqeen and the one who belongs in the first level, we have to know that.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ ﴿آل عمران: ١٤٢﴾

Do you think you will enter Heaven, when Allah knows those who are patient are and those who are martyrs are. (Surat Aali 'Imraan: 142)

Do you think you are going to enter Heaven when you had a smooth life and you compare your life to one who has struggled for the sake of Allah, or even regular struggles in life? All that you get Ajr for.

The second reason behind these trials and tribulations is to show you, this is not your life. If you live in a country, you are a tourist, you stay there ten days and everything goes smooth for you, you love that world. You always talk about it, the best days of my life, you do not think of leaving it. The same with this life, if everything goes smooth in this life, it is hard for you to depart it. If everything goes smooth in this life, it is hard for you to think about Heaven. How could you think about Heaven when everything is going smooth for you? How could you? It has to have problems to make you think about Heaven, you have to.

Third reason, so you can ask and beg and please Allah to make you closer to Allah. Look at it and think of it, the most times people turn to Allah is when? When everything is going good? They do not even go by the Masjid when everything is going good. When they have problems and then they pick up the phone, Shaykh I have a problem. That is the only time they call the Shaykh, when they have a problem. When they have a dead relative, his father is in front of him dead, his son is in front of him dead, the heart inside, it needs something to grasp on, and that is when their weak spot will come. Allah uses these to take people back to Him. How many people do we know that became guided over the death of a relative once? That changed their life, how many? Hundreds, you probably all know examples yourself, of a misery that happened to someone and it changed their whole life. These are among the reason why Allah tests us.

Look at this example and every time you face a trial or tribulation in this life, you have to look at it. If you get up to pray and you put your backpack in the Masjid and someone steals it, do not go shedding tears and crying. If you leave the Masjid and your window is broken, it is a problem. You leave, someone hits you on the red light, it is a problem. If you travel and you are speeding, you get a ticket, it is a problem. Some people, just a little problem like

that, they weep and shed tears and they probably cannot sleep over the night and they are depressed.

Give you the example of one man, Ayyub. Eighty years of his life, he lived the most smoothest, best life, anyone can live. Fourteen kids, a good wife, happy with his wife, Messenger of Allah, what more could you want? In a matter of days, it all changed, it flipped around. How? This Messenger of Allah Ayyub gets a disease, his skin changes. Not only that, fourteen of his kids die one after the other, matter of days. He handled it with Imaan and patience, the verse we mentioned in the beginning of the Khutbah, with patience and prayer he handled it. His wife said make Du'aa. If he makes a Du'aa, just raises his hands and says Yaa Allah, Allah is going to respond. Make Du'aa, No. He tells his wife, how many years did we live in a good luxurious manner? She said eighty years. He said when we live another eighty years in a misery, then I will raise my hands to Allah and ask for Du'aa, eighty and eighty.

The years went on where she had to work as a maid, from the luxury she was in, she is a maid. Make Du'aa, he refuses until he reaches a point where she has to sell her hair. They used it in the battlefields for some thing that they needed, she sold her hair to keep supporting that man, the Messenger of Allah Ayyub. That is when he raised his hands and he made Du'aa, Allah on the spot responded. How many years of this misery that no one can handle? Disease, no one would talk to him, no one would come near him, no one would come near his town. People were beginning to shun his wife thinking she is contagious with that disease and that disease is going to spread upon him. Not only him, his wife too, fourteen kids. Not a single why me? Why did it have to happen to me? Why myself? No, patience. What happened?

...أَنِّي مَسْنِي الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿الأنبياء: ٨٣﴾

One minor Du'aa. Oh Allah, a hardship has fell upon me and You are the All Merciful, the Graceful. (Surat al-Anbiyaa': 83)

What did Allah say?

فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّ...

We took that evil, that problem that happened to him, out. When his wife walked up on him after he was cured from the disease, she said who are you? The disease covered his body so much, she did not know who he was when she walked up on him.

...وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ...

We gave him that which was there before and double. You know what that means? When he was cured, Allah gave him not fourteen kids for being patient those eighteen years, but twenty eight kids.

...أَهْلُهُ وَمِثْلَهُمْ مَعَهُمْ...

Double that.

...رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرًا لِلْعَابِدِينَ ﴿الأنبياء: ٨٤﴾

As a mercy from Ourselves and a Reminder for all who worship Us. (Surat al-Anbiyaa': 84)

Mercy of Allah because of those eighteen years of patience.

One more story of Qays Ibn 'Aasim al-Munqari, keep it between your eyes, these two stories. When you have a problem, those little problems that we have, laugh them off, they are nothing compared to these stories that we have over here. This is the solution to your problem, when you have a problem, you turn to Allah. When you have a problem, you say Alhamdulillah. Eighteen years with a skin disease and fourteen kids, a speeding ticket is nothing, you overlook it like nothing is going to happen. A car is stolen, whatever it may be, you did not get accepted to the university, you got fired from a job, all these are normal things when you compare it to eighteen years.

Look at this man, Qays Ibn 'Aasim al-Munqari. He is a Tabi'ee, Qays Ibn 'Aasim had a disease, it was spreading in his foot. They said we have to cut your foot, he said no. They said if we do not cut it now you are going to die. He said:

حسبي الله ونعم الوكيل

Go ahead. They said here is alcohol, they have no medicine to cure him so they said here is alcohol for you. He said alcohol? He has an excuse, Islam gives him an excuse, he is in a hardship. He said Allah prohibited something and Allah gave me a mind, and I use that to take away my mind? No, wait until I pray two Rak'ahs. When I am in the Rak'ah that you feel me floating with the verses of Allah, his mind, his power is not in this world, it is in the Heaven and Hell and the gardens of Heaven and the luxuries of the life after, laughing with the good pleasures of Heaven, crying with the stories of Hell. What did he say? When you feel me floating with the verses, cut my leg off. They cut it off when he was praying, he passed out. Not a single moan when they were cutting it, he did not feel it. His mind was not there, his mind was with Allah. He did not feel it but he passes out from the blood.

