

Three Conditions to Forgiveness

“Oh son of Aadam, as long as you call upon Me and hope in Me, I will forgive you for whatever (deeds are) with you and I will not mind...”

Taken from “Jaami’ Al-Uloom wal-Hikam” by:

Al-Haafidh: Ibn Rajab Al-Hanbalee

Translated by Aboo Zubayr Harrison

All Rights Reserved®

This is a free Publication from Tarbiyyah Bookstore Publishing & Distribution. Permission is given to reproduce and distribute electronically or otherwise for Da'wah purposes only.

No part of this publication may be changed by any means possible without the explicit written approval of Tarbiyyah Bookstore Publishing & Distribution.

First Edition: October 2005

Published by: Tarbiyyah Bookstore Publishing
PO Box 398075
Dallas, Texas 75339
United States of America

E-mail: orders@tarbiyyahbookstore.com

Please visit our site for free on-line publications:
www.Tarbiyyahbookstore.com



Contents

The Hadeeth	4
The First Condition: Supplication & Hope	5
The Second Condition: Asking for Forgiveness	9
The Third Condition: Tawheed	17
Glossary	18



The Hadeeth

: : (ﷺ) : (ﷺ)

Anas Ibn Maalik (رضي الله عنه) said: I heard Allaah’s Messenger (ﷺ) saying: “Allaah (ﷻ) said, ‘Oh son of Aadam, as long as you call upon Me and hope in Me, I will forgive you for whatever (sins are) with you and I will not mind. Oh son of Aadam, if your sins were to reach the clouds in the sky and then were you to ask for My forgiveness, I would forgive you and would not mind. Oh son of Aadam, if you were to come to Me with sins as much as the earth and then you meet Me not worshipping anything with Me, I would come to you with as much forgiveness’.”

1

This *Hadeeth* of Anas’ (رضي الله عنه) comprises the three conditions to obtain forgiveness ...



¹ **Saheeh:** Recorded by At-Tirmidhee (no. 3540). *Shaykh* Al-Albaanee declared it to be authentic in “Saheeh Sunan At-Tirmidhee” (no. 2805).

Note: This book of Ibn Rajab Al-Hanbalee’s “Jaami’ Al-Uloom wal-Hikam” is an explanation of the forty-two famous *Hadeeths* collected by *Imaam* An-Nawawee. The *Hadeeth* explained in this book is the last one, number forty-two. *Shaykh* Ibn Rajab also added eight *Ahadeeth* from himself in his book to complete fifty, explaining each one in a very beautiful and effective manner.

The First Condition

Supplication & Hope

The first condition is supplication and hope. Indeed, calling upon Allaah is something commanded of us and promised a response as Allaah (ﷻ) said:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

And your Lord said, “Call upon Me, I will answer you.”

[Soorah Ghaafir, 40:60]

Additionally, in the four famous collections of *Hadeeth* (An-Nasaaee, Aboo Daawood, At-Tirmidhee, & Ibn Maajah), An-Nu'maan Ibn Basheer (رضي الله عنه) narrated that the Prophet (ﷺ) said:

“Indeed, supplication – it is worship.”

(An-Nu'maan continues) “Then he recited this (the previous) verse.”²

However, supplication only necessitates a response when its conditions are fulfilled, and anything that prevents the response is avoided.

The response may be delayed or withheld due to some of its conditions not met or because of some things or etiquettes which prevent one's supplication from being answered.³

From the greatest of these conditions is that the caller must put his full heart into his supplication and have certain hope in Allaah answering him as in the *Hadeeth* of Aboo Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

² **Saheeh:** Recorded by Al-Bukhaaree in “Al-Adab wal-Mufrad”, An-Nasaaee, Aboo Daawood, At-Tirmidhee, Ibn Maajah, and Ahmad. At-Tirmidhee said it is “A *Hasan Saheeh Hadeeth*”. Al-Haakim also said it is authentic and Ath-Thahabee agreed with him. See “Ahkaam Al-Janaaiz” (pg. 194) by Al-Albaanee.

