

An underwater scene with numerous bubbles of various sizes rising towards the surface. The water is a deep blue color, and light rays are visible filtering through the water, creating a serene and slightly ethereal atmosphere.

Shaykhul-Islam Ibn Taymiyyah

# Obstacles that Prevent One from Making Repentance

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# عوائق في طريق التوب

## من كتاب التوبة

*Obstacles that Prevent  
One from Making Repentance*

*Extracted from the book at-Tawbah*

*By the great Shaykhul-Islam Ibn Taymiyyah*

*(661/1263-728/1328)*

لشيخ الاسلام ابن تيمية

*Translated by Taalib bin Tyson Al'Britaani*

ترجمه طالب ابن تايسون البريطاني

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وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

“And all of you beg Allah to forgive you<sup>1</sup>,  
Oh Believers, that you may become successful”<sup>2</sup>

(Sooratul noor 31)

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<sup>1</sup> Sheikh Ibn Uthaymeen, Rahimahullah says this verse shows that *repentance* is an act deemed compulsory upon ever sane mature sane individual, because of the order entailed both the verse and the hadith. The Sheikh points out, that merely just saying the words like, يا الله اغفر لي Oh Allah *forgive* me, but at the same time this individuals heart is persisting upon a sin or sins, and refusing to give up this sin, then this is form of *Tawbah* will not benefit him or her and is at the same time mocking Allah the Most High. *Sharh Riyaad'Us'Saaliheen* Chapter *Tawbah* v1

<sup>2</sup> Ibnul Qayyim says that this is a verse that should make us think, because this verse was sent down in Medina immediately after the companions emigrated, after they left their houses, spouses, children and most beloved city, and even then, Allah ordered them to repent. I say: how is it with those who – like us – who didn't do all these things, and are much less in status then these noble companions, aren't we the first ones to repent to Allah?

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## **Author's Biography**

He is Ahmad bin 'Abdul-Halim bin 'Abdus-Salam bin Abdullah bin Abu qasim ibn Taymiyyah al-Harrani Taqi ad-Din abu al-Abbas bin Shihab ad-Din He was born in Harran, an old city in the Arabian Peninsula between Syria and Iraq in the year 661H. He and his family eventually moved to Damascus because of the extreme forces laid down by the Tartars who had occupied the land.

Ibn Taymiyyah came from a family of scholars; his father and grandfather were both scholars and also three of his brothers. His teachers were amazed at his intelligence and strength of memory and level of understanding. So much so, that he was allowed to start giving out religious verdicts at the tender age of nineteen, and began teaching at the age of twenty two.

Bin Taymiyyah launched a struggle against the deviant sects of his days. He refuted the shi'a, the people of theological rhetoric's – such as the Jahmiyyah, Mu'tazilah and Asha'irah. He was imprisoned on more than one occasion because he was accused of anthromorphism. Yet again when he was imprisoned for a legal verdict he issued, prohibiting making journeys for the purpose of visiting graves. It was during this imprisonment that he passed away.

His writings were very convincing and filled with irrefutable arguments from the Quraan, and the Sunnah. He also used to be a Mujaahid (one who fights in war, for the sake of Allah's word and law being supreme in the land.)

Ibnul Qayyim relates from him when he was told that he was either going to be killed or imprisoned by his enemies ‘if they kill me it will be martyrdom for me. If they expel me, it will be migration for me; if they expel me to Cyprus, I will call its people to Allah so that they answer me. If they imprison me, it will be a place of worship for me.’

Ibn Taymiyyah died while imprisoned in the year 728H, shortly before he died his writing equipment was taken away and he had fallen ill a few days prior to his death. His funeral was attended by a huge crowd of people. Al-Bazzar says concerning his funeral:

‘Once the people had heard of his death, not a single person in Damascus who was able to attend the prayer and wanted to remain except that he appeared and was present for it. As a result, the markets in Damascus were closed and all transactions of livelihood were stopped. Governors, heads, scholars, jurists all came out. They say that none of the majority of the people failed to turn up- according to my knowledge- except three individuals, they were well known for their enmity for ibn Taymiyyah and thus, hid away from the people out of fear for their lives’ (al bazaar, pg 82-83)

Ibn Kathir said; ‘There were so many people in front of his funeral, behind it, to its right and to its left. None but Allah could enumerate them, and then someone shouted ‘This is how the funerals of the Imams of the Sunnah are to be!’ At that people started crying, when the call to prayer for Dhuhr was proclaimed they prayed after it straight away against the usual norm. Once they finished praying, the deputy khatib came out, as the main khatib was absent and in Egypt- and he led the prayer over Ibn Taymiyyah, then the people

poured out from everywhere and all the doors of the mosque...and then assembled at al-Khayl market' ( ibn Kathir (14/138)).