When he wakes up in the coma he was in, his son dies. Listen to this and keep it in your mind and teach it to your kids and to your brothers, when there is a time of hardship. He wakes up, they say may Allah give you better than what He took from you. He said what did Allah take? They said your leg. He said my leg, what else? They said your son. He had four sons, one of them died in his coma. The narrator of the Hadith said he did not add more than say:

الحمد لله حسبنا الله ونعم الوكيل

And you know what he said? He said, give me my leg. He looked at his leg and you know this is stunning what he did. He looked at his leg and he kissed it, that is not the stunning part. The stunning part is he said, Wallahi I never used this leg to walk for a sin ever. How many of us could say that, Wallahi I never used that leg to walk to a sin ever? Wallahi this story melts a heart if it was as hard as a rock. I never used this leg, Wallahi how many of us could say that today? And then he said, look at the patience in this man, Alhamdulillah Allah gave me four body parts, He took one, I have three left. Allah has been generous to me, I have three, I have two hands left and one leg. I have one kid that Allah took his life, I have four kids. Allah has been so generous to me, He left me with three kids. Allahu Akbar, this is the patience that Allah says:

...وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ

وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ ﴿البقرة﴾

Patience to carry out the commands of Allah. Patience to come to this Masjid in Fajr when you are the neighbour of the Masjid, patience to wake up to pray the Salah in the beginning time of the Salah, to carry out the commands of Allah. What is that? Do you look at it and say oh man that is hard. How can I wake up for Fajr, how can I pray on time, how can I not deal in usury? It is hard. Put before your eyes the example of Ibraheem. Allah does not tell him wake up 5:30, Allah tells him it is your son whose neck has to be cut. Which is easier? Praying that takes five minutes, a little thing that Allah asks, or Allah asking you to sacrifice your son?

What did Ibraheem say? Not me, why me, why my son? I am not going to do it, I am not going to pray, I am not going to fast, I am going to deal in usury? No, what did he say? He takes his son and puts him on a table and wants to cut his neck off. An example of a pious, patient family. How? His son tells him when you cut my neck father, do not look at me because if you look at me you may be merciful towards me and you will not do that which Allah ordered you. Patience, patience is what causes them to do this.

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ
صَدَّقَ الرَّؤْيَا ۖ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ ﴿الصافات﴾

And when they had both submitted and he put him down upon his forehead, We called to him: “Oh Abraham, You have fulfilled the vision.” Indeed, We thus reward the doers of good. (Surat as-Saaffaat: 103-105)

We called him, Yaa Ibraheem, you believed that dream? Allah relieved him but imagine that, put yourself in a setting like that. Not the prayer on time, not that, Allah tells you sacrifice your beloved child. Allah gives us so much and asks so little to be patient with and we refuse to do that, imagine if it was your son that Allah ordered you to sacrifice.

The first one of patience is trials and tribulations we mentioned. The second one is patience carrying out the commands of Allah. The third one is patience to stay away from the sins that Allah ordered you to stay away from. And I give you one example of Yusuf ‘alayhis salaam because probably the hardest thing on the young of this Ummah is dealing with women and probably women dealing with men, probably the hardest thing. A lot of the Muslims today, alcohol is not a problem to them. Like one of the Sahaabah said, he was truthful and he told the Prophet sallallahu ‘alayhi wa sallam, he said oh Prophet of Allah if you put me alone with a woman who has no hands and no legs I am going to commit the sin. He said that to the Prophet Muhammad sallallahu ‘alayhi wa sallam, he was sincere and this is a problem we have in our Ummah today.

How do we deal with it? Put yourself in the position of Yusuf. Not you approaching a woman for a Haraam, a woman approaching you. Who are you? You are a Messenger. No, you are the most and probably best looking creation of this earth. You are alone with her, who is the woman? The wife of the leader of his time. The wife asks you to commit adultery, who is that man? Her slave. He could get freed or he could be in luxury, he could get spare time, he could get all that. Not only that, the women of the town in their entirety are after him, they want him. What did this pious man do, prefer the sin? Ma’aath Allah, no, no way. Then he said:

... رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ... ﴿يوسف: ٣٣﴾

“Oh my Lord! Prison is more to my liking than that to which they invite me.” (Surat Yusuf: 33)

Imagine that, Allah, I rather you put me in prison with the criminals, with the scums of the earth, than in the palace with the best looking woman of the time, the wife of the leader of the time. The jail is better for me than that which they call me for.

These are the trials and tribulations in this life that we have to realise and we have to be patient in them. If I have a child that died, everyone could have a child who died, nothing special about it. Kaafir, Jew, Atheist, Hindu, they have children who died, we all have problems. They go to church, I will probably go to the Masjid. They be patient on Sunday morning, we be patient and pray. There is one aspect of patience and it is the peak of aspects, the reward of it is Jannah, it is special for you. What is that aspect? Patience for trials and tribulations that happen to you because of your Imaan, because of your Islam.

The Prophet sallallahu 'alayhi wa sallam passes by the family of Yaasir. He sees the mother in pain under the whips of Abu Jahl, next to her is her son, next to her tied to a post is her husband. And what did he tell them? When she is stabbed by Abu Jahl in her private part may Allah curse him and he passes by her, he said:

صَبْرًا يَا آلَ يَاسِرٍ فَإِنَّ مَوْعِدَكُمْ الْجَنَّةُ

What you are going through because of Laa Ilaaha Illallah, your appointment is the gardens of Heaven. Heaven is your resort, that is where you belong.

This does not mean you get killed for the sake of Allah, being mocked because you are Muslim is this category, reaches you Inshaa Allah Heaven. Being degraded because of your religion is a cause for you to enter Heaven. Sticking up for your brothers who are oppressed in Iraq and Afghanistan and Kashmir, supporting them at a time when the cowards refuse to talk is a cause for you to enter Heaven, because it is only the heroes who take the burden of that upon themselves.

Musa 'alayhis salaam gives Da'wah, one after the other after the other, so his Da'wah becomes popular. What are they going to do to Musa? They cannot kill him, he has got power behind him now, he has got people behind him. What did they do? They used a tactic the infidels always use, defame the character, character assassination. They stick a charge or two to them to defame the character. Why did they do that to Musa? Because when they knew Musa has no character, he has got no one to listen to him. Qaroon said I have the plan, what is the plan Qaroon? Qaroon says my plan is I paid a prostitute who just had a baby, to say that baby is his. They fabricate, do not believe the lies you hear. There is always a Fir'awn, every century, every time, every decade we have Fir'awns who talk about the people. They do not have food in Iraq and they say they have nuclear weapons. They do not have food, our brothers are dying in Iraq.