³ As *Shaykh* Ibn Rajab explains in a previous part of his book, “Jaami' Al-Uloom wal-Hikam,” some conditions for the acceptance of supplication such as one's sustenance being permissible and from permissible means, the supplicant being certain of Allaah's response, the supplicant's heart being fully attentive and present during supplication, etc.

Call upon Allaah while you are certain of (His) response. And know that Allaah does not accept the supplication from a careless, inattentive heart. ⁴

For this (the fact that you must be certain of a response), the servant has been forbidden to say in his supplication:

:

Let no one of you say, “Oh Allaah, forgive me if You want. Oh Allaah, have mercy on me if You want. (Rather,) he should be certain and determined in supplicating, for surely Allaah does whatever He wills – there is no forcing or compelling Him anyway.” ⁵

A person is also not allowed to be hasty and therefore stop calling upon Allaah if the response he wishes for is not immediate. This is one of the things that prevent supplications from being answered so that the servant does not lose hope in having his supplication answered, even if time passes. Certainly, Allaah loves those who are persistent and intent upon always supplicating to Him.

Allaah (ﷻ) says:

﴿وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

And call upon Him in fear and aspiration. Indeed, the mercy of Allaah is near to those who do good.

[Soorah Al-'Aaraaf, 7:56]

So as long as the servant persists in calling upon Allaah, aspiring for a certain response without losing hope, then he is then close to his response. And whoever consistently knocks on the door will eventually have it opened to him.

From the most important things a servant could ask his Lord for is the forgiveness of his sins and what that implies is being saved from the Fire and entering Paradise. The Prophet (ﷺ) said:

⁴ **Hasan:** Recorded by At-Tirmidhee (no. 3479), Al-Haakim and others. It is acceptable (*Hasan*) based on its many supporting chains. Al-Albaanee declared it as *Hasan* in “Saheeh Sunan At-Tirmidhee” (no. 2766).

⁵ **Saheeh:** Recorded by Al-Bukhaaree (no. 6339, 7477) and Muslim (no. 2679) and by At-Tirmidhee, Aboo Daawood, Ibn Maajah, Imaam Ahmad, and others.

In general, it is about that (the Fire & Paradise) that we constantly supplicate for. ⁶

Aboo Muslim Al-Khawlaanee said, “I never made a supplication in which I mentioned the Fire except that I ended up making it (the supplication) totally for seeking protection from it.”

From the Mercy of Allaah towards His servant is that whenever a servant calls upon Him, seeking help with any of his needs of this world, He assists him with it and exchanges it for something better. He may, as a response to his call, either prevent some harm from befalling him, or save the response and reward for him in the Hereafter, or He may forgive, due to it (his supplication), one of his sins. *Imaam Ahmad* records in “Al-Musnad” a *Hadeeth* from Aboo Sa’eed (رضي الله عنه) that the Prophet (ﷺ) said:

:

There is no Muslim that makes a supplication, as long as it does not pertain to anything sinful or the cutting of ties with one’s kinship, except that Allaah will give him due to it one of three things. Either He will immediately respond to his supplication, or He will save it (its reward) for him in the Hereafter, or He will prevent a similar evil from befalling him.

The companions said, “Then we will increase (in supplication)”. The Prophet (ﷺ) replied:

Allaah will (also) increase. ⁷

⁶ **Saheeh:** Recorded by Aboo Daawood (no. 792), Ibn Maajah (no. 910), and others. Al-Albaanee declared it to be authentic in “Saheeh Sunan Abee Daawood” (no. 710). The full text of the *Hadeeth* is that the Prophet (ﷺ) asked a man, “What do you say in prayer?” He replied, “I make the *Tashahhud* and then I say, ‘Oh Allaah, I ask You for Paradise and I seek Your protection from the Fire.’ As for me, I am not proficient in constantly making those detailed, elaborate supplications like you or Mu’aadh.” The Prophet (ﷺ) then replied with the above *Hadeeth*.

⁷ **Saheeh:** Recorded by Imaam Ahmad (no. 10749) and Saleem Al-Hilaalee is of the opinion that it is authentic based upon its supporting chains as he explained in the checking of “Jaami’ Al-Uloom wal-Hikam” (pg. 556-557).