## His Students

He had many students and those who were affected by him, are many, some of his students included:

- . Ibn Qayyim the *Tabeebul Quloob/*  
The Doctor of the hearts (d.751H)
- .The great Imam Al-Dhahabi (d.748H)
- .Ibn Kathir the notable Tafseer Scholar (d.774H)
- .Al-Mizzi the author of the great book *Taheebul Kamaal*  
(d.742H)
- . Al-Bazzar (d.749H)
- .Ibn Qaadi Al-Jabal (d.771H)

Many Great Scholars praised him greatly. The Memorizer Hafiz Ibn Hajar said about Him in his Biography of him:

“He surpassed his contemporaries in every science, you would not see one like him and his own eyes did not see one like himself”.

Al- Mizzi said about him; “I have not seen the likes of him before him nor after him”.<sup>3</sup>

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<sup>3</sup> *Bahjatul Baitar* the Life of Ibn Taymiyah 21



Ibn Rajab says about him; “He was unique in his time with respect to the knowledge Allah blessed his with”.<sup>4</sup>

Ibn Qayyim said about him: “I have not seen any body that lived a better life than his”.<sup>5</sup>

Ibn Kathir said about him:” It was rare for him to hear something and not memorize it”.<sup>6</sup>

Aboo Hayaan Al-Andalusee said: “By Allah, my two eyes have never seen the like of Ibn Taymiyyah”.<sup>7</sup>

#### His Teachers

Ibn Taymiyyah studied under a great number of scholars and he himself mentioned a number of them as related by adh-Dhahabi directly from him (majmu’ asl-fatawa 18/76-121). His teachers included forty one male scholars and four female scholars. The total number of scholars from whom he took his knowledge from exceed two hundred (al-‘Uqud ad-Durriyyah (p.3); Al-Kawakib ad-Durriyyah (p.52). the following is a selection of some of his teachers.

- . Aboo Al-Abbas Ahmad Ibn ‘Abdudd-Daa’im-Maqdasee
- .Aboo Nasr ‘Abdul Azeez Ibn Abdul-Mun’im
- .Aboo Muhammad Ismaa’eel Ibn Ibraheem at-Tanookhee
- .Al-Manjaa Ibn Uthmaan at-Tanookhee ad-Dimashqee

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<sup>4</sup> Ibn Rajab 2-387-392

<sup>5</sup> *Al’Wabil As-Sayyib* 69

<sup>6</sup> Ibn Kathir *Al’Bidaayah Wa An’Nihaaya* v14 -157

<sup>7</sup> *Ar-Radd Al’Waafir*

- .Aboo al-Abbaas al-Muammil Ibn Muhammad al-baalisee
- .Aboo Abdullah Muhammad Ibn Abee Bakr Ibn Sulaymaan al Aamiree
- .Aboo al-Faraj Abdur'Rahmaan Ibn Sulaymaan Al-Baghdadi

### **Introduction**

All Praise is to Allah the Lord of Worlds and May His Peace and Blessings be upon His last and final Noble Prophet, upon his Companion and upon those who follow in their foot steps. I thank Allah the Exalted even though I know I'm falling short of that, for allowing me and giving me the ability to be able to translate this very short treatise of the Great Sheikh of Islam on the topic of *Repentance*, an act all of us (accept those whom Allah Has had Mercy upon), and fall short of. I thought It was befitting to translate this, to encourage us and remind us because of the time we are living in, times that we regularly need to be reminded due to the many distractions we face, which distract us from remembering the next life and the things which will aid and help us to be constantly reminded of it. Sins are one of the main factors that have distracted us from being focused in the hereafter and lack of *repentance*

