

التوبة واجبة على كل إنسان

روى مسلم في صحيحه، أن رسول الله صلى الله عليه وسلم، قال: "يا أيها الناس، توبوا إلى الله، فإنني أتوب في اليوم إليه مائة مرة" [1]، فالتوبة واجبة على كل إنسان، كما قال الله تعالى في كتابه: {وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ} [النور:31].

وذلك أن إنساناً ما لا يزعم لنفسه أنه مطهر من كل ذنب، ومن كل خطيئة، لقد جاء في الحديث: "كل بني آدم خطاء" [رواه الترمذي]، ولكن لا يضر الإنسان أن يُخطئ، وإنما يضره أن يتمادى في الخطأ والخطيئة، أن يستمر في الغفلة عن الله والإعراض عنه ...

إن آدم أبا البشر أخطأ ونسي ولم يجد له الله عزماً، ولكنه سرعان ما رجع نفسه، وعاد يقرع باب ربه، ويقول: {رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ} [الأعراف:23]، {فَتَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ} [البقرة:37].

إن الإنسان يُخطئ وتزلَّ قدمه فيهوي إلى المعصية، ولكنه يستطيع أن يَرِقَ ما فتقه بالتوبة.

التوبة هي الممحاة التي منحها الله للإنسان، ليستطيع أن يغسل بها ذنوبه، وأن يتطهر بها من ماضيه، وأن يتحرر من آثاره، {وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ} [النور:31]، و "التائب من الذنب كمن لا ذنب له" [رواه ابن ماجه]، {إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ} [البقرة:222].

حقيقة التوبة ومعناها

ولكن ... ما التوبة؟ ما معناها؟

إن التوبة ليست كلاماً يقال باللسان، كما يظن بعض الناس، حين يقول: تبتُّ إلى الله، ورجعتُ إلى الله، وندمتُ على معصية الله، وعزمتُ على طاعة الله ...

لا ... هذا ليس هو التوبة.

فالتوبة مزيج مُركَّب من عدة أشياء:

أولها: الندم على معصية الله ... أن يغمر القلب شعور بالأسى والحسرة على ما فرط في جنب الله، شعور يشبه ذلك الشعور الذي حدَّث الله عنه في كتابه، شعور الثلاثة الذين خُلفوا، حين ضاقت عليهم الأرض بما رحبت، وضاقت عليهم أنفسهم، وظنوا أن لا ملجأ من الله إلا إليه، ثم تاب عليهم ليتوبوا، إن الله هو التواب الرحيم.

هذا هو الندم، الأسى، الحزن، الحسرة.

لا بد من هذا الشعور ... ثم هناك شيء آخر، يولِّد هذا الشعور هو النية... والعزم الصادق على إصلاح الأمر، وتدارك ما فات ... العزم على الطاعة، وعلى ترك المعصية، فلا يعود إليها كما لا يعود اللبن إلى الضرع.

لا بد من هذه العزيمة الأكيدة الوثيقة ...

ثم شيء آخر، وهو أن يعمل صالحاً بالفعل، مكان السيئات ببذلها حسنات وصالحات، يُغيِّر ما كان عليه ... بدل قول الزور يتكلم الحق، بدل عمل السوء يعمل صالحاً، بدل بيئة السوء يُغيِّرها إلي بيئة حسنة، بيئة صالحة، تُساعده على فعل الخير ...

لا بد من هذا ... ومن هنا كان القرآن يجعل بعد التوبة ... الإيمان بالعمل الصالح: {إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا} [مريم:60].

قرن التوبة بالإيمان، لأن المعاصي -وخاصة الكبائر- تخدش الإيمان وتجرحه، ف"لا يزنى الزاني حين يزني وهو مؤمن، ولا يشرب الخمر حين يشربها وهو مؤمن، ولا يسرق السارق حين يسرق وهو مؤمن" [متفق عليه].

فلا بد أن يُجدد إيمانه بالتوبة ... وأن يعمل بعد ذلك صالحا ... هذا هو المزيج ... الذي لا بد منه في التوبة.

ثم إذا تاب ... فإن الله سبحانه وتعالى، يقبل منه ... سنة من سنن الله تعالى.

قيل لرابعة العدوية: إذا تبت .. تاب الله عليّ؟ قالت: يا هذا بل إذا تاب الله عليك تبت. ثم قالت له: أما سمعت قول الله تعالى: {ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ} [التوبة:118].

موانع التوبة

ولكن ... ما الذي يُعجز الناس عن التوبة؟ ما الذي يُؤخرهم أن يتوبوا؟ هذه مسألة لا بد أن نعرفها.