In any case, remaining persistent and diligent in supplicating for forgiveness while hoping in Allaah is the way to obtaining this forgiveness.

Also from the greatest means to obtain forgiveness is that whenever the servant commits a sin, he neither seeks nor hopes for anyone's forgiveness other than from his Lord. He knows that no one forgives sins or takes people to account for them other than Allaah (ﷻ).

As for Allaah's saying (in the first *Hadeeth* on pg. 3), **“As long as you call upon Me and hope in Me, I will forgive you for whatever (deeds are) with you and I will not mind.”** This means: No matter how numerous your sins and misdeeds may be, that (forgiveness) will not be something too great for Me nor will I consider it too much.

As recorded in “Saheeh Muslim”, the Prophet (ﷺ) said:

*When anyone of you supplicates, let him not say, “Oh Allaah, forgive me if You want.” Rather, let him be resolved and certain in his request and let him increase his hope and enthusiasm, for Allaah – nothing is too great for Him.*⁸

So the sins of a servant, regardless of how great and numerous they may be, definitely the pardon and forgiveness of Allaah is much greater. Such sins are absolutely insignificant when compared to the pardoning and forgiving of Allaah.

Someone said (in poetry form):

My Lord, although my sins are grave and numerous, I have already known Your forgiveness is greater. If only a good-doer hopes in You, then whom does the sinner call upon and hope in? I have no way to You except by hope in the beauty of Your forgiveness and the fact I am a Muslim.



⁸ **Saheeh:** Recorded by Muslim (no. 2679).

The Second Condition

Asking for Forgiveness

The second condition for obtaining forgiveness is to sincerely ask for this forgiveness even if the sins were very grave and were as numerous as the clouds in the sky or as far as the eye can see. In another narration of the same *Hadeeth*, there is the wording:

If you committed sins, even if your sins were to fill what is between the sky and earth, and then you were to ask for Allaah's forgiveness, He would forgive you.

Seeking this forgiveness is to seek protection from the evil results of one's sins and for them to be concealed. Seeking forgiveness has been mentioned many times in the Qur'aan.

Sometimes, seeking forgiveness is commanded as in the statement of Allaah (ﷻ):

﴿وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

And ask forgiveness from Allaah. Indeed, Allaah is Forgiving, Merciful.

[Soorah Al-Baqarah, 2:199]

And His statement:

﴿وَأَنْ أَسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تُوبُوا إِلَيْهِ﴾

And seek forgiveness of your Lord and repent to Him.

[Soorah Hood, 11:3]

At other times, Allaah praises those who consistently seek His forgiveness such as:

﴿وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾

...and those who seek forgiveness before dawn.

[Soorah Aali-'Imraan, 3:17]

And He (ﷻ) says:

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ
الذُّنُوبَ إِلَّا اللَّهُ ﴾

And those who, if they commit an immoral deed or wrong themselves, they remember Allaah and seek forgiveness for their sins. And who can forgive sins other than Allaah?

[Soorah Aali-'Imraan, 3:135]

Sometimes, it is mentioned that Allaah forgives whoever asks His forgiveness.

﴿ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴾

And whoever commits an evil or wrongs himself but then asks for Allaah's forgiveness, he will find Allaah Forgiving, Merciful.

[Soorah An-Nisaa, 4:110]

Often, seeking forgiveness is mentioned alongside repentance. In that case, seeking forgiveness would mean to actually ask for Allaah's forgiveness with one's tongue while repentance would mean to refrain from sinning with the heart and limbs.

Other times, seeking forgiveness is mentioned alone (without the mention of repentance) and the obtainment of Allaah's forgiveness is mentioned as the result; such is the case with this *Hadeeth* (on pg. 3) and others like it.

