

3/8/87

اب كبريا

قُلْ لِعِبَادِيَ الَّذِينَ أَشْرَفُوا عَلَىٰ أَنفُسِهِمْ

SAY: O MY SERVANTS! WHO HAVE ACTED EXTRAVAGANTLY AGAINST THEIR OWN SOULS,

DO NOT DESPAIR OF THE MERCY

لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ

OF ALLAH;

SURELY ALLAH FORGIVES THE

إِنَّ اللَّهَ يُغْفِرُ الذُّنُوبَ جَمِيعًا

FAULTS ALTOGETHER

SURELY HE IS THE FORGIVING,

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٢﴾ الزمر

THE MERCIFUL (39:53)

إِنَّهُ لَا يَأْتِيَنَّكَ مِنَ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٥٦﴾ يوسف

SURELY NONE DESPAIRS OF ALLAH'S MERCY EXCEPT THE

UNBELIEVING PEOPLE (12:87)

AND (THAT) HE MAY PUNISH

وَالْمُذَلِّينَ وَالْمُتَفَلِّتِينَ وَالْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ

THE HYPOCRITICAL MEN AND THE HYPOCRITICAL WOMAN, AND THE

POLYTHEISTIC MEN AND THE (الفتح ٤) وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السُّوءِ

POLYTHEISTIC WOMAN, THE ENTERTAINERS OF EVIL

THOUGHTS ABOUT ALLAH. -- (48:6)

3/19/87

NOW WHAT TO DO - 1

1.

1. Ayat. Kul --

2. Intro. - For those Muslims - Disobedience - any reasons.

Control of self & spirit of Iman - selfish desires - Ignorant - Not giving importance

3. Dies & will face azab. - How can they get forgiveness ^{undo what has} _{been done}

4. Evidence of his Iman, pure & strong

5. Ayat: ALLAH LOVES THOSE WHO DO GOOD (5:13)

اللَّهُ يُحِبُّ الْمُحْسِنِينَ

6. Ayat: ALLAH LOVES THOSE WHO REPENT

7. Ayat: 'Kul. ta -

8. Loud & clear message to all sinners - so sweet & nicely.

- Sinner doesn't feel ashamed - status - O Sinner - Disobedient - make fun.

- Thadee - criminal addressed - father to disobedient son. - name - my son

- Doesn't say one who made mistakes/sins/broke shariat

- Al lazana abrafu an fusihin - - tugusthai to self / harm yourself

- La th'akanti rehmatullah - Don't give up hope in Mercy of Allah.

- Inallah yajjaru zunicah - forgiveness ^{all} sins Azimaha. - Zameen.

- Inaho kowul Sauffuren Rabin

9. Another Verse Ayat Sure Taousuf # 87

- No one gives up hope except kafir

10. Who gets azab Sure Jati Fateh # 60

11. Ayat 15 Murgibah maw, Mushreek maw

Distracted. ^{Oj'ze} Have bad ideas - ^{OLW} Not hopeful

Muslim always things good of Allah so is hopeful.

12. Hope for those who wants to give up sins & correct himself

- Not to misunderstand - to do more sins - great sin - details.

12. Method to do Tawaba'

First thing to remember

13. (I) ^{واجب فوري} Tawab is ^{واجب فوري} ~~Wajibe furee~~ - ^{واجب} Wajibe Zate, ^{واجب كفاي} Wajib Akhtyaree, ^{واجب كفاي} Wajibe Abadee, ^{واجب كفاي} Wajibe tawalee, ^{واجب كفاي} Wajibe Aynee, ^{واجب كفاي} Wajib Kofai.

- Two Types Wajibe Furee & Wajib Takheree e.g. prayers, Kofa prayers.
- Wajibe Furee - perform immediatly - delay is haram e.g. haj, fasting, Tawba.
- as soon as one realizes committed sin tawba becomes wajib.
- will do it latter is witself haram.

14. Doesn't do tawba - suffers losses & harm - Two main losses by Ulama.

(A) How long one will live? Can die suddenly - or come close to death -

- Allah's promise is before death - Sura Mumajjoon - will ask for time so that he can perform good deeds - plea not granted. H.P. - Mulla's meet
- Christian committed adultery - stoned to death - Mutwaqell did tawba and accepted Islam - Sin forgiven on acceptance of Islam - 10th Imam Islam not accepted as acceptance came after seeing azab. Tawba.

(B) Effect of sin same as of possion. - sees effect but afterwards - feel

- person walking - hole - service to humanity - walking a sinful road
- protects from falling in hole of hell. - illogical, against humanity
- relative possion delay treatment. - From to rest - time passes - useless
- piece of wood - termite - finished

Same case with soul - delay tawba - rusty his soul - termite eat his Iman - time comes not capable of doing tawba. Immediate wajib. - little side - delays - may have to amputate tawba is delayed - can only be made pure by azab of hell.

15. Method of tawba.

A. Sunnat requirements.

a) Iman said keep fast. Ayat.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتُّوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

O you who believe turn to Allah a sincere turning; - (66:18)

(3)

Nashrube - Aslced Imam - fast 3 days W, TH & F then do tawba.

(b) Ghusle Tawba - Masade relates - sitting w/ 8th Imam

- person came - restroom - music/singing from neighbors - prolong

stay - Imam replied this act is haram - prolongs & starts enjoying this is haram and sinful - go do ghusl & then do tawba.