What did they say to Musa? He walked in on Fir'awn, he said Fir'awn are you going to believe in the One and only One Lord? All of a sudden a prostitute starts yelling in the background, this is the man. What man? He is the one who fathered the child. A lie, a fabrication. What is a Daa'iyah going to do there? He raises his finger to Allah, this patient man does not go hysterical. Allah the only One, oh Allah the only One, aid me in this matter.

He points to her, I ask you by Allah the One who gave me the miracles you know of, did I father that child? She said no. Allah solved the problem right there and then but this is always going on.

Aishah radhiallahu 'anha, your mother, gets attacked in her character. Why? They want to defame the Prophet sallallahu 'alayhi wa sallam. If his wife is playing behind his back he has no character, character assassination. You have to be patient in these kinds of trials and tribulations. Aishah radhiallahu 'anha, what did she do? Thirty days under the agony that the vast majority of the people of her time are thinking she committed adultery, and the Prophet sallallahu 'alayhi wa sallam the patient man making Du'aa, humble to Allah, asking and pleading with Allah.

This is the path of Islam. This is the path of Laa Ilaaha Illallah. This is the path that the neck of Zakariyyah was cut for. This is the path that Yahya was split in half for. This is the path that Muhammad sallallahu 'alayhi wa sallam was at a time a wanted man. This is the path that Uthman falls dead in his own blood. This is the path Ahmad Ibn Hanbal spends a large portion of his life in prison. This is the path Ibn Taymiyyah died in prison. This is the path the great heroes of the world asked for because this is the path of Laa Ilaaha Illallah Muhammadar-Rasoolullah, this is what you were created and brought on to this earth for. I tell you this, if you are a Muslim and you do not have problems, double check your faith. Wallahi this is not my word, this is the word of the Prophet Muhammad sallallahu 'alayhi wa sallam from the meanings of his Hadith, and this is the word of the scholars after him.

How? The Prophet sallallahu 'alayhi wa sallam said the worst punished are the Messengers of Allah, then who? The Kaafir, the ones who try to kill us and annihilate us? No, and then the ones who imitate them and imitate them step by step. You say why, is Allah oppressive? Ma'aath Allah, Allah is not oppressive but when the Kaafir failed the first test, there is no need for any more tests. He is doomed, why test him anymore? When the Muslim got the first test, he passed the first stage, you have to go to the second stage. First semester, second semester, third semester. First grade, second grade, if you failed in first grade one time or two times, you are out. Why do we need to test you again? You are a failure. This is the justice of Allah, this is the path of the Messengers of Allah and this is something you have to be patient for.

I leave you with one last story and I leave it to the end so it can settle in your mind. It is a story narrated by Ibn Hibbaan in a book called Ath-Thiqaat, an authentic story where a young soldier leaves Falasteen to go back to the outskirts where his family is. While on the journey he sees a tent and in the tent is someone saying oh Allah give me the power to thank You for all that You have given me, oh Allah I thank You for making me better than a large portion of the people. Look at what the Du'aa is, I ask you Allah to give me the power to thank You and I thank You Allah for all that which You have given me which makes me better than a large part of the people.

He said I went to the tent to see who is saying it, an old man, the only thing working on that old man is his tongue. In the Hadith it is unknown whether his body parts are cut or he is paralysed. The only thing working on this old man is his tongue, imagine that. The young man Abdullah Ibn Muhammad (the narrator of the story) said, oh uncle what is there that Allah made you better than other people? Imagine that, you know we say what did Allah give me? Wallahi I talk to some people, what did Allah give me? Give us one of your eyes and then say what did Allah give me, just give us one and then we will say Allah deprived you. You have people who have an income, let alone the income, their physical features. An eye, a face, a mouth, a hand, healthy, and they say what did Allah give me? Ignorant. Look what Abdullah Ibn Muhammad said, what did this man have? He did not understand, he was a young teenager, what did this man have? He said Allah gave me a tongue to thank Him with it, what more do I need? Allahu Akbar, a tongue to thank Him with, what more do I need?

He said now I answered your question, could you go and do a favour for me? What is it? This is not a movie or fabricated or weak Hadith, this is in Ibn Hibbaan in his Thiqaat, Wallahi it was authenticated by the most strict scholars of our time who checked the narration of the Hadith. He said my son who helps me in my Wudhu and helps me to drink and eat, he left three days ago and I am left here stranded. Could you go look for him? He went, he looked for him. He found his bones and he found his camel, he brought his camel back. How is he going to tell this old man this whole story? The only thing he has in life is his son and his son died. He said I sat and I remembered the story of Ayyub, the story I mentioned to you, so I started telling him. The old man said cut your story short, what is the problem, tell me what the problem is. He said your son is dead. He said he did not say more than Alhamdulillah, Inna Lillahi wa Inna Ilayhi Raaji'oon. Alhamdulillah, to Allah we return, to Allah is our resort. And soon after that he passed out and died.

He said I had a problem, if I leave him the animals are going to eat him and I could not leave him and go, it would not be right. So I sat there crying what am I going to do with him, I cannot dig a grave alone, until four people passed by and he told them come and help me bury him. They said ok, who is he? They uncovered his face and they jumped at him kissing him, they said you do not know who this man is? This is Abdullah Ibn Zayd Abu Qulaab al-Jurmi, the biggest student of Ibn Abbaas. He loved knowledge and he loved Islam, he fought in battles and committed his life for the sake of Allah. This is him, and they began crying and kissing him. They buried him.

That young boy Abdullah Ibn Muhammad could not get this story out of his mind. When you are thinking about something all day, you are going to dream about it and the dreams of the pure innocent people are nearly always true. Actually it is a sign of a true man when he dreams that night, and in the morning it becomes just how he dreamt it. He said I had a dream about this man, I saw him (he too is in Heaven) and I said you are the man who was

my friend last night? He said yes. He said what did Allah do to you? He said peace be upon you, enter Heaven as you were patient:

سلام عليكم ادخلوا الجنة بما صبرتم فنعم اجر العاملين

APPENDIX TWO: MUSLIMS JOKING ABOUT ISLAMIC MATTERS

The next question is, what is the ruling on Muslims joking about Islamic ordains and rituals like Niqaab, beard or wearing pants above the ankles, or mocking those who adhere to them? There are comedians who make a living out of this, jokes like these even go on in private gatherings among Muslims and non Muslims. What is the ruling on Muslims participating in this?