إن الذي يُؤخر الناس عن التوبة عدة أمور:

أولها: التسويف

التسويف ... طول الأمل ... اعتقاد الإنسان أنه لا يزال له في العمر مُتسع، وفي الحياة مدى بعيد.

إن ابن العشرين يظن أن أمامه مُتسع ... وابن الثلاثين يقول ... وابن الأربعين ... فإذا بلغ الخمسين ... للستين ...

كل إنسان عنده أمل ... وهذا للأسف يُضيق على الناس فرص التوبة، فمن الذي يدري أيعيش اليوم أم لا يعيش؟

من الذي يدري إذا خرج من بيته أيعود إليه حيا أم يعود إليه ميتا؟ أيعود إليه حاملا أم يعود محمولا؟

تزوّد من التقوى فإنك لا تدري إذا جنّ ليل هل تعيش إلى الفجر؟

فكم من سليم مات من غير علة وكم من سقيم عاش حيناً من الدهر

وكم من فتى يُمسي ويُصبح آمنا وقد نُسجت أكفانه وهو لا يدري

الشيء الثاني: هو الاستهانة بالمعصية

الاستهانة بالمعصية ... الاستخفاف بها، استصغار المعصية ... يظن أن هذا شيء بسيط، وهذا ليس من شأن المؤمن، فقد جاء في حديث البخاري: "المؤمن يري ذنبه كالجبل، يخاف أن يقع عليه، والمنافق يري ذنبه كذباب وقع على أنفه فقال هكذا وهكذا أطاره من على أنفه ..." [رواه البخاري وأحمد والترمذي عن ابن مسعود].

مرض بعض الصالحين، فدخل عليه من يعوده، فوجده يبكي بكاءً حاراً، فقيل له: يا أبا فلان ... مالك تبكي؟ وأنت الذي فعلت وفعلت ... ما رأينا عليك حُرمة انتهكتها، ولا فريضة تركتها ... فقال: والله ما أبكي على ذلك، ولكن أبكي لأنني أخاف أن أكون قد أتيت ذنباً أحسبه هيناً وهو عند الله عظيم [رواه ابن أبي الدنيا].

وقد قال بعض السلف: لا تنظر إلى صغر المعصية، وانظر إلي كبرياء من عصيته.

فلا ينبغي للإنسان أن يستهين بالمعصية، فقد قيل: أن الذنب الذي يخشى ألا يغفر هو الذي يقول فيه صاحبه، ليت كل ذنب فعلته مثل هذا. استصغارا له، واستهانة بشأنه.

المانع الثالث: الاتكال على عفو الله

ثم هناك مانع نفسي آخر ... هو ... الاتكال على عفو الله، وهذه أمنية يبذرها الشيطان في قلب بعض الناس: {يَأْخُذُونَ عَرْضَ هَذَا الْأَذْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا} [الأعراف:169]، هكذا كان يفعل اليهود ... يأخذون متاع الحياة الدنيا ويقولون: سيغفر لنا، ينظرون إلى جانب العفو والمغفرة، ولا ينظرون إلى جانب البطش والعقاب، والله تعالى يقول: {نَبِيُّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ * وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ} [الحجر:49،50].

صحيح أن رحمته وسعت كل شيء، ولكن لمن كتب هذه الرحمة؟ إنه يقول: {فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ} [الأعراف:156]، ويقول: {إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ} [الأعراف:56].

فإذا نظر الإنسان إلى قوله تعالى: {غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ}، فيكمل الآية {شَدِيدِ الْعِقَابِ ذِي الطُّولِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ} [غافر:3].

المؤمن بين الرجاء والخوف

وهكذا ينبغي أن يكون المؤمن بين الرجاء والخوف، {يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ} [الزمر:9]، كالذين حدث الله عنهم: {يَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا} [الاسراء:57].

كان بعض الصالحين يقول:

ما بال قلبك ترضى أن تُدنِّسَه وثوبك الدهر مغسول من الدَّنَس

ترجو النجاة ولم تسلك مسالكها إن السفينة لا تجري على اليبس

أيها الإخوة: ينبغي أن نُسارع بالتوبة ... ينبغي أن نبادر فنراجع حسابنا مع الله عز وجل، ونصحح أخطاءنا، ونقف على باب ربنا مُستغفرين تائبين، نقول: {رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ} [الأعراف:23]، خير ما نخرج به من رمضان توبة صادقة نصوح، نكفر بها سيئاتنا، ونغسل بها أوزارنا، {يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ} [التحریم:8].