H.P - Momin commits sin - do ghusl - do sajda - pure heart & honestly ask for forgiveness - Allah will immediately forgive his sin

(c) 2 or 4 Rakat prayers - 6th Imam - intention of tawba - do tawba.

book 'Iqbal' ^{3rd} Bone Tawba - 1st Fri. of Zekad - H.P. M. Nabawi - Aslced

who wants their sins to be forgiven - 4 Rakat in units of 2

Sune Hamd & 3 times Ikhlas, Rabi'ul Jala, Mas - 70 times Astagfirullah

- Ask w/ pure heart forgiveness - Angels get happy & congratulate's you are lucky - Allah has forgiven your sins - Brother angel

expanded grace & taken away Azab of Kiyamat - Ectmud to

Mallul Maut - recommend no haram be given - Any day of the year.

(d) Recite Doas recommend by Masomeen - remanbers et things for which to ask forgiveness - Makarum Akhlag - Doa #31 S. Sajadia

Doa tawba - 15 munajat in Majdtee Munajate Tajabeen - Important

to know the meaning

(e) Keep repeating tawba - 6th Imam H.P day & night.

(f) Select good time Early morning - Allah to angels go where

My disobedience is done - For my hope praying, doing tawba -

for his sake delay azab. Best time - avoid jam and rush hours

16. Wajib Tauba

(A) Being ashamed (تواضع) - heart feels pain - Maula "When person feels ashamed of his sins than automatically that wrong & sin will finish from him, he will stop doing sins if he really is ashamed of his sins". - Another tradition "For tauba this is enough that one is sincerely ashamed of his mistake or sin".

H.P - biggest sin - is ashamed - hurts him - not by tongue only by heart - also Allah will forgive his biggest sin.

(B) Istagfar: Present sin in front of Allah & ask for forgiveness.
1st step was - man himself ashamed - in his own court - jury & judge both after this presents his case to high Authority so 1st judge himself and find him guilty, then presented to One above him - Maula's tradition "Dawouq zumbe al Istagfar" ^{what is} "Medicine/treatment of sin".

1st step we recognized illness/sickness (feeling ashamed), 2nd stage was medicine/treatment of the illness i.e. Istagfar. Maula Alayeb Alayeb' surprised a that person who is ashamed of his guilt - and he has with him his eraser - asked - ^{How} Istagfar - ashamed of guilt - use eraser to erase - presence of bottle of medicine can treat illness.

(C) Not to repeat Should have intention of not repeating the same mistake - intend to do again, not sure - not really ashamed - beat slap mother - ashamed - will do again - feeling ashamed means not to repeat.

1st put the mistake in your own court / own conscious & ask was it wrong or not / sin or not? If conscious / Imam / self judges that yes it was wrong - it is understood not to be done again - this is the result of judgement.

18. Three steps related to heart being ashamed, Tazajjar, not to repeat.
Still Tawba is not complete.
19. Undo what was done - Correct the mistake - pay the price ^{how?} what?
20. Investigate - Victim was Haqquallah or Haqquunnas.

21 I Haqquallah

- Ⓐ Kaja: prayers, fasting, khums, zakat etc. - Have intention to perform the kaja and make efforts to start it per his ability.
- Ⓑ No kaja: ^{no punishment} e.g. Shaving beard, najees eaten, no pardah, music etc. things which were not supposed to be done - Now time has passed - Sins forgiven by performing first three steps.
- Ⓒ With punishment - e.g. adultery, (80 lashes) - present himself to Hakim Shura - But majority of Ulema includes kaja - Not rec'd even if in Islamic government - Just do three steps for tawba.

II Haqquunnas

- Ⓐ Harm to property: lying, stealing etc directly or indirectly (court auction) - ^{Tawba is} Give it back to rightful owner - Tied to relatives - Can't find them w/ permission of M. or Valad give it in charity w/ intention of Saada to him.
- Ⓑ Harm to Honor ^{if} backbiting, lies told, insulted in public, hurt his feelings. Tawba is - if no ^{wajib} fasad go to him present your sin and get his forgiveness (Kuhar not wajib in backbiting) - Afraid of fasad - forgive for Allah and do a good deed on his behalf - deposit.
- Ⓒ Kesas or Dewrat: ^{or} Killed someone Kesas wajib life for life hand for hand - wajib to present yourself to him - upto

him to either take revenge or take compensation or forgive.

① Allah's punishment ^{in this world} - Accuse devoted woman or woman of adultery - punishment lesser - frequently used etc. - husband can't accuse until 4 witness - Wajib to present oneself to him or her - he can't pass the sentence can't punish you - Mujtahid's job \neq (not wajib to go to Mujtahid) - he can forgive us or take us to Mujtahid

22. These were rules of Tawba - requires details.

HOW WHAT TO DO - 2

①

1. Introduction.

2. Kaja prayers

2) a) Feels ashamed, promise not to do again, ask for forgiveness follow in this

3) Najees food: Haram & gunah kabara.

a) just tawba is enough.

b) Other things of sunnah not necessary per shariat

eg After eating najees food reciting kalima. (Recite kalima & food will become halal - this)

4) Qur'an: Lots of myths re: dishonoring Qur'an - Two ways.

a) Can become kafir if in shreeq - Not common burn, intentionally burn etc.

b) Doesn't become kafir - touching w/o wazu or in state of zanjus - & then Qur'an falls down.

c) Things in (b) done intentionally - Tawba wajib. if not no tawba is wajib but as precaution doing tawba is good.

d) Sadka, give sweets or sugar equal to weight - Not wajib.

e) Qur'an becomes najees - ① tawba ② Remove Najees by water.