At a time when we see the status of the Ummah and what is going on, where there is a war waged on Islam and practicing Muslims, it is very, very sad to see that there are people who are alleged Muslims choosing to take the route of mocking their brothers and sisters, siding with Kufr and Kuffaar, knowingly or unknowingly. How dare one mock a sister trying to look like Aishah and Hafsa radhiallahu 'anhum. Those who mock Niqaab and Hijaab side with the leaders of countries who openly and clearly say Niqaab will not be welcome in our lands, that is the freedom they offer. Their women have the legal right to choose to show their bare breasts in public, but a modest, honourable Muslim woman cannot choose what Hijaab to wear. That is the freedom they talk about, that is democracy, that is the Hukm of Jaahiliyyah. That is the people who Allah said:

...أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ... ﴿الأعراف: ١٧٩﴾

They are like cattle, nay even more astray. (Surat al-A'raaf: 179)

That is the filth of Kufr. Sisters get dragged physically and through court summons in Europe and other parts of the world, because they want to look like Umm Salamah and Aishah radhiallahu 'anhum. That is part of the problem. They drag them claiming a Niqaab goes against freedom and dignity, wherein they themselves have absolutely not an ounce of freedom or dignity.

Our sisters go all through that, that is a problem. But the bigger problem is those in the Ummah who have nothing to joke about but these pious, chaste, struggling, honourable women. Have you ever imagined what a Niqaabi for example goes through on a daily basis? Last week I was in Chicago and a brother invited me to go to a mall that is approximately two hours away from Chicago, in the suburbs of Chicago. For the first time in seventeen years, I stepped foot in a mall, and one of the first sights I saw was people glancing at a

woman, eyes staring at her from every angle and laughter and mocking. Wallahi I made Du'aa for her from the bottom of my heart. In a place where you never see Muslims, there was a Niqaabi, that is who they were staring at and mocking. Whereas if someone partially naked showed up, they would not have even bothered to look or joke or mock. Wallahil-Lathee Laa Ilaaha Illa Huwa, Wallahi I have never seen a Niqaabi in the United States except that I made Du'aa for her.

Imagine with me what she goes through in the United States where she can legally wear her Niqaab, let alone other places where she would go to jail for it. The glances of the people, the words thrown at her, the laughter, the winking and gestures that she has to see and hear and at times even the physical assault. Imagine her on a red light, to her left is the glancing and the staring and to the right is the mocking and degrading. And then a Muslim who allegedly loves Allah and the Mothers of the Believers has the audacity to utter a joke about this sister wearing Niqaab, or a brother who is compliance of a Waajib with a Liyah (لحية) (a beard).

If you cannot support them in their struggle to wear Hijaab and Niqaab, grow their beards and wear their clothes above their ankles, then is there anything less than one keeping his mouth shut? How many youth and youngsters saw a video of someone mocking a Hijaabi, Niqaabi or a bearded brother and heard that joke from Muslims, and it was embedded in the back of their mind to be repeated over and over again? Some of them memorise these jokes and use them against those who carry out these Islamic obligations. Or how many kids and adults think less of those brothers and sisters who are merely in compliance of the ordains because of these jokes? Even if you adopt the wrong opinion, the weaker opinion for example of Niqaab, that it is not Fardh, you have no business mocking them.

Those same characters who use these matters as tools for laughter, if one was to joke about his mother, what would he tell you? He would tell you stop, this is not a joking matter, his mother is not a joking matter. Those women with Hijaab and Niqaab are mimicking the Mothers of the Believers and the daughters of the Prophet Muhammad sallallahu 'alayhi wa sallam.

...قُلْ لِأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ...

﴿الأحزاب: ٥٩﴾

Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. (Surat al-Ahzaab: 59)

Same with bearded brothers and those who raise their pants above their ankles. That is why some scholars said mocking Islamic matters or directly mocking Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam and the verses of Allah, are all the same.

Who is the one growing the beard trying to look like? Musa, 'Isa, Haroon:

... لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي... ﴿طه: ٩٤﴾

Seize (me) not by my beard, nor by my head! (Surat Taha: 94)

When he got into a struggle with Musa and Musa grabbed his beard. Abu Bakr, Umar, Uthman and Ali. Not doing a matter in Islam even if it is obligatory, not wearing Hijaab, not wearing Niqaab, not growing your beard, these matters are sin. Sometimes major, sometimes minor, but if he is Muslim and makes Salah, even if he does not repent, one's destiny at the end is to Heaven Inshaa Allah because that is only a sin. The forgiveness of Allah could overwhelm him, the Shafaa'ah of the Messengers and righteous believers could overwhelm him, or worst case scenario he goes to Hell for a duration of time for the sin and then he goes back into Heaven. May Allah guard us even from that.

One who wears a Hijaab and mocks it falls in this category. Look at the precise wording that I am going to say, those who mock these have committed an act of Kufr. There are rules and regulations for Takfeer and it is a very sensitive issue, and there are Fataawa by old and contemporary scholars that substantiate this. That is all we are conveying, a Fatwa of the 'Ulamaa. Abdullah Ibn Qa'ood, Ibn ad-Dayyaan, Abdur-Raaziq Afeefi, Ibn Baaz and many of the older scholars all agree on this opinion.

In the famous book Asbaab An-Nuzool by Waahidi, let me give you the background of the story. The Prophet sallallahu 'alayhi wa sallam was heading to Tabook to fight and on the way there they camped. So there was the close knit with the Prophet sallallahu 'alayhi wa sallam who camped with the Prophet and another group who were further away who camped by themselves. Here is how the story unfolds, Ibn Umar radhiallahu 'anhuma narrates what happened. He said during the Battle of Tabook, a man in the other camp (the second camp) said we have not seen like these reciters of the Qur'an, you see those guys who recite the Qur'an.

مَا رَأَيْنَا مِثْلَ قُرَّانِنَا هَؤُلَاءِ ، أَرْغَبَ بُطُونًا...

They like to fill their bellies with food, greedy bellies:

أَرْغَبَ بُطُونًا

...وَلَا أَكْذَبَ أَلْسِنًا...

Their tongues are lying tongues. Big bellies and untruthful tongues, they are mocking reciters of the Qur'an.

...وَلَا أَجِبْنَ عِنْدَ اللَّقَاءِ...