أسأل الله عز وجل، أن يتوب علينا، وأن يوقفنا إلى التوبة الصادقة النصوح.. إنه سميع قريب

Repentance

Allah (swt) mentions in the Holy Qur'an, Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah. for Allah forgives all sins: for He is Oft- Forgiving, Most Merciful. (Holy Qur'an 39:53) Allah (swt) mentions in the Holy Qur'an, "and oh believers all of you beg Allah for forgiveness so that you may be successful." (Holy Qur'an 24:31)

Abu Hurayrah Radiyallahu `anhu has narrated that the Holy Prophet (saas) said: By Allah verily I ask Allah for forgiveness and repent to Him more than seventy times a day. (Bukhari)

Abu Musa Ash'ari (RA) has narrated that the Holy Prophet (saas) said: verily Allah the Almighty spreads open His arms of forgiveness every morning so the one who disobeyed Him during the day can repent to Him, and spreads open His arms of forgiveness throughout the night so the one who disobeyed Him in the day can seek His forgiveness and repent to Him and this will continue until the day the sun rises from the west. (Muslim)

Imaam Ibn Qayyim (RA) mentions certain benefits of repentance:

1. Repentance is the most noble and beloved form of obedience in the eyes of Allah (swt). He loves those who repent and it is because of His love for His creation that He tests them with sins so that He may shower His blessings and favours upon them after they repent.

2. Repentance has a status that no other form of worship has. This is why Allah is extremely happy when a servant repents just as a traveller is happy when he finds his lost mount in the desert.

This pleasure (of Allah) has a great impact on the heart of the one repenting. Hence, the repenting person reaches the status of being amongst the beloved through his repentance.

3. Repentance brings about humbleness and a sense of helplessness that is not easily acquired through other forms of worship.

4. Allah's statement, *"Except those who repent, have faith and good deeds, those Allah will charge their sins for good deeds. Certainly Allah is most forgiving and merciful."* (Qur'aan 25:70)

This is a greatest glad tidings for those who repent and combine their repentance with faith and good deeds.

Repentance breeds good deeds, whilst sinning (without repentance) can cause deprivation of obedience altogether. It has been said that committing sins regularly will darken and harden the heart. It may even lead a person to reject Allah completely (Allah forbid) or lead him to commit a bigger sin. There is no recourse for a sinner except to ask Allah for forgiveness and to feel great regret for his actions.

Repentance is to repent from the heart, to train the heart into obedience and to make a firm resolution never to commit the sin again.

Ibn Mas'ood (RA) says a man came to the Prophet (saas) and said, "O Apostle of Allah. I found a woman in a garden and did everything to her except having intercourse: I kissed her and hugged her and so on, but I didn't go beyond this. So judge me as you wish." The Prophet of Allah (saas) said nothing in reply and the man went away. Upon this Umar (RA) remarked, "Allah would have kept it a secret if he had kept it a secret." The Prophet (saas) in the direction the man had gone and said, "Call him back." When they called him back, he recited to him the following verse, *"Establish Prayers at the two ends of the day and early part of the night. Indeed good deeds wipe out evil ones. And this (Qur'aan) is a reminder unto the mindful."* (Qur'aan 11:114)

Upon hearing this, Mu'adh (RA) said, "O' Apostle of Allah, is this for him alone or is it (this ruling) common?" he replied: "No, it is common."

In case a sin related to Allah, which does not involve anyone else, is committed there are three conditions for the repentance of the sinner to be accepted:

1. That he refrain from committing the same sin again.
2. That he feel ashamed at what he has done.
3. That he makes a firm intention of not committing that sin again.

Repentance of a person will be imperfect even if a single condition is omitted.

Now, in case a sin which is connected to a person is committed the theologians have added one more condition to the three stated above. That is if one has taken something that does not belong to him he should return it, if he has committed backbiting regarding someone or he has hurt someone's feelings or even sworn at someone he will have to ask for forgiveness from the person first and then from Allah. There is no way these sins can be forgiven without the forgiveness of the person concerned, because these are the rights of human beings. May Allah (swt) safeguard us, *Aameen*.

Man is a social being and is in need of certain rules and regulations if he lives in society. Here I would like to discuss those rules and regulations which are to be observed by a Muslim while dealing with other people in the Muslim Ummah so that we may be safeguarded from being tangled up in not carrying out the necessary duties towards others.

It is reported in a hadith that a person who repents constantly and is determined not to commit the sin again but still commits it, such a person will not be counted among the persistent and stubborn.

Remember: We may tire committing sin but Allah does not tire forgiving us.

Dear brother! O' slave of Allah! Allah has opened the door of repentance, so why should you not enter?

"Repentance has a door whose span is the distance between East and West," says a hadith (and in another version, its span is the distance travelled in 70 years). "It will not be closed until the

sun rises from the west." Listen to the call of Allah, "O' my slaves! You sin morning and evening and I forgive all your sins. So call on Me, I'll forgive you all your sins."