5. Kaja Prayers

a) Rule - not prayed when wajib - committed sin - tawba wajib & kaja too.

b) Kaja wajib for all prayers except two - ① Friday (only tawba) ② Eid prayers.

Daily prayers

a) Gunah forgiven by tawba - Other obligations by kaja; all w/o exception. - No other shortcut in Shariat.

b) Can be prayed any time during 24 hrs. Maghrib in daytime etc.

c) Can be prayed while traveling kasar.

d) Can also offer sunnat prayer while still wajib kaja when better to pray kaja. & if intention that if didn't have kaja would have prayed sunnat - Allah will allow you his sunnat of the sunnat & 5 shabe food 501-2

ASCO.

(2)

e) Can pray laaja anytime during his life time - Cantica intention, make efforts - don't ignore - if don't possible not sinful but kapa stays wajib as elder son.

f) Nat wajib to do in order (morning - zuhr - Asar); it is sunset.

g) Nat even wajib to pray 5th r's just the 4th r's etc. Tartib.
Can offer of all morning laaja, the ^{re} zur etc. - with morning, and ^{by} morning etc.

g) If kapa became white leaser - should do leaser as laaja also

h) Because laaja - half time in travel - half at home - what to do - should see at the end of time where were he traveling or home not when time of prayer came

i) If one knows exactly how many laaja no problem

j) If doesn't estimate - will have different number - wajib to do laaja of those which estimate on is sure - minimum number

6. Other laaja prayers : Ayat, kufat, myat, najr or leasam

a) Ayat - eclipse sun or moon, earthquake - laaja wajib

b) Estimate - 4 times in a year becomes wajib - Use this as estimate - use short form easy to do laaja

c) Intention : Eclipse - laaja

Earthquake - always ada - (A.W-Kohor, fahar Kohmen)

- Woman in period - Ayat wajib - stays in period - No laaja

- Didn't know it was eclipse all day - found out later

if it was full eclipse the laaja wajib otherwise not

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ابواب الالهي
Now what to Do

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"B Kul ya Ibadel lagana ---- Inoho koul Gafferun Rahui

This subject might not apply to everyone present here. But for those who seek to answers for this usually ask an Alim in privately and not in audience. That is why it is presented here so that one who faces this kinds of problems and seeks answers will get a complete answer and will be able to solve his problem easily.

"Now what to do" as the ^{title} topic indicates this subject is for those ^{الذات} men, brothers & sisters who think that they have spend a period of their life in disobedience to God Almighty. maybe the reason for this was that they didn't have control on their self and the spirit of Iman was not strong enough to fight selfish desires. or the reason may have been that they were ignorant didn't know that once a person accepts Iman ^{الدين} then he/she has to also follow the teaching of religion. or maybe the reason was that they themselves because of not giving importance to ^{knowledge} learning the ~~deed~~ and ~~acquiring~~ knowledge of religion or ~~because~~ they wanted to and but the means were not available in their society. Whatever the reason maybe now when they have spend a period of their life in disobedience to God and a sinful life and now they come to know that each a person if dies who he will be a ^{جاني} criminal in the eyes of God, Prophet and Iman.

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hence they get worried that now how can they get ~~those~~ forgiveness ^{for} to those sins.

Now what to do to adjust/make correct their previous mistakes. Few questions are asked frequently regarding this matter and keeping those in mind this lecture series is prepared and will explore.

When one gets this thinking in his mind, when he thinks about this problem, it is a clear evidence of this ^{his} Iman, shows that his Iman is strong and pure. And matter of fact - the just thinking about this is in reality real and true Iman. And Quran also points to this. Quran when ~~one~~ ⁱⁿ one place announce that "Inallahi yutuhubul mohabbaneen" Allah loves and befriends those who do good deeds. One whose whole life is spend in Ibadat, whose each and every deed is in accordance with the orders of Allah. and Allah loves & be keeps his friend. And on the other hand Allah describes exactly in the same way for those whose better part of life is spend in disobedience of God, in following Satan and in making fun of orders of Allah and now today they realize their mistakes and accept their mistakes and sincerely want to the forgiveness the Allah in exactly the same manner as He ~~as~~ announced the befriend love

of those who spend the whole life in obedience to Allah, in the same word, same manner, same order Allah says "Inallahi yuhibul Tuwabeen" Exactly in same manner Allah says that He in the same way loves those who sincerely repent, ask for forgiveness. Allah loves this person in exactly the same manner as He loves the one who spend all his life in obedience to Him.