Therefore do not think that I am in the position to teach the Muslimoon, no! Rather, but the reminder is firstly for myself then for you. The topic the "Obstacles that prevent one from making repentance" has been taken from one of the chapters of Ibn Taymmiyah's book of *Tawba/Repentance*. I have tried to add as much Arabic as I could for those who want to memorize it. I thank Allah greatly and those who have helped me in preparing this treatise and I ask Allah by His most beautiful names to make this as a proof for me and not against me and I ask Allah that He

make this be a benefit for my dear brothers and sisters all over the world  
indeed he Has the power to do all things

طالب بن تايسون البريطاني

**Taalib Ibn Tyson Al'Britaani**

الاردن - عمان

**'Ammaan, Jordan**

October 20 2006

### **المقدمة :**

إن الحمد لله ، نحمده ونستعينه ونستغفره ، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا ، ومن يهده الله فلا مضل له ، ومن يضلل فلا هادي له ، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن محمدا عبده ورسوله .

Indeed all praises are due to Allah. We praise Him and seek His help and forgiveness. We seek refuge with Allah from our evil souls and our wrong doings. He whom Allah guides, no one can misguide and He whom He misguides, no one can guide.

I bear witness that there is no true god except Allah alone without any partners.  
And I bear witness that Muhammad is His 'Abd (servant) and Messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ)

“O you who believe! Fear Allah as He should be feared and die not except in a state of submission.”

(Aali-Imraan 102)

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا)

“O mankind! Be dutiful to Your Lord Who created you from a single soul and from him created its mate, and from them both He created many men and women; and fear Allah through Whom you demand your mutual rights and do not sever the relations of the wombs (Kinship) Indeed, Allah is Ever an All-Watcher over you.”

(An-Nisaa 1)

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا)

“O you who believe! Fear Allah and say just words. He will direct you to do good deeds and forgive you your sins. He who obeys Allah and His Messenger has certainly achieved a great victory.”

(Al-Ahzaab 70-71)

أما بعد :

فإن أصدق الحديث كتاب الله ، وخير الهدي هدي محمد ، وشر الأمور محدثاتها ، وكل محدثة بدعة ، وكل بدعة ضلالة وكل ضلالة في النار .

*Verily, the best speech is Allah's Speech and the best of guidance is Muhammad's guidance and the worst matters (in creed or worship) are those innovated (by the people), for every innovated matter is a bid'ah (prohibited innovation), and every bid'ah is an act of misguidance that (whoever initiated it) will reside in the fire.<sup>8</sup>*

A full discussion of the various reports of this sermon is provided by Sheikh Al-Albani in his booklet, “*Khutba'tul' Haajah*”, published by Al-Maktab ul Islaamee, Beirut.

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<sup>8</sup> Muslim.

## عوائق في طريق التوبة

### OBSTACLES THAT PREVENT ONE FROM MAKING REPENTANCE

تعريف التوبة لغة

The linguistic definition of *at-Tawbah*:<sup>9</sup>

Whoever sought repentance renounces a certain matter.

من تاب اذا عاد ورجع

Hence it is to return from a certain action.

شرعا

The Divinely Legislated definition of *at-Tawbah*:

رجع من معصية الله الى طاعة الله

The act of returning from the disobedience of Allah the Most High, to His obedience.

The Scholars mentioned that the act of seeking repentance is deemed obligatory for every sin committed. If the act of disobedience has occurred between the slave and Allah the Most High and is not connected to the rights of an individual, then the conditions are three<sup>10</sup>:

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<sup>9</sup> According to the English Collins Concise Dictionary the word *repentance* comes from the Latin word *paenitere* which means (“to regret, be remorseful to be sorry.”) This corresponds to what Ibn Munthir says in famous Arabic Dictionary *Lisaanul Arab* (توبة) *Tawbah* means to return from a sin and (تاب) *Taa’bah* means to repent from any form of disobedience and return to obedience. *Lisaan’nul’ Arab* by Ibn Munthir v1-p276

<sup>10</sup> Actually there are six conditions as mentioned by Shaykh ibn Uthaymeen in his explanation of *riyaadh’Us’saaliheen* in chapter of *repentance*. The extra conditions are: First: Sincerity, second: the time that one

الشرط الأول الاقلاع عن الذنب (1)

The First condition: The individual discontinues the disobedience.