And they are the most cowardly when the combat happens. Basically they eat a lot, they lie and they are cowards. They are talking about reciters of the Qur'an, mocking them and joking around.

...فَقَالَ رَجُلٌ فِي الْمَجْلِسِ : كَذَّبْتَ ، وَلَكِنَّكَ مُنَافِقٌ...

A man sitting with them said you are a liar, you are a hypocrite. Based on what he heard from him, he said you are a hypocrite, and the Prophet sallallahu 'alayhi wa sallam never denounced this man for calling him a hypocrite.

...لَأُخْبِرَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...

I am going to go tell the Prophet Muhammad sallallahu 'alayhi wa sallam.

...فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...

The matter reached the Prophet Muhammad sallallahu 'alayhi wa sallam. Either the man went and told him or Allah had told him or most likely it was both of them, Allah had revealed and then this man went and told him what that man had mocked the reciters of the Qur'an with.

Abdullah Ibn Umar said:

...فَأَنَا رَأَيْتُهُ مُتَعَلِّقًا بِحَقَبِ نَاقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَتَكَبَّهُ
الْحِجَارَةُ...

I saw him grabbing the bridle of the horse of the Prophet sallallahu 'alayhi wa sallam and it dragging him. He is grabbing the horse and it is dragging him on the stones, he is hanging because he wants to speak to the Prophet Muhammad sallallahu 'alayhi wa sallam. He is telling the Prophet sallallahu 'alayhi wa sallam:

...وَهُوَ يَقُولُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا كُنَّا نَحُوضُ وَنَلْعَبُ...

He is saying oh Prophet of Allah, it was only idle talk and just play. It was idle talk and just play, note he did not even say we were mocking, he did not even think of it as mocking, he said it was idle talk and just play.

وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ...

And the Prophet Muhammad sallallahu 'alayhi wa sallam telling him:

...أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ

بَعْدَ إِيمَانِكُمْ... ﴿٦٦﴾ ﴿التَّوْبَةَ﴾

“Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc) and His Messenger (sallallahu 'alayhi wa sallam) that you were mocking?” Make no excuse; you have disbelieved after you had believed. (Surat at-Tawbah: 65-66)

You have disbelieved after you were believers. Allah reveals Ayaat in the Qur'an about this, let us go through them.

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَحُوضُ وَنَلْعَبُ... ﴿التَّوْبَةَ: ٦٥﴾

If you ask them (about this), they declare: “We were only talking idly and joking.” (Surat at-Tawbah: 65)

If you ask them oh Muhammad, they will say it was idle talk and play. That is all it was, it was idle talk and play. Pay attention, this sentence shows that they did not even really mean to mock, they did not reach the level of mocking because their reply was:

كُنَّا نَحُوضُ وَنَلْعَبُ

It was idle talk and play, not mocking. They did not say we were mocking, we were ridiculing, they did not say:

إِنَّا كُنَّا نَسْتَهْزِئُ

They said:

كُنَّا نَخُوضُ وَنَلْعَبُ

It was idle talk and play. They did not say we were mocking, that was not even their intention. Mocking is here, idle talk and play was here. And in some narrations it was that they said oh Prophet we were just talking because we wanted the distance to become shorter with just idle talk.

Allah said to them in the Qur'an:

...فُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿التوبة: ٦٥﴾

Say: "Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc) and His Messenger (sallallahu 'alayhi wa sallam) that you were mocking?" (Surat at-Tawbah: 65)

In Allah, His verses and His revelation and His Messenger do you scoff and mock? You did not find anything else to joke about? Note, these people, did they mock Allah directly? No. Did they mock the Qur'an directly or verses in the Qur'an? No. Did they mock the Prophet sallallahu 'alayhi wa sallam directly? No, they mocked the reciters of the Qur'an. Then why when Allah was denouncing them did He say, you mock Allah, the verses and the Messenger? Why did Allah not say you mock the reciters of the Qur'an? He said you mock Allah, the Messenger and the verses, when all they did was mock reciters of the Qur'an. They mocked the reciters of the Qur'an because of their Islamic significance, so it is as if they mocked Allah, the verses and the Messenger. That is the point Allah is trying to get to you.

See how dangerous it is? It is no joke and it is no game. They mocked reciters of the Qur'an, Allah responded saying you mock Allah, His Messenger and the verses? You mock a bearded Muslim for his beard, you mock Allah, His verses and His Messenger. You mock a Niqaabi for her Niqaab, we say you mock Allah, His verses and His Messenger. You mock a Hijaabi or a bearded brother, we say you mock Allah, His Messenger and the verses.

The final judgment has been entered by Allah:

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ... ﴿التوبة: ٦٦﴾

Make no excuse; you have disbelieved after you had believed. (Surat at-Tawbah: 66)

Do not even think about apologising, make no excuse, you have become disbelievers after you were believers.

And here is an important detail, pay attention to this detail, those people Allah declared Kuffaar were not hypocrites before this matter. You hear scholars call them hypocrites, there were hypocrites who fought and went along with the Prophet sallallahu 'alayhi wa sallam like Abdullah Ibn Ubayy Ibn Abi Salool who was a known hypocrite. If scholars refer to these here who mocked as hypocrites based on what they did of mocking, then yes they did become hypocrites and Kuffaar because of that. But some scholars allege they were hypocrites before they even mocked and they were just going along with the Prophet Muhammad sallallahu 'alayhi wa sallam. That is wrong, they were believers fighting with the Prophet Muhammad sallallahu 'alayhi wa sallam. They were putting their lives on the line for the sake of the Prophet Muhammad sallallahu 'alayhi wa sallam, yet they were rendered non believers for a little joke they made. What can one say about those who never even broke a sweat in Allah and His Messenger's rightful cause, yet they want to mock rituals, Sunnahs and ordains?

The solid proof that they were not originally hypocrites as some scholars say, is in the verse:

كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

You have disbelieved after you were believers. After you were believers. Some scholars went to an extreme to say that they were believers in their tongue but not in their heart, meaning they were hypocrites. So Allah said believers as in believers in tongue but not in the heart. In reality, they are trying to say that mocking did not cause them to become disbelievers, they were already hypocrites as they were only believers by their tongues.

However, Ibn Taymiyyah responded to this and said Allah never calls a hypocrite a believer in the Qur'an, just because he believed by his tongue. They were believers and they were rendered disbelievers, Allah said it:

بَعْدَ إِيمَانِكُمْ

They were in reality believers because Allah called them so, otherwise Allah would never call hypocrites believers even if they believed in their tongue but not in their heart.