Allah extends His hands in the night to forgive the sinner of the day and extends His hands in the day to forgive the sinner of the night. Moreover, He loves to hear excuses. Therefore, why don't you turn to Him.

How beautiful are the words of the repenting man who says, "I beseech you O' Lord, in the name of your honour, and (by) my ignominy that you have mercy on me. I beseech you in the name of your Strength and my weaknesses, Your self-sufficiency and my dependence. To you I submit my sinning, guilty forelock. You have many slaves apart from me. But I have no master save you. There is no refuge but with you, nor escape from you except to you. I plead to you O' Lord, in the manner of the pleading of a destitute, and entreat you in the manner of a broken, down trodden man. I beseech You in the manner of a blind man in fear. This is a supplication, O' Lord, from one whose head is bowed down before your majesty, whose nose is in the dust, whose eyes are filled with tears and whose heart has submitted."

Know it, my dear brother, that true repentance of every sin also brings with it humility and devotion to Allah, and that pleading of a penitent is very dear to Allah. What follows repentance is obedience of a greater degree to the extent that sometimes Satan regrets that he enticed him into that sin at all. That is why you will see that those who repent become very much changed personalities.

O' Allah, have mercy upon the Ummah of the Holy Prophet Muhammad sallallahu alaihe wasallam, O' Allah forgive the sins of the Ummah of the Holy Prophet Muhammad sallallahu alaihe wasallam, O' Allah rectify the best of all Ummahs whose leader is the greatest of mankind, Muhammad sallallahu alaihe wasallam, Aameen.

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2. That he feel ashamed at what he has done.
3. That he makes a firm intention of not repeating it

Repentance of a person will be imperfect even if a single condition is omitted.

Now, in case a sin which is connected to a person is committed the theologians have added one more condition to the three stated above. That is if one has taken something that does not belong to him he should return it, if he has committed backbiting regarding someone or he has hurt someone's feelings or even sworn at someone he will have to ask for forgiveness from the person first and then from Allah. There is no way these sins can be forgiven without the forgiveness of the person concerned, because these are the rights of human beings. May Allah (swt) safeguard us, *Aameen*.

Man is a social being and is in need of certain rules and regulations if he lives in society. Here I would like to discuss those rules and regulations which are to be observed by a Muslim while dealing with other people in the Muslim Ummah so that we may be safeguarded from being tangled up in not carrying out the necessary duties towards others.

It is reported in a hadith that a person who repents constantly and is determined not to commit the sin again but still commits it, such a person will not be counted among the persistent and stubborn.

Remember: We may tire committing sin but Allah does not tire forgiving us.

Dear brother! O' slave of Allah! Allah has opened the door of repentance, so why should you not enter?

"Repentance has a door whose span is the distance between East and West," says a hadith (and in another version, its span is the distance travelled in 70 years). "It will not be closed until the sun rises from the west." Listen to the call of Allah, "O' my slaves! You sin morning and evening and I forgive all your sins. So call on Me, I'll forgive you all your sins."

Allah extends His hands in the night to forgive the sinner of the day and extends His hands in the day to forgive the sinner of the night. Moreover, He loves to hear excuses. Therefore, why don't you turn to Him.

How beautiful are the words of the repenting man who says, "I beseech you O' Lord, in the name of your honour, and (by) my ignominy that you have mercy on me. I beseech you in the name of your Strength and my weaknesses, Your self-sufficiency and my dependence. To you I submit my sinning, guilty forelock. You have many slaves apart from me. But I have no master save you. There is no refuge but with you, nor escape from you except to you. I plead to you O' Lord, in the manner of the pleading of a destitute, and entreat you in the manner of a broken, down trodden man. I beseech You in the manner of a blind man in fear. This is a supplication, O' Lord, from one whose head is bowed down before your majesty, whose nose is in the dust, whose eyes are filled with tears and whose heart has submitted."

Know it, my dear brother, that true repentance of every sin also brings with it humility and devotion to Allah, and that pleading of a penitent is very dear to Allah. What follows repentance is obedience of a greater degree to the extent that sometimes Satan regrets that he enticed him into that sin at all. That is why you will see that those who repent become very much changed personalities.

O' Allah, have mercy upon the Ummah of the Holy Prophet Muhammad sallallahu alaihe wasallam, O' Allah forgive the sins of the Ummah of the Holy Prophet Muhammad sallallahu alaihe wasallam, O' Allah rectify the best of all Ummahs whose leader is the greatest of mankind, Muhammad sallallahu alaihe wasallam, Aameen.