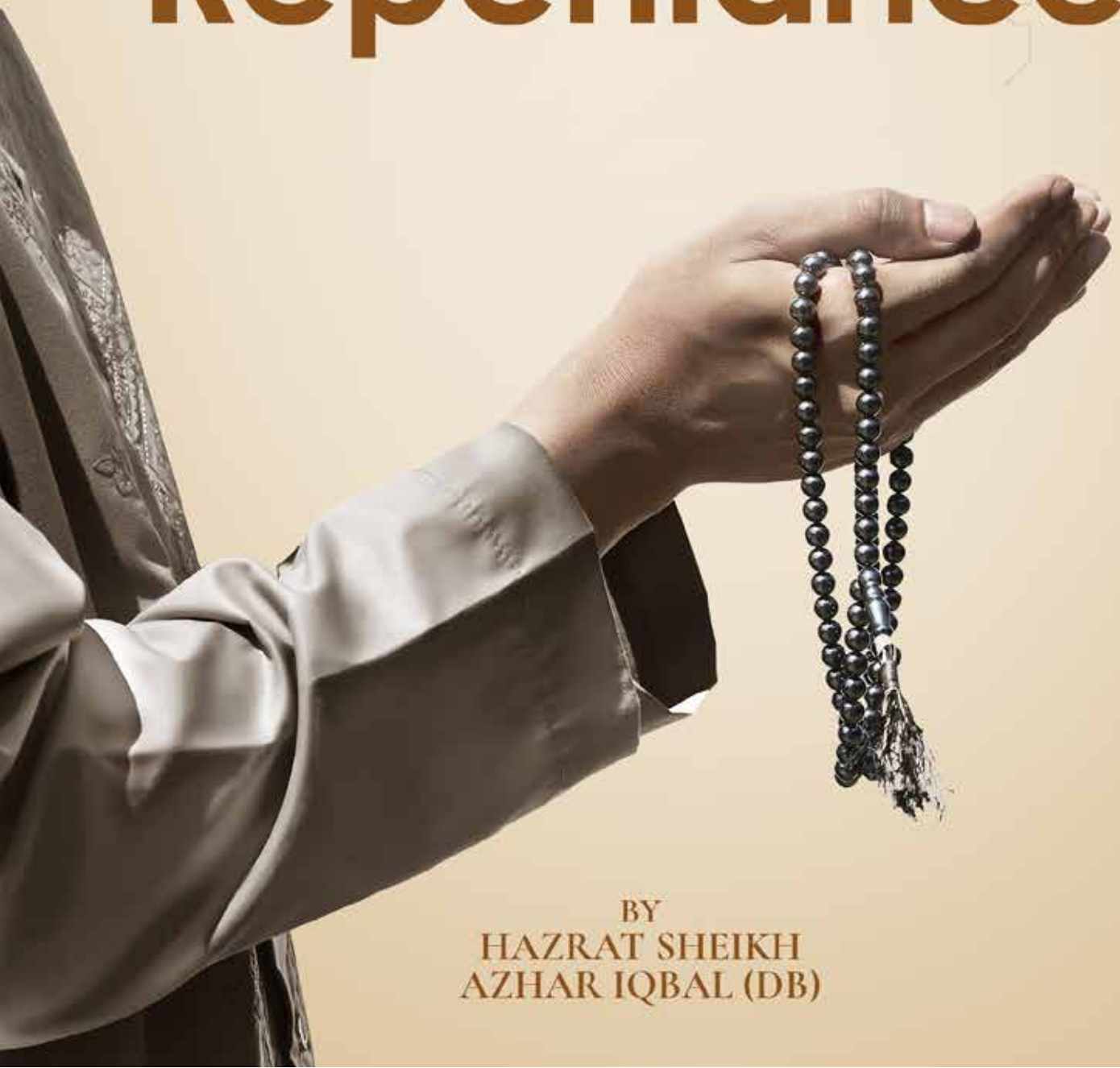




Success in Repentance



BY
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى
أَمَّا بَعْدُ

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا تَقْرَبُوا الزَّوْجَةَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

Allah ﷻ says in the Holy Quran:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ①

Translation: And repent to Allah O believers, all of you, so that you may achieve success

From this we get to know that our success is in repenting to Allah .