Quran also announces in other place that "Kul ya Thadudagena... an fushhi" O those who have done injustice to their ^{self} self, those who have harm to their self "La talnatul Rehmatellahi" Don't lose hope, don't give up from Rehmat / mercy of Allah "Inallahi yazfaribq zambak zambaka" Allah is One who can forgive all the sins" In also should Gaffarul Rohu" He is the One who gives forgiveness and Mercy. This loud and clear message of Quran ^{to sinners} is also very strange. This fact is to be given to sinners not to lose hope in mercy of Allah. But the way message is given is so sweet and nice that the sinner doesn't feel ashamed and have to ^{fall} ^{down} ^{down} and so much that he has no place/status in front of Allah. Quran could also have said in this way the O sinner, O who disobey, O who make fun of

of my orders etc. but no Quran doesn't even call sinners as sinners but says "Kul ya Ibadee" O My ^{creators} bande (creatures/servants). We observe in our daily life that when a criminal is called or spoken to, the manner in which he is addressed, the tone used to call him makes a lot of difference (impression) on the criminal. When in anger a father calls a disobedient son by his name the "Oh so and so come here" indicates the anger in father but when he calls him "O my son come here" this tone indicates the mercy/merci, forgiving. So Allah doesn't call sinners as sinners but "Kul ya Ibadee" O My bande I am talking to you and after saying O My bande Allah doesn't say those who made mistakes, who committed sins, ^{broke shariat} etc. but instead "Allezana asrafu anfusheena" O My bande who have done injustice to their self. Allah doesn't say that you broke My rule no but you harm yourself "La thalabati rahmetellen" Now hear the good news "Don't give up hope from the command of Allah, don't ever think that you have committed so big a sin that forgiveness is not possible. Because because "Inallahi yagfaru zunuba" Allah is one who forgives all sins. "Azunuba" All sins. and then more emphases "Zameenu" All sins can be forgiven. Allah can forgive all sins ~~or~~ doesn't stop here again another

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reminder "Incho hewel Ghaffurul Rahim" Allah is One who forgives and One who gives Mercy.

Again Quran gave one more rule in Sure Yaseen Ayat ⁸⁷ 27 "La -- lafurcan" Remember no one gives up hope from the mercy of Allah except kafirs. So don't ever give up hope Allah can forgive even the biggest of sin. Quran also mentions who will get Azab, for whom azab is. And also gives the difference b/w Momin & Munafiq. In Sure Fatah ^{Fateh} "La yuzabul Manafiqina -- bulake zamil ~~to~~ Tule" Allah will give azab to Munafiq man & Munafiq woman to the Mustareek man & Mustareek woman, what is their distinction, "Alzaleem ^{sure} bulake zamil ^{to} Tule" They have bad ideas, feelings towards Allah, they are not hopeful from Allah. So this also give differentiation b/w Momin & Mustareek, Momin always trusts good of Allah, is always hopeful and Mustareek always keeps ^{bad ideas} bad ideas, bad feeling, not hopeful of Allah. So Quran and Allah keeps reminding about His Mercy and forgiveness. This is for them who now wants to give up pens and correct himself so hence Allah and Quran gives his hope and away. And not misinterpret this hope and Mercy to give do more and more sin and hope because Allah is merciful this is in itself a great sin, the details of which will come later.

So Allah is giving hope to those also who have spend most of his life in sins and have committed the biggest of sins, and the name of this hope is 'Tawba'. So when one follows the way given by Allah and asks His forgiveness, does Tawba ^{for his sins} with the Hope of His Mercy. Now there are lots of traditions regarding the importance of Tawba, this itself is another topic which is wide and will be taken some other time.

Now in the light of what it has already said let us see how a person can ask or do Tawba to ask forgiveness from Allah for his sins - Now

Allah has given us hope of His Mercy and He is the One to forgive all sins. So let us discuss about the way and method of 'Tawba' as given to us by the Muslims and scholars.

First thing to remember is this that 'Tawba' is 'Wajibe Faree'. Immediate forgiveness because in our faith the word ^{واجب فری} wajib has is so many different types, one ^{واجب احتیاجی} wajib is ^{واجب ذاتی} wajibe Zatee. Another one is ^{واجب احتیاجی} wajibe Akhtirane, ^{واجب فری} wajibe Dhadee, ^{واجب احتیاجی} wajibe Tawalee, ^{واجب فری} wajibe Aynae, ^{واجب فری} wajibe Keffae. So what we are discussing, ^{واجب فری} wajib is also divided in two ^{واجب فری} types relating to time one is ^{واجب فری} wajibe faree and ^{واجب فری} wajibe Maueri. (عمر)

Z.S. ~~the~~ Namaz (prayer) is ^{واجب فری} wajibe Maueri. Prayer time comes at say 10'clock and one doesn't have to do this ^{واجب فری} wajib immediately & instead Allah has given us time to pray

Anything until sunset, to pray large namaz is another
 e.g. example Allah has given us time to complete this
 wajib anything during our life time: if one intends to
 perform this wajib. And another type is immediate
 wajib as soon as this wajib becomes wajib one has
 to perform it immediately and to delay it one day or
 week etc is haram e.g. Haj is immediate wajib
 as soon as all the conditions of Haj is found in one,
 Haj date of Haj comes it becomes immediate wajib
 and we can't say that we will not go this year, will
 do Haj next year or after years, to do this is haram
 and sinful, just as soon as month of Ramadan comes
 it becomes wajib we can't say we will start for Sat.
 or Sun. after two days, this is haram & sinful.
 Similarly Tawba as soon as one realizes that one
 has committed sin it becomes wajib to immediately do
 'Tawba' and to think that we will able forgive after and,
 or when I will get old etc. this itself is haram and
 sin. So as soon as one realizes that he has done something
 against the saying of Allah is his disobedience, one
 should immediately do Tawba as it becomes immediate
 wajib for which Allah has said over so many times in Quran
 that He will accept this Tawba. And one if one doesn't
 do Tawba then there are losses and harmfulness to him
 of which two main losses have been given by Allah