الشرط الثاني الندم على ما سلف ومضى منه (2)

The Second Condition: The individual regrets his act

الشرط الثالث العزم على ان لا يعود الى مثله في المستقبل (3)

The Third Condition: The individual resolves never to return to the act

If any of these three conditions are not fulfilled, the act

*At-Tawbah* is not actualised. If the act of disobedience is connected to another individual, then a fourth condition is involved.

الشرط الرابع رد الحقوق الى اصحابها (4)

The Fourth Condition: The individual is obligated to absolve himself from the victim and restores the rights of the other individual. It is a must upon the individual to seek repentance for his sins. If the individual seeks repentance from a portion of them, his *tawbah* is considered correct according to the *'ulama* for those particular sins.<sup>11</sup>

However, that which he remains doing, continues to remain with him until he repents from that particular sin.

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should make repentance: before the soul reaches the throat. Before the sun comes up from the west.

<sup>11</sup> Ibn Rajab said regarding repentance that if a person repents to Allah and truly meets the conditions of repentance, then Allah will definitely accept that repentance from him in the same way he accepts a disbeliever embracing Islam. This is the opinion of the majority of the Scholars and Ibn 'Abdul Barr even gives some indication that it is a point of *Ijma'*/consensus. *Jaami' Ul'Aloom 'Wal Hakam*, v1-418



**OBSTACLES THAT PREVENT ONE FROM MAKING  
REPENTANCE**

استصغار الذنب

**DISREGARDING ONES SINS**<sup>12</sup>

From the things that prevent one from making *Tawbah* (repentance) is; paying little concern to the sins one commits, and belittling the sins one falls into;(I.e.) thinking one does not have to make *repentance* from them and considering them carrying a light punishment.

This is a sign of one being misled astray and we ask Allah for health and strength.

أنك لتعملون اعمالا هي أدق في أعينك من الشعر كنا نعدها علي عهد رسول من اموبات

*Anas said: You indulge in (bad) actions which are no more significant to you than a hair, while we considered them in the time of the Messenger to be great destroying sins.*<sup>13 14 15</sup>

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<sup>12</sup> Shaykh ibn ‘Uthaymeen says: Some matters that protect a person from sins, help the person to remain distant from them and not to fall into them: Knowledge of their dangers, what they give rise to, and their evil consequences and extreme harms. *Fath’al’Bariyyah* p65

<sup>13</sup> *Bukhari 6492*

<sup>14</sup> Shaykh Ibn Uthaymeen says, Anas Ibn Malik (a companion of the prophet,) live 90 years after the prophets death, and the peoples conditions changed, the Muslims became weaker and started looking down on many hateful deeds that once the companions of the prophet considered to be great destroying sins such as, leaving congregational prayer in the Masjid, such as, cheating, such as lying. So the more the Muslims became weak, the more they considered they sins to be insignificant and the more they became slacker in there obligatory deeds, because of the weaken of their faith. *Riyaad’Us’Saaliheen v1 p338.Bukhari 6492.*

<sup>15</sup> Sheikh Saleem Al’hilali says in his explanation of *Riyaad’Us’Saaliheen* about Anas’s statement: When an individual embarks upon a sin, it is an indication of his lack of fear for Allah, and it also is a sign that the slave is underrating his sins, and it also shows his lack of awareness of Allah. As Ibn Mas’ud said in Bukhari indeed the firm believer considers his sins to be like a mountain ready to fall on him, But the weak sinner looks at his sins as though they were a fly on his nose, and he just waves them off with his hand .For this reason we see the prophets of Allah are the least to commit sins, due to there overwhelming amount of awe and fear they had for Allah the Exalted. The prophets would consider what the people consider to be minor, as great destroying sins. *Sharh Riyaad’Us’Saaliheen v1p137*

Consequently, it is not befitting for the one who has belief in Allah and His Messenger to underestimate the sins which he committed, but rather he should consider them to be great.