Repentance has two components:

1. A feeling of guilt in the heart
2. A firm intention of not committing the sin again

When these two things combine then the repentance is acceptable. In fact, it is also acceptable by Allah if a person only has guilt in the heart.

The Prophet ﷺ has said:

النَّدَمُ تَوْبَةٌ ②

Translation: Regret is repentance

Accordingly, we get to know that it is important to have guilt in the heart for repentance. Repentance is not an act to be performed by the tongue, rather it is an act performed in the heart.

The Best People Are Those Who Repent

If someone says that I do not commit any sin, why should I repent? Such a person is wrong.

Because it is narrated in a hadith:

كُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ ③

Translation: Every son of Adam commits sin, and the best of those who commit sin are those who repent

① سورة النور: 31

② شعب الإيمان 262 / 9

③ سنن ابن ماجه 321 / 5

Accordingly, the best people are those who repent, who turn towards Allah and regret when they commit a sin. That is why if anyone commits a sin, then the best way out is to repent. If he repents, he will be successful, and if he continues to sin then that human will be doomed to fail.

Effects of Sin

Allah has promised to give success to the one who repents in this world, as well as in the world hereafter. The negative aftermaths of sins are unescapable and he will have to face its consequences in both the worlds. This is a ruling of the Holy Quran:

مَنْ يَعْْمَلْ سُوءًا يُجْزَ بِهِ ①

Translation: *Whoever does evil shall be requited for it*

Whether we feel or not, there is a punishment of committing sins. Hence, the scholars have written the effects of sins.

• First Effect: Facing Humiliation

One effect of sins is that a person has to face humiliation.

Allah ﷻ says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتُمْ ②

Translation: *Surely the noblest of you, in Allah's sight, is the one who is most pious of you*

Therefore, we get to know that abstaining from sins is a source of getting dignity. And if we oppose this and commit sins, we will lose our dignity in the eyes of Allah. Sometimes a person is being humiliated a lot, this is a sign that he is committing a sin. Hazrat Mujahid Ibn Awz رحمه الله says that whenever I neglected a command of Allah, I used to observe myself that either my wife, or my children, or my horse, or my servants would disobey me, and I had to face humiliation from them. So, committing sins causes a person to face humiliation.

① سورة النساء: 123

② سورة الحجرات: 13

- Second Effect: Deprivation from Barakah in Sustenance

One effect of sins is that due to sins barakah is removed from a person's sustenance.

Allah ﷻ says:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ ۗ

Translation: *If the people of the towns believed and feared Allah, We would have opened for them blessings from the heavens and the earth*

Whoever abstains from sins gets barakah, and whoever commits sins is deprived from barakah in his sustenance. Then sometimes what happens is that a person is a millionaire, but has to return millions in terms of loan as well. This is a sign that such a person is deprived of barakah.

- What is Barakah in Sustenance?

Our elders had barakah in their sustenance. It is narrated that the salary of Shaykh Qasim Nanotwi رحمه الله was Three Rupees. He used to spend two rupees in household expenses and he used to give one rupee in charity to the poor. One landlord at that time made a Madrasa and he offered to the Shaykh that you should come here and teach here. He said that you get three rupees currently, whereas I am going to give you one hundred rupees. The Shaykh said that out of the three rupees which I get, two rupees are used for my household expenses and I give one rupee in charity. If I get one hundred rupees, my household expenses will still be two rupees, and I will have to give ninety-eight rupees in charity. If this is the case, I will be searching for poor people all day so I can give them charity instead of doing my job. Hence, please excuse me from teaching in your Madrasa. So, when a person spends a life where he is abstaining from sins, Allah ﷻ puts Barakah in his sustenance.

In today's world, the person who is earning Ten thousand Rupees complains that this is not enough, but what is more astonishing is that the one who is earning Ten Lakh rupees also complains that this is not enough for me. This is a sign that there is no Barakah in their sustenance.