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The first one is ~~the~~ this who is to say how long he is going to be alive as Quran says "Fa amana ahlul Kara --- when nayaman". Does the inhabitants of the city think that azab will not come immediately, can't that happen that they are sleeping at night and our azab comes on them. Is it not possible that Allah's azab can come at any time, doesn't person can die suddenly or at any time who notice as come very close to dying. So if one thinks that he will do 'tauba' after words that he will die or can see just before dying then his tauba will not be accepted. Allah's promise for forgiveness is just before death. In every jama prayer in sura Mawafiqun to me are reminded that when man will face death he will at that time ask Allah to give him a little bit more time so that he can ask for forgiveness. "le alim Salehan" so that I can perform some good deeds and ask for forgiveness but at that time his plea will not be granted, time has passed. There is a tradition of HP that when Matalul mount comes to a person and he gets scared seeing him and pleads to him to give him some more time so that he can do good deed and ask for forgiveness, Matalul mount says the number of days ^{of life} allotted to you by Allah has ended, your quota is finished and even the plea for a moment will not be granted. The famous story

When Mule Ali averse passing through the battle ground
 after war of Jamal was finished and Ali was victorious,
 he came across one famous companion of Prophet
 who was lying on the ground wounded and close to death
 and Mule reminded him of what H.P. had preached,
 he said Ya Amru al Mominin I ask for forgiveness
 now and that Mule said that now the time of Tauha
 is finished hence your Tauha will not be accepted. So
 facing death or azab at that time asking forgiveness is
 doesn't do any good. That is why that famous
 story that when once one Christian committed
 adultery and he was sentenced to death so he at
 that time in the darbar of Mukarram did Tauha and
 accepted Islam. Now all the Amins of Islam didn't
 know what to do because they only knew one
 rule that when a kafir accepts Islam, this acceptance
 of Islam gives him mercy and all his sins committed
 when he was kafir are forgiven. So now the Amins
 had problem they couldn't give him punishment based
 on his rule but at the same time they knew that
 if he was released without punishment then all the
 kafirs will do what ever they liked and when they
 are caught they will become Muslim and get away
 from punishment. The problem was presented to 10th
 Imam and he replied that his Islam will not be

accepted now as he accepted Islam after seeing
 the signs, at this time even tauha is not accepted
 how can Islam be accepted.

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 Subsequent and final

So, ^{in delaying} ~~delaying~~ tauha the first problem and
 harm is that if one dies suddenly or gets near to
 death then at that time the door of tauha is closed.
 The second problem is this, whether people believe it
 or not, that the effect of sin on a person is similar
 to the effect on his body of when he takes poison.
 So when one takes a substance as poison and when he sees
 the effect of it on his body and the state that
 he will treat him to after words then everyone will
 call him stupid and illogical, in fact normally when
 this happens he runs to doctor for treatment and if
 possible - or wants him it possible that when at
 a later date the doctor can say that it is too
 late now and no cure is possible exactly in the
 same way the sins effects the soul like poison. But
 as he doesn't see the effect by his own eyes
 he doesn't do anything about. ~~end~~ This logic
 and notion that if one can observe the effect
 of something is considered logical and if one
 can't see it is illogical. e.g. when a person is
 walking and there is a big hole to and someone steps
 his feet falling in the hole it is considered a nice

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thing and a service to humanity because that hole
 can be seen by the eyes. But on the other hand
 if one commits sins it is walking a the awful road
 and when one stops him from falling in the hole of
 hell this is considered illogical and against humanity
 or freedom because in the first instance eyes can see it
 and in the second case eyes can see. Same is the
 case with 'Lambert' if one of our relatives has eaten
 some poison and we delay his treatment if we don't
 right away take him to hospital and say later I will
 take him tomorrow or later on, this is not possible
 no one will do this, similarly in the case of Lambert
 shouldn't be delayed. There are lots of realities
 but if one puts a piece of iron in the such an environment
 where it can be rusted and is left kept there, as
 time passes it will rust more and more and one
 time will come that the iron will become useless
 will lose its properties or when a piece of wood is
 kept in such a place where a time will come when
 that wood will be useless or will finish (burn). Exactly
 the same is the case with a person's soul if he keeps
 that he will do Lambert later on after 5 or 10 years, let
 me go on being being at the present when situation will
 improve when the time will be right I will give
 up give and do Lambert, this delay is exactly same

11.3 delay

to late

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delay a relative who is hospitalized who has eaten
 poison or keeping that piece of iron to rust or ^{or wood}
 to rot by — or mirror then a time comes that
 the person (who is sinful and delays) because of his sins,
 because of rusting of his soul, because of ^{evil} eating of Fomen
 by ^{him} a time comes when is not even capable of
 doing tauba even though if he wants to. Hence
 that is why tauba is ^{immediate} wajib because ~~no one death~~
 can come at any time and it is illegal or not
 normal to delay treatment for poison.