It is said that whenever seeking forgiveness is mentioned, it is understood to also include repentance. It is also said that all of the texts that only mention seeking forgiveness are general, yet are still tied to the condition mentioned in the verse of Soorah Aali-'Imraan⁹ in that there should be no insistence and continuation of the sin. In this verse, Allaah promises forgiveness to whoever asks for forgiveness of his sin and does not persist upon committing it. So with this understanding, the texts that are general in the mention of

⁹ The verse referred to here is:

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ
يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴾

And those who, if they commit an immoral deed or wrong themselves, they remember Allaah and seek forgiveness for their sins. And who can forgive sins other than Allaah? – those who do not knowingly persist in what they have done.

[Soorah Aali-'Imraan, 3:135]

seeking forgiveness and are all understood to be with this condition. So when someone says, “Oh Allaah, forgive me,” he is requesting this forgiveness and supplicating for it. So the ruling of such is the same as any other supplication – if Allaah wills, He may answer and forgive the supplicant, especially when such a supplication originates from a heart that has ceased committing the sins, or if it were made during one of the times or certain response such as before dawn or at the end of the prayers.

A *Hadeeth* narrated by Aboo Hurayrah (رضي الله عنه) in the two authentic collections (“Saheeh Al-Bukhaaree” & “Saheeh Muslim”) attests to this in which the Prophet (ﷺ) says:

:

:

:

:

Indeed, there was a servant who committed a sin and said, “My Lord, I have sinned so forgive me.” So his Lord replied, “Does My servant know that he has a Lord who forgives sins and takes them to account? I have forgiven My servant.” Then, a period of time passed as Allaah willed, and he sinned. He said, “My Lord, I have committed another sin so forgive it.” He said, “Does My servant know that he has a Lord who forgives sins and takes them to account? I have forgiven My servant.” Then, another period of time passed as Allaah willed, and he committed another sin. He said, “My Lord, I have sinned again so forgive it.” He said, “Does My servant know that he has a Lord who forgives sins and takes them to account? I have forgiven My servant,” for the third time (then saying), “So let him do as he pleases.”¹⁰

Meaning: He will be forgiven as long as he continues in this state – whenever he sins, he asks for forgiveness.

Apparently, it is understood that his seeking of forgiveness is without insisting on or intending to commit the same sin again.

As for asking forgiveness only with the tongue while the heart is still intent on committing the sin again, this is merely a supplication; if Allaah wills, He may forgive him, and if not, He may refuse.

¹⁰ **Saheeh:** Recorded by Al-Bukhaaree (no. 7507) and Muslim (no. 2758).

Perhaps his insistence upon committing the same sin could become the very factor that prevents his supplication from being answered. In *Imaam Ahmad's "Al-Musnad"*, there is the *Hadeeth* of 'Abdullaah Ibn 'Umar (رضي الله عنه):

*Let the insistent sinners beware, those who insist on committing (their sins) while they know.*¹¹

So the complete way to seek forgiveness, that which assures forgiveness, is done by also refraining from committing the sin again, as Allaah has praised such people and promised them forgiveness.¹²

Undoubtedly, the best way to ask forgiveness of Allaah is by not insisting on the sin. In this way, the servant is hopeful of a true, sincere repentance. If he says only by the tongue, "I seek forgiveness from Allaah," while his heart has not fully renounced the sin, he is merely calling upon Allaah to forgive him and this is still good, for it is hoped he will also be answered.

As for he who repents with a false repentance,¹³ this is not real repentance as some people believe. It is true – certainly repentance is not possible unless one desists in committing the sin. So when one says, "I seek Allaah's forgiveness and I repent to Him," then there are two possible scenarios:

1. His heart is still insistent upon committing the sin. In this case, he is lying in his statement, "I repent to You," because he has actually not repented. So it is wrong for him to say of himself that he is repenting while he is actually not.
2. He has renounced the sin with his heart and does not insist upon it.

The people have differed with regards to the permissibility of one (who continues to insist upon the sin) saying, "I repent to Allaah." A group of the *Salaf* disliked this and they are the companions of Aboo Haneefah. This is reported from them by At-Tahaawee.

Ar-Rabee' Ibn Khaytham said that his saying, "I repent to Him," in this case is a lie and a sin. Instead, he should say, "Oh Allaah, I seek Your forgiveness so forgive me."