- Third Effect: Fear

One more effect of sins is that due to sins, there is a fear on the person. Sometimes he is afraid of being robbed, and sometimes he is afraid of losing something. Sometimes a person is afraid of his business or his job and sometimes he has a fear that someone might harm him or do something wrong with him. When such type of fear prevails the heart, then this means that a person is committing sins.

- An Incident of Fear Prevailing the Heart

There was a man in the province of Punjab (in Pakistan) who travelled from his village to a city nearby for the sake of getting a job. He shifted to the city and adopted a life full of sins. He committed so many sins and did not fear Allah , and in result Allah put the fear of creatures in his heart, especially the fear of snakes. He thought to himself that there a lot of snakes in the village, hence I won't go there again. His parents, relatives and friends were in the village and he was there in the city. People used to give him this message that so many years have passes and you have not come to meet us even once. Fifteen years passed like this, but his reply was always that I am afraid of snakes.

Some of his relatives came to meet him once, and told him that there is a wedding ceremony of a very close relative and you have to attend this wedding. All of them insisted and he agreed eventually. He did the preparation for the wedding and hired two guards as well. He handed both of them a stick and said that you both will stay with me, and if you spot a snake then immediately kill it. He said to one of them that you will walk in front of me, and said to the other one that you will walk behind me. Such a fear he had of snakes. When he reached the village, as per his instructions one of the guards took the stick and started walking in front of him and the other guard started walking behind him. As he was walking, he came across a burrow of snake. As soon as the guard walking in front of him passed the burrow, a snake came out of the burrow and bit him, and before the guard behind the man could do anything the snake went inside the burrow. The man who had the fear of snakes eventually died due to the snake bite. So, the one who doesn't fear Allah and commits sins, fright prevails in his heart.

- Fourth Effect:

The effect of this is that a person is constantly facing difficulties and hardships. One hardship doesn't end and the second starts. This is a sign that a person is committing sins.

Allah ﷻ says in the Holy Quran:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ①

Translation: *Whoever fears Allah, He brings forth a way out for him*

And the one who doesn't fear Allah and commits sins, such a person is downed into hardships.

Is it necessary to repent?

We cannot succeed without leaving sins. Therefore, it is important to repent. Since Allah has linked our success in repenting, so we should repent day and night. That is why those people who go to the Mashaikh, the first thing they are to do is to repent a hundred times in the morning and a hundred times in the evening.

The Prophet ﷺ has said:

“If anyone continually asks pardon, Allah will appoint for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he did not reckon” ②

Do Not Just Repent, Make A Sincere Repentance

Allah ﷻ has instructed in Holy Quran to repent, and He has also told how that repentance should be. He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ③

Translation: *O you who believe, turn to Allah with a faithful repentance*

This means we need to make a sincere repentance. It should not be a repentance by just uttering some words from the mouth, rather there should be a regret in the heart.

① سورة الطلاق: 2
 ② مَنْ لَزِمَ الاستغفار جعل الله له من كل ضيق مخرجاً... الخ سنن أبي داود 628 / 2
 ③ سورة التحريم: 8

The One Who Diagnoses His Sins Is Going to Repent Sincerely

A sign of sincere repentance is that the one who diagnoses his sins. He tries to figure out that when do I commit sin? Why do I commit sin? In what circumstances do I commit sin? What instigates me to commit the sin? When a person starts thinking like this, then this means that he is serious to leave the sin and wants to repent. And when a person does not think about leaving his sin and continues to commit it, then this means that he has no intention of repenting.