As you may have noticed & observed that ~~as when~~
 a person is little bit sick, a little bit hurt and if he
 carelessly delays treatment it is possible ~~that a~~
~~he delay might mean~~ but the disease & illness has
 increased so much that only amputation is possible
 or one is paralyzed similarly when sins are delayed
 by not doing tauba the only treatment is the azab
 of hell which can make him pure again. That is
 why tauba is immediate wajib, delay is wrong.

Now the real question is what is the method
 of doing tauba asking for forgiveness. To ~~man~~ fulfill this
 wajib tauba there is one & has to perform some a
 minimum wajib requirement. But Fomen and ulama has
 recommended few things before doing this wajib thing
 so that tauba can readily be accepted all the so & d

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will mention a few recommended things first
which are mentioned in the books. Naturally
one wants to do something in a better way, the lesson
is mind that this is not weight but current
and recommended before doing actual tasks

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Three sunnet things to be done before tauha which will help make tauha acceptable sooner are:

1. Imam said first thing is to keep a fast. Qur'an says "Ya Ayyuhal lajuna amanu so kubru ilallahu lawabilau nastuha." O believer do a pure tauha in fear of Allah, do 'tauha nastuha' when asked to Imam what does this mean. Imam replied that before long tauha keep fast for three days W, Th. & F. And then do tauha.

2. Second thing has come in many traditions. Some Ahluna has considered this sunnet and some have said it is 'Rejai' balti. 'Ghese tauha' when someone wants to do tauha it is better that first he does a ghese with intention of tauha. It is related from Masada that he said he was once with 8th Imam and a person came and said to Imam that when I go to restroom my neighbors' kareys are always engaged in singing and play musical instruments and this amuse comes to the restroom, even though I go to the restroom to do my thing but because of this singing and music I prolong my stay in the restroom.

Imam replied that this act of yours is horrid and sinful. He said "I only go to urinate etc. I don't go to hear music" but because the voice reaches there I prolong my stay. Imam said even though you do go to urinate with the intention to hear music but when one goes in a place where he can hear music and then prolongs his stay there because

the voice reaches there
the intention is to hear music or
to prolong stay

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starts enjoying and listening music this is also hore
and sinful and go home and do ghusel and then
with the pen better of your heart do tauba and ask
for forgiveness so that your sin can be forgiven
and you want home to be shameful on the Day of Judgment.
I mean showed better way to do tauba for sins.
Similarly H.P. said that when one man ^{commit} has sin
no matter how great that sin is, if he first
does ghusel and then does sajda and then with
pure and heard and honestly does tauba and asks
forgiveness to Allah then Allah will surely
forgive his sin.

3. Good thing is to pray 2 rakat or 4 rakat
prayers. Two traditions are there in this regard.
First one from Imam that if a sinful person wants
to do tauba then first he should pray two rakat
manya with the intention of tauba and
then ask forgiveness to Allah for his sins. Even better
then 2 rakat prayers is to pray 4 rakat prayers
as mentioned in hadeeth 'Fajr' by Syed Thane Taus
he writes that ^{it was} on the first Friday of Zeelad 3
H.P. was present in the Masjid Nabawi. H.P. looked
at the audience and asked when among you want to
forgive his sins. Everyone at once said we do.
H.P. said go pray 4 rakat prayers in the unit
of two rakats each and in every rakat after
from Alhamd recite 3 times pure Khat Ikhlas.
3 times Surah Khat Aver de Rabil Akbar and 3 times Surah Ahas

Must do this
tauba.

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Repeat each rakat in the same way and then recite 70 times 'Astagfirullah' and then ask with more heart-frequency of your sins to Allah. And when you do this then all the angels in the sky will get happy and will say 'Subhanaka' for you that you are lucky Allah has forgiven all your sins. One of the angels will say 'O Momin you are lucky but Allah has expanded your grace and the azab of kayamat is taken away from you. Entombed with assurance that O Momin you are lucky ~~the way~~ because you have performed this that I will tell my brother Mullah what I respect that when he comes to you ^{I will recommend him} no + harm should be given to you. Someone asked is this only to be done on the first day of Zeeled city. H P (and no if anyone was any day of the year and asks Allah's forgiveness in his need, Angels in sky will give him also the same good news.

4. Tauba King is that when one wants to do tauba then one should recite 1000 rakats of tauba which are recommended by Messengers. As there are ^{such} 800 but one forgets about when one recites this does one remember the way to do tauba and is reminded of those acts for which one should do tauba. Dear Makharrun Dakhlaq has things mentioned for which one should do tauba. These are especially recommended in # 31 of Shifa Sa'adeen and in Lameen and Dear tauba should be recited and in Mafta 15 Marafat should

or atleast.

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be recited especially muayate tyahreen' should be recited. All the days are to that we should learn who how to do sauba and what to say so it is very important that the translation should be in mind when he recites does in Arabic.

5. Fifth thing is that if one has done sauba once he shouldn't just stop there but should try to do sauba every day and night and don't just get satisfied by doing sauba once. 6th Imam's hadith that H.P. even though he didn't commit any sin used to do sauba day and night at every time.