Another point, there are some matters where as a rule in Takfeer, ignorance of it being Kufir is an excuse. It could be an excuse that I did not know it would cause me to be a Kaafir. Ibn Taymiyyah in Kitaab Al-Imaan said these people here did not think that they were committing Kufir, yet they were still considered Kuffaar. He is saying mocking and ridiculing Islamic matters is Kufir, even if one did not know it will make him a Kaafir. Shaykh Sulaymaan al-'Alwaan said this verse is clear proof in Kufir of one who mocks Allah, His Messenger and verses. If he considers it Halaal or if he considered Haraam, merely mocking renders one an

apostate by Ijmaa' of all the scholars, even if he did not mean the mocking but was merely joking and playing.

...إِنْ نَغْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿التوبة﴾:

﴿٦٦﴾

If We pardon some of you, We will punish others amongst you because they were Mujrimoon (disbelievers, polytheists, sinners, criminals, etc). (Surat at-Tawbah: 66)

Some repented and others did not.

This applies to mocking punishments of Allah like Heaven or Hell or aspects of Hell or aspects of Heaven. This applies to mocking those who ordain the good and forbid the evil and people who go along with that. It applies to mocking Salah or aspects of Salah, even Sunnah Salah, not necessary Waajib Salah. Even Sunnah Salah, mocking that or those who pray, because of their Salah. Or someone who shortens their Thobe or their pants in accordance to the teaching of the Prophet sallallahu 'alayhi wa sallam, or one who has a beard, because of his beard. Or a Hijaabiyah for her Hijaab or a Niqaabiyah for her Niqaab, or a Siwaak, a mere Siwaak (the toothbrush). This is by the rules of the scholars who know the rules and regulations of Takfeer, because as I said it is a sensitive issue.

Some scholars divided the mocking into two categories. Direct statements and writing, if you write it or say it, that is direct. But the other category which is just like that is gestures. You see someone in Niqaab, they smirk, smile, laugh, they stick a tongue out or there are many types of gestures where you show that you are mocking someone. Any of that is just as though one said something, the ruling on both types of mocking is the same.

The next point is an essential point, do not ever sit with anyone who goes near this issue. If there is a gathering and joking kicks off related to this matter over here, if you attend an event where this goes on or there is a comedy show, TV show, Youtube show or anywhere else, flee with your Imaan like there is a lion behind you out to get you, before you lose your Imaan. Flee and run away.

The rule in Islam is that when there is something Haraam, you do not participate in it, you do not go near it and you do not support it. Like Zina:

وَلَا تَقْرَبُوا الزَّيْنَىٰ... ﴿الإسراء: ٣٢﴾

And come not near to the unlawful sexual intercourse. (Surat al-Israa': 32)

Allah said do not go near Zina. He did not say do not commit it, He said do not go near it. You do not sit on a table where there is alcohol and say I am not drinking, you do not do that. You do not go to a casino and say I am not gambling. That is in matters of Haraam, you do not go near the Haraam, you do not participate in it, you do not condone it and you do not support it. This matter is worse because there is a specific verse about not going near it in the Qur'an:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ ۖ
إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿النساء: ١٤٠﴾

And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell. (Surat an-Nisaa': 140)

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ ...

Allah says in the Qur'an, and it has already been revealed to you in the Book.

...أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا...

That if you hear the verses of Allah.

يُكْفَرُ بِهَا

Means disbelieved in.

وَيُسْتَهْزَأُ بِهَا

Means mocked.

...فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ...

Do not go near them, do not sit with them until they engage in another talk, until they change the subject. Do not go near them, a clear verse in the Qur'an. Do not sit and watch a comedian who mocks any aspect of Islam, any tiny aspect of Islam. Do not ever sit with a relative of yours, with a friend of yours who utters a joke pertaining to mocking any Islamic issue or those who practice it, ever. It only gets worse when you hear those so called Du'aat of ours today in the United States especially, who want to give the look that they are all cool and all that and make their audience think that they are all cool, and then sit and mock issues of Islam forgetting this important aspect of Islam.

Allah tells them:

...إِنَّكُمْ إِذَا مِثَلْتَهُمْ...

If you stay with them you are like them. If you listen to it, you participate in it, you do not walk off, you are like them. Like them what? Kuffaar like them. Unless you forbid the Munkar and tell them they are wrong and walk away, then you are like them.

Then the end of the verse says:

...إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

Allah is gathering the hypocrites and the Kuffaar in Hellfire all together.

And note something very unique about this end of the verse, Allah says He is gathering the Munaafiqeen and the Kuffaar in Hellfire. This is the end of the verse, wherein the beginning of the verse He is talking about those who mock. So the end of the verse tied to the beginning of the verse is the icing on the cake to prove the Kufr of one who mocks Allah and His Messengers, those who follow in accordance with any of that and you mock them, or anyone mocks them because of that. Wal-'Iyaathu Billah, it is a matter of Kufr and Imaan. Whoever is involved in this or was involved in this, let him go take a shower and say Shahaadah and repent not to ever do this again, so he can rejoin the masses of the Muslim Ummah.

Sayyid Saabiq in his book Fiqh As-Sunnah which you all, he said a believer who gives his Shahaadah and becomes Muslim can never be considered a Kaafir unless his heart and breast is overwhelmed with Kufr, he adopts Kufr and acts upon it. And then he mentions examples of exemptions from that, and he said mocking the Prophet Muhammad sallallahu 'alayhi wa sallam. Al-Bahooti al-Hanbali, the big Hanbali Imaam, in his Kitaab Al-Rawdh Al-Murabba' (الروض المربع) he mentions this issue. So does Ibn Qudaamah in Al-Mughni, so do other scholars like Ibn Mulaqqin in At-Tathkirah (التذكرة), famous scholars. All said that

mocking is Kufr, so did the ones I just mentioned earlier, Abdullah Ibn Qa'ood, Ibn ad-Dayyaan, al-Afeefi, Shaykh Ibn Baaz and others. This is what I relate to you from what the 'Ulamaa and the Salaf say is Kufr, according to their rules and regulations derivative from the Qur'an and the Sunnah.