An example of diagnosing the sin

Once I went to an area in Karachi and met with the Counsellor of that area. After having his brief introduction, I got to know that he is the counsellor of this area, and he also does a lot of welfare work by helping the poor and the needy. Those people who were well-off used to give him donations and he used to spend that for helping the poor. People living in that area used to like him and were satisfied with his work. I also got happy upon hearing his contributions for the community and I appreciated his efforts. He said to me that I want to tell you something in private. so, when we were alone, I asked him that what is it that you want to tell me? He said that I am pious in the eyes of the people and they think that I do a lot of hardwork for them and help the needy. But there was a sin that I used to commit, which I have now left by the grace of Allah . He says that people used to give me money, and I knew that this isn't for me to spend on myself, rather it is for charity. However, despite of knowing this I used to spend this on my personal needs and later I used to regret. One day I made a firm intention to completely abstain from this sin. Then I thought that when do I commit this sin and why do I commit it? I found the answer to this that whenever I am short of money and I have these donations with me, I use them to fulfil my needs. He went on saying, I diagnosed that whenever I am short on cash and I have this money given by others, I commit sin. The solution that I adopted for this is that I found a bottle in which I kept money. I could keep the money inside of the bottle, however, to take the money out of the bottle, it had to be broken. Since the day I have been doing this, I was able to stop myself from sin.

Therefore, the one who diagnoses his sin and thinks that when do I commit this sin? Why do I commit it? What forces me to commit it? Then this is a sign that it is a sincere repentance.

Diagnosing The Sin Stopped from Casting Evil Glances

There was a young man in America who adopted the way of the pious people. When he decided to leave his sins, he thought that I frequently look at Na-Mahram women. He diagnosed that I usually commit this sin when I am in my office. Since there a lot of females in my office, and I spend my whole day there, so even if I don't want, I still end up committing this sin. He thought for a solution. He thought to himself that all of my work is done on my laptop, and I don't need to wear my spectacles to use it. So, from now on I am going to take off my spectacles when I am in the office. In this way, he would abstain from the sin and even did his work. So, diagnosing the sin is a sign that a person is sincere in repenting.

Every person's sin disease is of different kind and so is the cure

For example, young people sometimes give an excuse that we use the internet for work, and while browsing the internet, we end up landing on a website with obscene content and commit sins. Such a person should make a plan to protect himself from this sin.

Two signs of acceptance of a sincere repentance

Sometimes people get worried that whether my repentance will be accepted by Allah ﷻ or not? Has Allah ﷻ forgiven me or not?

So, there are two signs for a repentance that is accepted by Allah ﷻ .

- The first sign is that Allah ﷻ saves the person from committing that sin again. The person repenting does not get into the vicious cycle of committing that sin.
- The second sign is that the person dies with Iman and dies a good death

Good death on making a sincere repentance

There was a businessman in Pakistan who lived a very lavish life. He was only interested in getting married. When he was married to four women, and wanted to marry another woman, he used to divorce one of them. In this way, he married to dozens of women. He used to go on a vacation once or twice a year, and he would enjoy as much as he could during this time. He spent all his life like this, and when he started to become old, he had the same lifestyle. **'When a person starts committing a sin, it is like a weak thread and it is easy to leave that sin, but when a sin becomes a habit, it becomes very difficult to leave that sin.'** Committing sins had become the habit of this person. In this state, his mother passed away and for the first time in his life he gets to think about death.

When he placed his mother in the grave, he thought to himself for the first time that even I have to be in this grave and my time is also near. He heard the lecture of a scholar who elaborated this point that the actual life is going to be after death and this life is mortal. The sadness and happiness of this world are temporary. After hearing this his thinking changed and he went to a pious man and asked that I never thought that I would die, but now I have a firm belief, so what should I do now? He meant to ask that how should I prepare for my death? The pious man answered that you should repent because the doors of repentance are open for a person until he dies. He asked that how can I repent? I am committing sins in every aspect of my life, whether it is my home, my factory or my business. The pious man answered that start praying Salah and we will look after other things later. This is because Salah has a tendency of:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ①

Translation: surely Salah restrains a person from shameful and evil acts

He started praying Salah. Since he was sincere in his repentance, he left his bad habits. He eventually started praying five times and he desired to become Hafiz-e-Quran. He contacted a teacher and started memorizing the Quran. He wanted to completely leave sins, so he asked someone that I have been committing sins in every role I have, so what should I do? The man advised him that you should contact a scholar and request him to be with you for the whole day and identify

each and everything that is against the Shariah in your life. You should then rectify your mistakes as the scholar suggests. He did as the man advised and a scholar used to be with him for the whole day. The scholar would tell him his mistakes and he would correct them, and then came a time that he even made his business hundred percent according to the Islamic principles. Once there was a board meeting that was being conducted, and it was the time for Asr prayer. The meeting was paused and they decided to continue the meeting after praying. The man had built a mosque in his factory. He went there and said to the Imam that I will give Azan today, and then he started to give Azan:

الله اكبر الله اكبر، الله اكبر الله اكبر
أشهدان لا اله الا الله ، أشهدان لا اله الا الله
أشهد ان محمد ارسل الله ، أشهد ان محمد ارسل الله

He said these words, and that moment he had a heart attack and he died. He died in such a blessed state! He died in the mosque, in the state of ablution, and while reciting the Azan and Shahadah. So, this is a sign of a sincere repentance that a person dies a good death and dies in the state of Iman.

A believer doesn't have any other option except to repent day and night and ask for forgiveness from Allah . In fact, we should repent from sins and also seek refuge from occasions of committing sins.

Allah ﷻ gets Happy when a person repents

The Prophet ﷺ has said:

Allah is more pleased with the repentance of a servant as he turns towards him for repentance than this that one amongst you is upon the camel in a waterless desert and there is upon that camel his provision of food and drink also and it is lost by him and we having lost all hope to get that lies down in the shadow and is disappointed about this camel and there he finds that camel standing beside him. He takes hold of his nose-string and then out of boundless joy says: "Oh Lord! You are my servant, and I am your Lord". He commits this mistake out of extreme delight. ❶

❶ قال رسول الله صلى الله عليه وسلم: " لله أشد فرحا بتوبة عبده حين يتوب إليه، من أحدم كان على راحلته بأرض فلاة،.....الخ صحيح مسلم 2104 / 4

So, a believer should repent. Allah ﷻ says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ ۝

Translation: Surely Allah ﷻ loves those who repent abundantly

Logically thinking, Allah ﷻ should only love those who fast for him the whole year, those who spend their nights in His worship, and those who spend their wealth in His way, but no, Allah ﷻ even loves those who commit sins, regret, and then sincerely repent.

All Sins Converted into Good Deeds

There was a person at the time of Hazrat Moosa عليه السلام who used to commit a lot of sins. He used to do whatever he desired and had forgotten Allah ﷻ. Once Allah made a revelation to Hazrat Moosa عليه السلام that go and tell this person that I sent this person into this world to worship Me, and now that you have crossed the limits, I won't forgive you and will punish you.

When Hazrat Moosa عليه السلام conveyed him the message, he started to think that since the Prophet is saying this, then this means that I am surely going to be punished. He thought to himself that I should have repented earlier, but now Allah ﷻ has given His verdict that I won't be able to escape from His punishment.

The young man became depressed, and, in this state, he went out from the village to a forest. He then supplicated to Allah ﷻ that O Allah ﷻ! If my sins are so much that I am not worthy of being forgiven, and You have made the decision to punish me, then O my Lord! Burden me with the sins of each and every sinner that is there in this world, and punish me on the day of judgement, but forgive the rest of Your

When he uttered these words, he invoked the mercy of Allah ﷻ. Allah ﷻ sent a revelation to Hazrat Moosa عليه السلام that go and tell this person that since you have so high hopes from My mercy, not only I have forgiven you, but I have also converted your sins into good deeds.

When a person turns towards Allah ﷻ , He does not let him go away empty-handed.

It is narrated in a Hadith that Allah ﷻ says:

“The one who comes one span nearer to Me, I go a distance of two outstretched arms nearer to him, and if he comes to Me walking, I go to him running” ❶

In conclusion, we should sincerely repent from our sins and get our names enrolled in the list of those who strive to become close to Allah ﷻ . May Allah ﷻ protect us from sins, and, may He forgive the sins that we have committed. Ameen

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

O YOU WHO BELIEVE, THE FASTS HAVE BEEN ENJOINED UPON YOU AS THEY WERE
ENJOINED UPON THOSE BEFORE YOU, SO THAT YOU MAY BE GOD-FEARING

(AL-QURAN 2:183)

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