This will enable him to make *Tawbah* (repentance) and become remorseful over whatever sin he commits.

Al-‘Awzaa’ee used to say:

The major<sup>16</sup> sins are the sins one commits then considers them to be insignificant and underrates them.

And also he used to say, a man persisting upon a sin is a sign that he considers it to be a small sin.<sup>17</sup>

Ibn ‘Abbaas said:

“Any sin a person persists upon is a big sin, and the sin a person repents from is not a big sin.”<sup>18</sup>

Ka’ab said:

The slave commits a small sin and belittles it, feeling neither remorse nor repenting from it.

This becomes something considered great in Allah’s sight, and the slave can

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<sup>16</sup> The major sins are the sins that: 1, someone will be punished for in this worldly life, like fornication, stealing, accusing an innocent person etc. 2, Every sin that the prophet said that a person will be punished for in the hereafter, like it is the opinion of shaykh Mashoor Hasan

<sup>17</sup> Bayhaqi in *Al’Jami Al Shu’abil’Eemaan*, v9 p350. Its Chain is good and Narrators are trustworthy

<sup>18</sup> Bayhaqi in *Al’Jami Al Shu’ab’bil’Eemaan*, v9 p349 all the man in the Chain are Trustworthy.

commit a sin and show great remorse for it, repent greatly from it and in Allah's sight it is deemed to be small and by which He forgives him for it.<sup>19</sup>

Fudayl bin 'Iyyad said:

“Depending on how much one underestimates a sin will depend how great it is with Allah,

And any sin one deems to be a great destroying sin, will be deemed in Allah's sight a small sin.”<sup>20</sup>

استصغار الذنب من قبل العبد انما يدل على امور منها

**REASONS WHY ONE underestimates HIS SINS are because of the following:**

ضعف معرفته بالله العظيم الجبار المنتقم

**-Weak understanding of Allah's Great Power and Lordship**

وغفلته عن الله وعن عذابه

**Being Heedless of Allah and His Punishment**

ضعف ايمانه ومراقبته لله تعالى

**Weak Emaan and lack of Taqwa (consciousness) of Allah**

هذا يدل على مرض في قلبه وفساد فيه

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<sup>19</sup> Bayhaqi in *Al'Jami Al Shu'ab 'bil'Eemaan*, v9 p349 Its chain is *Da'if* /very weak refer to *Kaamil fel Du'arfaar* v5 p1966 also *Al'Jarh Wal Tah'deel* v6 p55 by Ibn Abee Haatim ARaa,zi also refer to *Al'Jami Al Shu'ab 'bil'Eemaan*

<sup>20</sup> Bayhaqi in *Al'Jami Al'Shu'abil'Eemaan* v5 p428 Good Chain of Narration.

## Having a sick and corrupt heart

وهذا يدعوه الى نسيان الذنب وترك الاستغفار منه

## Forgetting one's sins and lack of Tawbah

As' sari said:

True *Tawbah* (repentance) is not to forget your sins.<sup>21</sup>

One of the ways that leads to destruction is that one forgets his sins.

Bilal ibn Sa'eed said:

Don't look at any sin as being insignificant; rather look at the greatness of the one you disobeyed.<sup>22 23</sup>

And this is the difference between a true believer and a weak sinner.

The true believer looks at his sins, as though they were a mountain about to fall on top of him.

But the weak sinner looks at his sins as though they were a fly on his nose, and he just waves them off with his hand.<sup>24</sup>

Therefore if the slave undervalues his sins and belittles them, he will never have remorse over what sins he commits.

For a person to recognize the greatness of his sin, three contemplations must

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<sup>21</sup> Bayhaqi in *Al'Jami Al Shu'bil'Eemaan*, v9 p407 Good Chain of Narration

<sup>22</sup> Bayhaqi in *Al'Jami Al Shu'bil'Eemaan*, v9 p352 Good Chain of Narration.

<sup>23</sup> Ibn Abbaas said that the forgetting of Allah while you are committing the sin, is bigger then the sin itself. How can you forget Allah, while He is the one that created you. (See *Al-Jawaab Al-Kaafee* by Ibn Qayyim)

<sup>24</sup> *Bukhari*

occur.