Allah does not leave those who mock His Qur'an and His Sunnah and His believers without humiliation in this life before the life after. Subhan Allah it is a Sunnah of Allah, He always humiliates them in this life. In Bukhari and Muslim there is an authentic Hadith, in Bukhari it is a Christian man who became a believer and then rendered a non believer. In Muslim, it is a man from Bani Najjaar. He read al-Baqarah and Aali Imraan and he used to write for the Prophet sallallahu 'alayhi wa sallam.

كَانَ نَصْرَانِيًّا فَأَسْلَمَ...

...فَعَادَ نَصْرَانِيًّا فَكَانَ يَقُولُ مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ...

He was a Christian and he became a believer, then he went back to being a Christian. Then he said Muhammad knows only what I wrote for him, because he used to write for the Prophet Muhammad sallallahu 'alayhi wa sallam, he said I used to write for him the revelation. Years went on, years went on.

...فَأَمَاتَهُ اللَّهُ فَدَفَنُوهُ، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ...

He went and they buried him after he died. The next morning, they found him on the surface of the earth.

...فَقَالُوا هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، لَمَّا هَرَبَ مِنْهُمْ نَبَشُوا عَنْ صَاحِبِنَا

فَأَلْقَوْهُ...

Muhammad and his friends came here at night, dug up the grave and took him up to the surface. They are evil people who came, this is what they are basically saying. Muhammad and his people came and dug him and put him on the surface of the earth.

Next day:

...فَحَفَرُوا لَهُ فَأَعْمَقُوا، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ...

The second time they dug up the grave, a deeper grave, they put him in there. The next morning they find him on the surface again, so now it is the third day.

...فَقَالُوا هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ
فَأَلْقَوْهُ...

They said this is Muhammad and his friends, they dug up his grave and they brought this man to the surface again. So now it is the final time:

...فَحَفَرُوا لَهُ...

They dug up for him.

...وَأَعَمَّقُوا لَهُ فِي الْأَرْضِ مَا اسْتَطَاعُوا...

They dug up for him a very, very, very deep grave, as deep as they could. And then the next morning:

...فَأَصْبَحَ قَدْ لَفَظَتْهُ الْأَرْضُ، فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ فَأَلْقَوْهُ

وَ فِي رِوَايَةٍ : فَنَبَذُوهُ

They woke up, they found him after that big grave, on the surface again. So they knew it was not from Muhammad sallallahu 'alayhi wa sallam or his men, they left him and abandoned him.

A very last note, there is a difference between mocking someone for himself and for an Islamic significance. For example a bearded man, if you mock him for being fat, skinny, talks funny or something, that is a sin. It could be a major or minor sin, you do not mock anyone but that is a sin. However, if it relates to Islam, if it goes to the beard, then that is when it becomes Kufr. There is a distinguishing between the two, one is sin, one is an act of Kufr. So you have to distinguish between those two matters.

There are plenty of matters to joke about, be truthful and joke. The Prophet sallallahu 'alayhi wa sallam and the Sahaabah joked so why we do we have to go to areas that are Haraam? It is nice to have fun but keep them in the Halaal.

APPENDIX THREE: RAMADHAAN GEM #8 ON INAABAH

We are all familiar with the term Tawbah (when one repents to Allah), but there is another very similar term called Inaabah (إِنَابَةٌ), a term mentioned in the Qur'an many times. And since it is Ramadhaan, we want to move from Tawbah to Inaabah.

Ibn al-Qayyim said it is to hasten pleasing Allah, while continuously and repeatedly returning to Allah (at all times). Meaning, it is Tawbah but continuous Tawbah. Part of Inaabah is to retreat to Allah with your heart, with love, reverence and sincerity in accordance to the Qur'an and the Sunnah. Just as one retreats in the last ten days of Ramadhaan for I'tikaaf, leaving everything behind, Inaabah is constant returning in I'tikaaf to Allah. A heart needs to retreat to Allah with honour because if it does not do so with Allah, it retreats with humility to other than Allah. Turning fully to Allah in trials and at ease is Inaabah.

A person who is Muneeb (مُنِيبٌ) is one who repents when he commits a sin but goes further beyond that to change and become in constant contact with Allah, with a relationship with Allah.

Allah said it about Ibraheem 'alayhis-salaam:

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾ هود: ٧٥

Verily, Ibraheem was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). (Surat Hud: 75)

Ibraheem was without a doubt forbearing, which is Haleem (حَلِيمٌ). Invoking Allah with humility, that is Awwaah (أَوَّاهٌ). And Muneeb (مُنِيبٌ) is repenting constantly, time and time, again and again, constant repenter to Allah.

A verse considered by some of the 'Ulamaa to be the most hopeful verse in the Qur'an:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ
اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ
رَبِّكُمْ وَأَسْلَمُوا... ﴿٥٤﴾ الزمر

Say: O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him (in Islam). (Surat az-Zumar: 53-54)

After repentance, Allah mentions:

وَأَنْبِئُوا

That is what we are targeting.

Inaabah is three levels. The first level is the root of Inaabah (the principle), which is leaving Shirk to Tawheed, leaving Kufr to Islam. Not having this will make one a Kaafir, because it is leaving Kufr to Islam. That is the first level and it is taken out of the verse:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ۗ

فَبَشِّرْ عِبَادِ ﴿الزمر: ١٧﴾

Those who avoid At-Taaghoot (false deities) by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My slaves. (Surat az-Zumar: 17)

The second level of Inaabah is the Inaabah of al-Muttaqeen (the pious), leaving sins and committed in doing deeds. Whoever does not have this one, he is Muslim and he falls under Islam but we fear Hell over him unless Allah forgives Him (because he has sins). That is taken out of the verse in Surat az-Zumar:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۗ إِنَّ

اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿الزمر: ٥٣﴾

Say: O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. (Surat az-Zumar: 53)

And the following verse after it:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

﴿الزمر: ٥٤﴾

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. (Surat az-Zumar: 54)

The third and final level of Inaabah is the level we are trying to target this Ramadhaan, the Inaabah of the Muhsineen. The peak, complete turning to Allah in your heart and in your body. Constantly returning to Allah again and again, in all times and in all situations, and being in complete submission to Allah. This is the best form of Inaabah. This is the Inaabah of Ibraheem 'alayhis-salaam, this was the level of Ibraheem 'alayhis-salaam:

﴿إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ﴾ هود: ٧٥

Verily, Ibraheem was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). (Surat Hud: 75)

And it is also mentioned that Shu'ayb said:

﴿...وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۗ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾ هود: ٨٨

And my success cannot come except from Allah, in Him I trust and unto Him I repent. (Surat Hud: 88)

Ibn Taymiyyah Rahimahullah said the people of this level are the people most tested by the Shaytaan because they are the best, and the Shaytaan wants to get the best off track.