6. Sixth thing is that when one wants to do sauba he should also select a good time. The best time is early in the morning just before morning prayer. Allah says to angels that go and look to the world and where to the places where my disbelievers are being done and people commit sin and if you see one of my servant who is in the hope of my forgiveness has given up sleep and is ^{day long} praying to me then for his sake delay azan from that place. So this is the best time. E.g. when we want to go some place or to get something from somewhere we usually try to find a possible time when there is little or no rush, so here similarly best time is morning time when angels are looking for such a person who is doing frequent.

recommended

So after this struggle what should we do
 do that all our past sins & faults are forgiven
 and we can achieve the status "Fulleh Mubohem
 Lameber" that Allah loves and defends "muahem"

So now the start of ^{real} Ma'ubaha starts
 first with (ad) some realization that he has done
 wrong and is ashamed of it and as his heart
 gets painful & that why did he do this wrong then
 a real shame he feels in his heart - "Al Nadma
 Alal Shar yado ald fashah" Mula says that
 when person feels ashamed of his sins then
 automatically that wrong and sins will be forgiven
 from him he will start doing these sins if he
 really is ashamed of that sin. And this also
 in traditions that "Kaba lel tabatel najam" Kot said he
 this is enough that one is sincerely ashamed of this mistake
 or sin. Also it is related from HP that one if man
 commits a sin no matter how big and when he sincerely
 in his heart is ashamed of it, ~~he~~ it really hurts his
 not just by tongue but by heart also that Allah will
 forgive his biggest of sins

2. Second thing is "Istagfar", to present his sin in
 front of Allah and then ask for forgiveness. The first step
 is that man himself is ashamed, is standing in
 front of his own jury, he is both a judge & criminal,
 he is in his own court, he is looking & judging his own
 sin and is being really ashamed of himself and then after
 this he presents his case to One who is above

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to his Creator the Almighty Allah and requesting for forgiveness. So he first ^{felt} himself guilty of crime and then presented it to One above him. ~~Therefore~~ this hadith of Maula 'Tawqut ~~taubate~~ al Istagfar', ¹⁰⁷ ~~Dawaz~~ ¹⁰⁷ ~~zuruk~~ al Istagfar "What is the medicine/treatment of sin, the first stage was to recognize the illness/sickness and this was by feeling ashamed and the second stage was the medicine/treatment of that illness and Mula says that is 'Istagfar' i.e. to present his case to Almighty Allah and request for forgiveness. And then Mula says 'Alazab Al azab' it is surprising ⁱⁿ it's surprising for that person who is ashamed and sits on his guilt on his sin when 'Ula udatoo minnal' when he has with him an eraser "Kella man ~~ta~~ minhat" when asked what is that eraser" Mula replied "Howal Istagfar" This eraser is the ability of forgiveness to Allah of your sins. So the first step is of being ashamed of the guilt and then when you have the eraser by which you can erase your guilt and, you have a your possession bottle of medicine by which you can treat your illness.

3. Now the third stage comes and that is "to sincerely make efforts/promise not to repeat the sin in the future. First we realized that we made a mistake and then we presented it/requested for forgiveness to Allah. But with this request we should also have this intention

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of not repeating the same mistake again. But if we intend to do it again or we are not sure, still thinking about it just ask tauba / forgiveness for this sin which is already done and we will see for next time when it happens that in this case that means that we are not really ashamed, being ashamed means we have done something wrong e.g. a person has quarrel with his mother and stopped her, and then he realizes his mistake and feels ashamed not in this way that I make a mistake but I will do it again, but if he really believes that he made a mistake he did wrong then he will think that he should never do this again, don't know how it happened in the first place, so the naturally feeling ashamed, being ashamed means not to repeat it again that is why this man not said that ^{ask} forgiveness to Allah for your sin, No but first put that mistake in your own court, in front of your ^{own} conscience and ask was it wrong or not? Was it a sin or not? If your conscience, if your Aman, if your self itself judges that yes it was wrong then it is understood not to be done again, not to be repeated this is the result of judgment.

Now this three steps / steps are those which are related to ones heart; being ashamed, Tawba and promise not to repeat. But still Tauba is not finished. Now what ever is done is to make it undo, to correct the

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mistake, to give lajra, to pay the price etc. Here the question is where? what? etc.

4. So the fourth stage is to first see/investigate that as the mistake/wrong/sin committed was the violation of the duty/right of Allah or of the fellow human being of mankind to see whether it belongs to Haqubullah or Haququnaa. If one has committed more than one sin then he should take one at a time and then decide what category it belongs to.

If it belongs to Haqubullah, then as to what the three things are to be done. 1) If it is something which has 'kafa' to be done later e.g. prayers, fasts, khums, zakaat, Hajj then to promise/have intention to perform this kafa and also start doing it per to the instructions of his Mufteeh where he is doing. (If it belongs to one which doesn't have lajra e.g. showing of sword, Napees being used, women who didn't do perdah for ten years are used to listen to music, now these are the sins for which there is no lajra, the things which were supposed to be done but were not done in violation of the rule of Allah and now the time has passed. So in this case the sins are forgiven by following first three steps that is being ashamed, Istegfar, and not to do it again. In reality Haqubullah is divided in two categories 1) with lajra 2) with lajra and these without lajra are again