¹¹ **Saheeh:** Recorded by Ahmad (no. 6505, 7001) and Saleem Al-Hilaalee is of the opinion that it is authentic as he explained in his checking of "Jaami' Al-'Uloom wal-Hikam" (pg. 559).

¹² As in the previous verse (3:135) mentioned on pg. 9, footnote no. 9.

¹³ Note that Ibn Rajab is differentiating between seeking forgiveness and repentance.

This is the case with the one who has not totally stopped committing the sin; his heart has not completely renounced it.

Muhammad Ibn Sawqah used to say when asking forgiveness, “I ask forgiveness from Allaah, the Magnificent, other than Whom there is no (true) god, the Ever-Living, the Controller of everything, and I ask Him for a sincere repentance.”

It is reported that Hudhayfah said, “It is sufficient enough as a lie for one to say, ‘I seek Allaah’s forgiveness,’ yet he returns to the same sin.”

Mutarraf once heard a man saying, “I seek forgiveness from Allaah and I repent to Him.” So his heart was irritated and he said, “Perhaps you should not say this.”

By this, it may be understood that it is disliked (by some) that one should say, “I repent to Allaah.” This is because true, sincere repentance is one in which the repentant never returns to commit the sin again. Therefore, if he does commit the same sin again, then at that time his statement, “I repent to You,” would in fact be a lie.

Likewise, Muhammad Ibn Ka’b Al-Qurathee was asked about a person vowing to Allaah that he would never disobey Him again. To this he replied, “Who would be a worse sinner than he? He swears an oath to Allaah that His Decree will never be carried out upon him!?”

Aboo Al-Faraj Ibn Al-Jawzee supported his statement in this and it has been reported that Sufyaan Ibn ‘Uyaynah said a similar statement.

Despite this, the majority of scholars are of the opinion that it is permissible for the repentant servant to say, “I repent to Allaah.” And he may also promise Allaah to never return to a particular act of disobedience because such a determination and intention is already obligated upon him in the first place (i.e. the intention not to sin). For this determination, Allaah said to the one who kept returning to sins, “*I have forgiven My servant so let him do as he pleases.*”¹⁴

Another supporting evidence of the permissibility of saying this is the *Hadeeth* in which there occurs the supplication for one to say when concluding any sitting. In it, the Prophet (ﷺ) concluded by saying:

¹⁴ See the previously mentioned *Hadeeth* on pg. 10, footnote no. 10.

“I seek Your forgiveness and I repent to You.”¹⁵

The best way to ask for forgiveness is to begin by praising his Lord, then commence to confessing the sin, and then ask for Allaah’s forgiveness. An illustration of this is in the *Hadeeth* of Shaddaad Ibn Aws (رضي الله عنه) that the Prophet (ﷺ) said:

:

(Allaahumma Anta Rabee, laa ilaaha illaa Anta. Khalaqtanee wa Anaa ‘Abduka, wa Anaa ‘alaa ‘ahdika wa wa’dika mastata’tu. A’oothu bika min sharri maa sana’tu. Aboou laka bini’matika ‘alayya, wa aboou laka bithanbee. Faghfir lee fainnahu laa yaghfiru ath-thunooba illaa Anta.)

The best way to seek forgiveness is to say, “Oh Allaah, You are my Lord. There is no god worthy of worship but You. You created me and I am Your servant. And I am upon Your covenant and promise as much as I am able. I seek refuge with You from the evil of what I have done. I acknowledge before You Your favors upon me. And I confess to You my sin, so forgive me, for certainly no one can forgive sins except You.”¹⁶

‘Abdullaah Ibn ‘Amr (رضي الله عنه) narrated that Aboo Bakr As-Siddeeq (رضي الله عنه) said, “Oh Messenger of Allaah, teach me a supplication that I may use in my prayer.” He (ﷺ) replied:

:

(Allaahumma innee thalamtu nafsee thulman katheeran. Wa laa yaghfiru ath-thunooba illaa Anta. Faghfir lee maghfiratan min i’ndika, warhamnee. Innaka Anta Al-Ghafoor, Ar-Raheem.)