Firstly, he must acknowledge the greatness of the affair.

Secondly, knowing the greatness of the One who lays down the order and who he is disobeying.

And thirdly, having the belief in one being held accountable for what one does whether good or bad.<sup>25</sup>

### طول الأمل

### HAVING MANY EXPECTATIONS<sup>26</sup>

Yahya ibn Mu'adh:

Of the things that prevent the people from making *Tawbah* (repentance) are many expectations.<sup>27</sup>

Shaytaan always strives to discourage the believer by saying to him: take your time with regards to this, what is the rush; you have all the time in the world.

As a result Shaytaan deceives and makes the person procrastinate and the slave dies while sinning.<sup>28</sup>

Allah the Most High says:

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<sup>25</sup> Ibn Qayyim in *Madaarij'us-Saalikeen*, v 1 p203

<sup>26</sup> Having many hopes, which will make one think he'll have ample time to make *Tawbah* and do righteous deeds.

<sup>27</sup> By Ibn Qayyim v1p 216-217 *The Dispraise of A'Hawaa/desires*

<sup>28</sup> By Ibn Jowzi *Tablees Iblees*, p.486

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ  
اللَّهِ وَغَرَّكُم بِاللَّهِ الْغُرُورُ

سورة الحديد

The Hypocrites will call to the believers: “Were we not with you?” The believers will reply: “Yes! But you led yourselves in to temptations; you looked forward for our Destruction”.

(Sooratul-Hadeed-14)

Ibn ‘Abbaas said with regarding this verse:

وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ

“But you lead yourselves in to temptations”

This means with your desires.

Allah says with regards to tawbah,

وَغَرَّتْكُمُ الْأَمَانِيُّ

“And you were deceived by false desires.”

Meaning, you procrastinated with regards to righteous deeds.

حَتَّىٰ جَاءَ أَمْرُ اللَّهِ

“Till the Command of Allah comes to pass.”

This means till Death over took you.

وَعَرَّكُمْ بِاللَّهِ الْعَرُورُ

“And the chief deceiver deceived you in respect of Allah.”

Meaning shaytaan.<sup>29</sup>

Ibn Qayyim said:

Therefore the steadfast upright believer should make good use of his time and not procrastinate and turn away from living a life of longing, hoping and expecting so much in the future. Some of the *salaf* used to say be weary of procrastinating and always putting off things, for indeed it is some thing from shaytaan and his forces.

Thus this is the example of the steadfast believer who lives a life minimizing his expectations and hopes. His example is that of a group of travellers upon their travels and they arrive at a town preparing to settle, acquiring what they need and then moving on to their next destination. This is the true description of the believer in this world he is only just passing through; so he only takes from it what he will need for his journey and has no time to do too much procrastinating and delaying every opportunity that passes his way.<sup>30</sup>

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<sup>29</sup> Bayhaqi in *Al Jami Al Shu'bil'Eemaan*, v9 p419 Its Chain is *Da'if* Very Weak Ibn Hibbaan *Kitaabul Theqaat* v 8 p98 also By Ibn Abee Haatim Araa'zi *Al'Jarh Wal Tah'Deel* v3 p1

<sup>30</sup> By Ibn Jowzi *Tablees Iblees* p.486

الاغترار بطول حلم الله

**ALWAYS RELYING UPON THE MERCY OF ALLAH**

Abu Ali Ru'thabaani said:

One of the things many are misled by is relying solely upon the mercy of Allah. By doing so, they leave off making *Tawbah* due to the fact that they believe Allah will always have mercy upon them.<sup>31</sup>

So the worse of the people are those who consider their sins not to be great and they are misled by this into believing Allah is Most Forgiving.

Umar ibn Thar'ra said:

“Oh people who wrong themselves by disobeying their Lord, don't be misled into believing Allah will always be merciful to you; be weary of such a delusion because Allah says:

فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

(سورة الزخرف)

“So when they angered us, we punished them, and drowned them all.”

(Sooratul-Zukhruf-55)

Ibn Qayyim said:

Oh you who are misled into believing Allah is always merciful, shaytaan was cursed forever and expelled from that which he was in because of a simple order to prostrate.