Look at the master of humans, the Imaam of all Imaams, the master of the repenters, the master of the worshippers, sallallahu 'alayhi wa sallam.

He said:

﴿وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً﴾

By Allah, I seek the forgiveness of Allah and repent to Him seventy times every day.

Seventy times in Sahih Bukhari and then a hundred times in Sunan an-Nasaa'ee. If the Prophet sallallahu 'alayhi wa sallam whose past, present and future sins are forgiven and he repents and asks Allah for forgiveness between seventy to a hundred times a day, how

many times should we ask when we are not guaranteed forgiveness for one of the hundreds or thousands of sins that we have committed?

Sins harden the hearts, so repent to soften your heart. It is a disease.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً... ﴿البقرة :

٧٤﴾

Then, after that, your hearts were hardened and became as stones or even worse in hardness. (Surat al-Baqarah: 74)

Sins darken the heart so repent, so you can cleanse your heart. There is no better time than these blessed days.

Allah said:

كَلَّا ۚ بَلْ ۖ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿المطففين: ١٤﴾

Nay! But on their hearts is the Raan (covering of sins and evil deeds) which they used to earn. (Surat al-Mutaffifeen: 14)

Dot after dot placed on the heart, it comes to a time when you need to wash it out.

'Awn Ibn Abdillah said the ones who are constantly repenting to Allah are the ones you should always be with, because they have the softest hearts.

Repentance is a great bargain with Allah. Look at the deal you strike. You make a mistake, you transgress, you repent and you correct your future, all your sins are forgiven and a big baggage more.

This Ramadhaan, no one forgot to stock up on food and groceries, and if they did then they go prepare for it before Maghrib. But what about stocking up on Istighfaar, Tawbah, good deeds and repentance?

يا رب إن عظمت ذنوبي كثرة فلقد علمت بأن عفوك أعظم ، إن كان لا يرجوك إلا محسنٌ فبمن يلوذ ويستجير الآثم

O Lord, if the greatness of my sin increases, then I know Your forgiveness is even greater. If only the righteous call You, then who would the sinners like me go to?

أَدْعُوكَ رَبِّي كَمَا أَمَرْتَ تَضَرَّعًا فَإِذَا رَدَدْتَ يَدِي فَمَنْ ذَا يَرْحَمُ

I call on You my Lord as you ordered and commanded, with humility, with reverence, and if You turn away my hands then who else is going to accept from me? If You turn away my hands, then who else is going to have mercy on me? If You turn away my hands, then who else is going to forgive me?

مَالِي إِلَيْكَ وَسِيلَةٌ إِلَّا الرَّجَاءُ وَجَمِيلٌ عَفْوِكَ ثُمَّ أَنِي مُسْلِمٌ

All I have is hope in You Yaa Allah, that You will forgive me and that I am a Muslim.

One of the most popular questions I get on this matter of repentance and Inaabah is, I repent and then I do a sin, then I repent and I do a sin, and I give up and I despair. Allah is talking to you, did you read the Qur'an? Allah is talking to you, calling you:

...يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ... ﴿الزمر: ٥٣﴾

O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! (Surat az-Zumar: 53)

Allah did not say O you believers and He did not say O mankind, as He said many times in the Qur'an. He did not say Muttaqoon, He did not say the pious and He did not say the Muhsineen. He did not say the forerunners, the Saabiqun Bil-Khayraat (سَابِقٌ بِالْخَيْرَاتِ). He called on the sinners not to despair.

'Aasim Ibn Rajaa' said Umar Ibn Abdul-Azeez gave a speech one time and he said O people, if you fall in a sin then repent, and if you do it again then repent again, and if you do it again then repent again because the sins enclose on the necks and they are a destruction. And the peak of destruction, the destruction of all destructions is remaining on sins and persisting on them without repenting.

An authentic Hadith al-Qudsi in Sunan at-Tirmidhi. 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 the clouds in the sky and then you were to come and ask for My forgiveness, I would forgive you and think nothing of it. O son of Adam, if you were to come to Me with sins nearly as great as the earth and you were to meet Me after death not making any Shirk, I would bring you forgiveness as great as the earth and think nothing of it.

You are dealing with the Ghafoor, you are dealing with Ar-Raheem, you are dealing with the 'Afuw. That is what you get out of the qualities of Allah which you know about.

Ibraheem Ibn Shaybaan said there was a twenty year old youth that he knew. The Shaytaan instigated to him that you are young, why would you repent right now and leave the pleasures of this life? You have a long life ahead of you. So he went back to his sins and his old ways. In the midst of the sins, he had a flashback to his old days with Allah. A believer is still a believer even during sinning, he still has Laa Ilaaha Illallah in his heart. So he yearned and longed and began to cry and weep for those days. He said will Allah ever accept from me? Then he heard a voice (it was possibly him talking to himself) saying:

عَبَدْتَنَا فَشَكَرْنَاكَ ، وَعَصَيْتَنَا فَأَمَهَّنَاكَ ، وَلَئِنْ رَجَعْتَ إِلَيْنَا قَبَلْنَاكَ

You worshipped Us and We thanked you, you sinned and We gave you respite, you come back and We will accept from you.

If you repented and got fooled by the Shaytaan, then return, do not be ashamed and do not despair. When you continuously repent, it is like a wrestling match with the Shaytaan. Every time you repent, you have pinned the Shaytaan down and won, you are the champ. Once you despair and stop repenting, the Shaytaan became the champ and you do not want that. Do not be a surrenderist and accept continuing sinning and being on the wrong path. Resist and struggle the sins. Maybe one of your shouts to Allah in repentance will be so sincere that He will write you among those swayed from being in Jahannam, and take you into Jannah.

How can you despair in Allah with all these Ayaat and Ahaadith, when He is asking you. Why is He asking you to repent when Allah does not need me nor you? He is Independent and Sovereign. That is Ar-Raheem, that is Al-Ghafoor, that is Al-'Afuw. Wallahil-'Adheem, you are dealing with One more merciful than your mother.