¹⁵ **Saheeh:** Recorded by An-Nasaaee (no. 1344), Aboo Daawood (no. 4857), At-Tirmidhee (no. 3433), and others. *Shaykh* Al-Albaanee said it is authentic in “Saheeh Sunan An-Nasaaee” (no. 1275).

¹⁶ **Saheeh:** Recorded by Al-Bukhaaree (no. 6306, 6323), At-Tirmidhee (no. 3393), An-Nasaaee (no. 5522), and others. The remainder of the *Hadeeth* is:

And whoever says it during the day, being sincere and certain in it, should he die during the day before nightfall, he is from the people of Paradise. And whoever says it during the night, being sincere and certain in it, should he die before he reaches the morning, he is from the people of Paradise.

Say, “Oh Allaah, indeed I have wronged myself with much transgression. And no one except You can forgive sins. So forgive me with a forgiveness from Yourself, and have mercy on me for surely You are the Forgiving, the Most Merciful.”¹⁷

And also from the reported ways to ask forgiveness is that a servant says:

(Astaghfirullaah allathee laa ilaaha illaa Huwa, Al-Hayyu, Al-Qayyoom. Wa atoobu ilahi)
“I ask forgiveness from Allaah other than Whom there is no god worthy or worship, the Ever-Living, the Controller of everything. And I repent to Him.”¹⁸

Recorded in “Saheeh Al-Bukhaaree” from Aboo Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

*By Allaah, I ask Allaah’s forgiveness and repent to Him during the day more than seventy times.*¹⁹

And in “Saheeh Muslim,” from Al-Agharr Al-Muzanee that the Prophet (ﷺ) said:

*Indeed, my heart becomes preoccupied, and indeed I seek Allaah’s forgiveness a hundred times in a day.*²⁰

In conclusion, the remedy for sins is to seek forgiveness.

And whoever’s sins become so numerous and uncountable, then let him ask Allaah’s forgiveness for what He (Allaah) knows of, for surely Allaah knows everything and counts it as He says:

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ﴾

¹⁷ **Saheeh:** Recorded by Al-Bukhaaree (no. 834, 6326, 7388), Muslim (no. 2705), At-Tirmidhee (no. 3531), An-Nasaaee (no. 1302), Ibn Maajah (no. 3835), and others.

¹⁸ **Saheeh:** Recorded by At-Tirmidhee (no. 3397, 3577), Aboo Daawood (no. 1517), and Al-Haakim said it is authentic and Ath-Thahabee agreed. Al-Albaanee said it is authentic in “Saheeh Sunan At-Tirmidhee” (no. 2831).

¹⁹ **Saheeh:** Recorded by Al-Bukhaaree (no. 6307).

²⁰ **Saheeh:** Recorded by Muslim (no. 2702) and Aboo Daawood (no. 1515).

On the day when Allaah will resurrect them all and inform them of what they did. Allaah had counted it, while they forgot it.

[Soorah Al-Mujaadilah, 58:6]



The Third Condition

Tawheed

The third condition to obtaining forgiveness is *Tawheed* and it is the greatest condition. Whoever lacks *Tawheed* will not obtain forgiveness, and whoever comes to Allaah with *Tawheed* has come with the greatest means of earning His forgiveness. Allaah (ﷻ) says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

Indeed, Allaah does not forgive that others should be worshipped along with Him (*shirk*), but He forgives whatever is less than that to whom He wills.

[Soorah An-Nisaa, 4:48]

Whoever comes with *Tawheed* and as much as the earth full of sins, Allaah will meet him with as much forgiveness. However, it must be known that this is Allaah's decision (ﷻ); if He wills, He may forgive him, or He may take him to account for his sins. However, the result is that such a person (who has actualized and died upon *Tawheed*) will not reside forever in the Fire. Rather, he will be taken out and allowed to enter Paradise.