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<sup>31</sup> Ibn Jowzi *The Dispraise of Desire* v1 p187.



What was Adam's sin? Was it not a small sin? Was it a big sin? By his sin was not Adam expelled to earth from the garden? Was it not because of a small morsel of food?

Does it not show that a small sin can destroy one forever. As was the case with Iblees!<sup>32</sup>

So don't think you can't go to the Hell Fire for just one sin you commit because Allah says:

وَلَا يَخَافُ عُقْبَاهَا

(سورة الشمس)

“So he feared not the consequences thereof.”

(Sooratul-Shams 15)

Did not a woman go to the Hell fire because of how she treated her cat?

It's narrated that the messenger said:

عذبت امرأة في هرة سجنتها حتى ماتت فدخلت فيها النار لا هي أطعمتها وسقتهها اذ حبستها ولا هي تركتها تأكل من خشاش الارض

*A woman was punished in Hell because of the cat which she had confined until it died.*

*She did not give it food to eat or water to drink while it was not confined, nor did she free*

*it so that it might eat the vermin of the earth.*<sup>33, 34, 35</sup>

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<sup>32</sup> Ibn Qayyim *A'Fawaa'id* p90.

<sup>33</sup> Bukhari and Muslim

A man might say a single word, and by it be thrown deep into the Hell fire.

أن العبد ليتكلم بالكلمة ما يتبين فيها يزل بها الى النار أبعد مما بين المشرق والمغرب

*A person utters a word thoughtlessly (i.e. without thinking about its being good or not) and, as a result of this, he will fall down into the fire of the Hell deeper than the distance between the east and the west.*<sup>36 3738</sup>

### كثرة الغفلة

### HEEDLESSNESS<sup>39</sup>

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<sup>34</sup> Shaykh Ibn Uthaymeen says regarding this *Hadith*, this *Hadith* is proof that if someone wants to keep a pet it is allowed, but, with the condition that one feeds it and maintains it properly. Also this shows that it is a Major sin to be cruel to animals, also this *Hadith* shows that a sin that one might consider to be small, could be the cause for him to go to the Hell-fire, also this *Hadith* shows, that if this woman was punished for ill treatment of the small cat what be the case if one was always cruel and oppressive to humans beings! *Riyaad'Us'Saaliheen Hadith* 1600 v4 p224-225

<sup>35</sup> Shaykh Saleem Hilali Says about this *Hadith*: A person can be severely punished (in the Hell Fire) for a sin he considers to be inconsiderate.  
*Sharh Riyaad'Us'Saaliheen Hadith* 1600 v3 p114

<sup>36</sup> *Bukhari and Muslim*

<sup>37</sup> Shaykh Ibn Uthaymeen, rahimahullah, said regarding this *Hadith*, it shows that it is obligatory upon an individual to ascertain whatever information he hears about someone, so as to not hear misleading information and also so as to not convey misleading information, and if the person did do such an act, he could be liable to fall into the Hell-fire deeper than the distance between the east and the west, which is very far indeed. This *Hadith* also points out , that it is a must upon one who wants to speak to first think before he speaks. *Riyaad'Us'Saaliheen Hadith* 1514. v4 p86-87

<sup>38</sup> Shaykh Saleem Al'hilali Says about this *Hadith*: This *Hadith* is a clear proof that that the slave should always think consider and ponder over what he will speak about, and if there is benefit in what he will speak about then let him speak, and if there is no benefit, then let him refrain.  
*Sharh Riyaad'Us'Saaliheen Hadith* 1514 v3 p10

One of the greatest reasons why one falls into sins is due to carelessness, being heedless of Allah and being heedless of Allah's punishment.

One being preoccupied in these two affairs will live a life of misery and destruction.

The only way one can free himself from being heedless of Allah, is to be reminded, as Allah says:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

الذريات

“Therefore remind (man) in case the reminder profits (them).”

(Sooratul-Dhariyaat 55)

Muhammad ibn Yunus said:

“We were with Za’heer Al-Baani, when a man said to him:”

“Advise us oh Aboo AbdurRahmaan”!