Some scholars have said that the one who actualizes *Tawheed* will not even be thrown into the Fire as the disbelievers will, nor will he reside therein as disbelievers will. So if the *Tawheed* of a servant is complete and he is sincere to Allaah in it and fulfills all its conditions with his heart, tongue, and limbs, or with his heart and tongue at the time of his death, then that would necessitate for him complete forgiveness for whatever previous sins he may have committed. It would also prevent him from entering the Fire. So whoever actualizes *Tawheed* with his heart completely empty of everything but Allaah out of love, honor, respect, fear, hope, and reliance; then that would remove his sins and misdeeds even if they were as much as the foam of the sea. Perhaps they would even be exchanged for good deeds in their place as has been mentioned in the narrations of bad deeds being replaced with good ones. Undeniably, this *Tawheed* is the greatest of all cures. Even in its most basic form, were it to be joined with a mountain of sins and bad deeds, it would surely replace them all with good deeds.



Glossary

(ﷻ): Pronounced, “*RadhiAllaahu ‘anhu.*” An Arabic phrase usually mentioned after naming a Companion of the Prophet Muhammad, meaning “May Allaah be pleased with him.”

(ﷲ): Pronounced, “*Subhaanahu wa Ta’aalaa.*” An Arabic phrase often mentioned after the name of Allaah, meaning, “Glorified and high is He above all imperfections.”

(ﷺ): Pronounced, “*SallAllaahu ‘alayhi wa Sallam.*” An Arabic phrase often mentioned after referring to the Prophet Muhammad, meaning, “May Allaah send peace and prayers upon him.” It is also said that it refers to Allaah praising Prophet Muhammad among the angels.

(ﷻ): Pronounced, “*Azza wa Jall.*” An Arabic phrase mentioned after the name of Allaah, meaning “Honorable and glorified.”

(ﷺ): Pronounced, “*Alayhi as-Salaam.*” An Arabic phrase usually mentioned after naming one of Allaah’s Prophets or Messengers, meaning, “Upon him be peace and safety.”

‘Aqeedah: The creed and beliefs of a person, usually referring to the correct belief in Allaah, His angels, His books, His Messengers, the last day, and in Allaah’s pre-decree of everything, the good and bad.

Eemaan: Belief or faith which is a conviction and acceptance of the heart, a statement of the tongue, and actions of the limbs. In general, it is to believe and accept everything that Allaah has informed of in the Qur’aan or upon the tongue of His messenger, Muhammad. Specifically, it is to believe in Allaah, His angels, His revealed books, His messengers, the last day (the Day of Resurrection), and to believe in Allaah’s pre-decree and destiny, the good and bad of it.

Hadeeth: *Shaykh* Muhammad Ibn Saalih Al-‘Uthaymeen explained *Hadeeth* to mean, “Anything that is attributed to the Prophet (ﷺ) of statement, action, approval, or description.”²¹ Some of the most famous scholars who have collected and recorded *Hadeeth* (and often referred to in this book) are Al-Bukhaaree, Muslim, An-Nasaaee, Aboo Daawood, At-Tirmidhee, Ibn Maajah, Imaam Ahmad, and many others.

²¹ From his book, “*Mustalah al-Hadeeth.*”

Imaam: A leader or scholar.

Jaahiliyyah: A pre-Islaamic state of ignorance.

Jahmiyyah: A heretical sect that denies the attributes of Allaah that are authentically reported in Islaamic texts. They also believe the Qur'aan to be created while it is actually the uncreated, genuine speech of Allaah.

Jinn: A creation of Allaah coexisting in this world along with mankind, yet one that cannot be seen by people. Allaah created them from fire as He created mankind (Aadam) from clay. The Islaamic legislation is pending upon them just as it is upon people.

Ka'bah: The honored, black, cubical structure in the center of the central mosque in Mecca.

Murjiah: A heretical sect that believes complete *Eemaan* can be achieved merely by the tongue, and that actions are not included in nor necessary for one's *Eemaan* to be correct.

Shaykh: Usually referring to a religious scholar.

Tawheed: Shaykh Muhammad Ibn Saalih Al-'Uthaymeen defined *Tawheed* as, "Singling out Allaah alone in anything that is specific to Him regarding His Lordship, His sole right to be worshipped alone, or His names and attributes."²²

²² See Shaykh Ibn al-'Uthaymeen's explanation of "*Kitaab at-Tawheed*".