“He replied to them:”

Be weary about which state you die upon, and that you don't die in a state of negligence.<sup>40</sup>

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<sup>39</sup> Remembering Allah very little, always being Heedless of Him the Most High.

<sup>40</sup> Al'Bayhaqi in *Shu'Abbul'Eemaan* v5 p448

اليأس من التوبة

**THINKING THAT ALLAH WILL NOT ACCEPT ONES**

**(TAWBAH)**<sup>41</sup>

Allah the Most high says:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ  
الْعَفُورُ الرَّحِيمُ  
(سورة الزمر)

“Oh (my Slaves) who transgressed against themselves

(By committing evil deeds and sins!)

Despair not of the mercy of Allah, verily Allah forgives all sins. Truly he is  
most forgiving most merciful.”

(Sooratul Zumar 53)

Therefore it is not befitting that a true believer distances himself from  
*Tawbah*. Do not despair and think that Allah will not accept your *Tawbah*.

This is not a sign of a true believer, and this leads to destruction. Indeed,  
Allah is the Most Merciful, who always forgives his repenting slaves and  
none, despairs from the Mercy of Allah except the disbelieving people.

What one is ordered to do is have a good opinion of Allah in all his affairs,  
even in the last moments of his life.

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<sup>41</sup> Our Noble Shaykh Husayn Al-Awaayishah said:

There is no doubt that seeking *forgiveness* (from Allah) has a great effect in purifying and polishing the heart. As well as increasing the soul in strength and firmness. The more truthful a person is in seeking *forgiveness*, the more *Khushoo*, humility one feels, and the more ones heart softens.  
English version of Weeping out of fear of Allah p 46

It is narrated from Nu'maan Ibn Basheer who said regarding the Statement of Allah:

وَلَا تُلقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

سورة البقرة

“And do not throw yourselves into destruction”

(Sooratul-Baqqrah 195)

If any of you sins he shouldn't throw himself into destruction by saying Allah will not forgive me, rather he should ask Allah for forgiveness as Allah forgives all sins.

A man once asked Baraa' Ibn Hazm: “Oh Aboo‘Ammaar, the statement of Allah:

وَلَا تُلقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

سورة البقرة

“And do not throw your hands into destruction”

(Sooratul Baqarah 190)

Is this referring to a man, who throws himself into destruction by meeting and fighting with his enemies until they kill him?”Nu'maan replied: “No this is not what is meant. Rather what is meant is that a man commits a sin and then says Allah will not forgive me.”<sup>42</sup>

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<sup>42</sup> Bayhaqi in *Shu'abbul'Eemaan*, this narration has an unknown narrator in its Chain v5p407 Refer p 305 *Al Jama'ul'shu Ab'Bil'Eemaan*

For further reference go to Ibn abee Dunya in *Ihsaan'ul thun bil'laa*

الاغترار بكثرة العمل

**THINKING ONE IS SAVED DUE TO HIS MANY DEEDS**<sup>43</sup>

The slave is misled into believing that due to the fact he has many religious deeds he will be saved regardless of whatever sins he commits. So he understands from the statement of Allah, *The Most High*:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

“Verily, the good deeds remove the evil deeds.”

(Sooratul-hood 114)

Therefore he gives up making (*Tawbah*) altogether.

Ibn ‘Awn said:

“Don’t rely just on your many deeds, because you don’t know whether Allah will accept them or not”;

Don’t feel you’re saved by the mere fact that you’ve made (*Tawbah*) because is there a guarantee that Allah will accept your (*Tawbah*)?

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<sup>43</sup>This means, being a person being misled due to the fact that he does many good deeds.

Your actions are concealed from you and you don't know what Allah does with them, maybe they could be recorded amongst the successful or maybe they could be recorded amongst the losers; doomed to the fire.<sup>44</sup>

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<sup>44</sup> Bayhaqi *Al Jami'Ul'Shu'Al'Bil'Eemaan* v9 p428 Da'if/Weak chain of Narration, refer to Ibn Hajar in his *Taqreeb* v2-129 and Ibn Abee Haatim in *Jarhu Wal Ta'deel* v2 p283-282 also Ibn Hibbaan in *Thiq'Qaat* v8 p129