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divided into two categories 1) those in which there is punishment in this world eg Adultery, one has ^{had} ^{been} ^{with} ^{him} ^{or} ^{her} ⁱⁿ ^{the} ^{act} ^{of} ^{adultery} ^{and} ^{its} ^{punishment} ^{is} ^{to} ^{beat} ^{with} ⁴⁰ ^{lashes}. 2) The other is those in which there is no worldly punishment eg. music, shaving beards, not wearing ^{the} ^{hijab}. — Some group of Ulama say that in the first case ~~it is~~ ~~is~~ ~~not~~ ~~the~~ ~~job~~ ~~to~~ ~~present~~ ~~oneself~~ ~~to~~ ~~Hakim~~ ~~Sarak~~ ~~and~~ ~~get~~ ~~the~~ ~~punishment~~. but most majority of Ulama ~~did~~ ~~not~~ ~~present~~ ~~themselves~~ ~~(K910)~~ ~~there~~ ~~because~~ ~~is~~ ~~the~~ ~~idea~~ ~~of~~ ~~Islamic~~ ~~government~~ ~~is~~ ~~that~~ ~~Hakim~~ ~~Sharak~~ ~~is~~ ~~really~~ ~~the~~ ~~one~~ ~~who~~ ~~also~~ ~~if~~ ~~that~~ ~~is~~ ~~the~~ ~~case~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~his~~ ~~job~~ ~~to~~ ~~go~~ ~~to~~ ~~him~~ ~~and~~ ~~tell~~ ~~him~~ ~~of~~ ~~your~~ ~~sin~~ ~~to~~ ~~wish~~ ~~to~~ ~~just~~ ~~in~~ ~~home~~ ~~or~~ ~~anywhere~~ ~~following~~ ~~the~~ ~~three~~ ~~steps~~ ~~will~~ ~~be~~ ~~sufficient~~ ~~to~~ ~~get~~ ~~the~~ ~~forgiveness~~ — These were the three steps —

If that sin belongs to Haq, of Mas / Rights of people then there are divided in few categories 1) Haq was made to his property whether by ^{being} ^{stolen} ^{etc.} directly or indirectly (property of one is taken by ^{another} ^{and} ^{is} ^{put} ^{on} ^{an} ^{auction}, to buy this property is ^{here} ^{because} ^{we} ^{know} ^{it} ^{rightfully} ^{belongs} ^{to} ^{him}, just ^{being} ^{governed} ^{law} ^{doesn't} ^{mean} ^{he} ^{is} ^{not} ^{the} ^{rightful} ^{owner}, so if we bought it ^{was} ^{from} ^{him} ^{and} ^{his} ^{property} ^{belongs} ^{to} ^{musta} — Anyway, whenever any ^{of} ^{the} ^{property} ^{was} ^{taken} ^{then} ^{its} ^{return} ^{is} ^{to} ^{give} ^{it} ^{back} ^{to} ^{the} ^{rightful} ^{owner}, if he has died then give it to

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his successors, do not follow his successors or desert
 them where he is if he himself is alive this by
 the promise of Mustafa Ali. Give it in charity (Sollus)
 with this intention that the source of this charity goes
 to the rightful owner - 2) Harm to him made to him
 honor eg. was backbiting, was done, lies were told
 about him, made insulted him in public, hurt his heart
 etc. Then to his family for this according to Ulama
 is that if one is sure that no ^{su'le} will result then it
 is wajib to go to him ^{and present your sin and ask}
 his forgiveness ^(Cantuluhi deat consider sbelchuly, as, wajy, is chuly kover) and if one is afraid that by going to him
 harm will result - (bad mouth - will create problems for him)
~~Some~~ then it is not wajib to go to him and ask his
 forgiveness to instead ask Allah to forgive that you have
 committed such a such sin fear that memia brother
 and ask you are asking forgiveness of also then also do
 one good deed a his behalf so that on the day
 of judgement when he asks for his right which
 you violated his right and asks for your good deed
 then you can give it to him one you had already deposited
 for him this way you will be saved for the
 Azab of Alcharat and dead of this world.

3) If we have done so much a thing against him by
 which per Sharah ³¹⁰⁰ ²¹⁷ Keras or devat eg we killed someone
 fellow now Keras is wajib ie. life for life, hand for

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hard if such a thing is done against him then it is
 wajib to present yourself to him now it is up to him
 to either take revenge, or take compensation or to
 forgive.

4) If we have done such a thing against him that
 Allah's punishment has ~~been~~ come on us. We just talked
 about the punishment for some sins which are to be
 given in this world. Some of that punishment is for the
 sins committed against Rights of Allah. e.g. Drunken,
 adultery etc. and some sins come under Rights of man
 such as ^{to} ^{be} ^{by} ^{innocent} ^{man} ^{or} ^{woman} ^{to} ^{accuse} ^a ^{decent} ^{man} ^{or} ^{woman}
 of committing adultery for this sin there is punishment of lashes
 we very frequently accuse now then that such and such
 woman is this or that man is that say we see two a non-
 mahram man & woman together going a date or out etc, they
 may be committing sins but that doesn't mean we should
 accuse them of committing adultery also or to say about
 some child that he/she is bastard, this in itself is sin,
 one can't accuse unless one has proof even then can't
 accuse unless there are 4 witnesses anyway. if one does this
 kind of sin against someone then also it is wajib to
 present oneself to him, now he can't pass the sentence or
 give lashes because this is Muftahed's ~~res~~ duty, now he
 can either take us to Muftahed. Let it not be a job for
 us to go to Muftahed or he can forgive us and say what

What ever is done is done.

So one came do usray in rights of human being -
 four ways 1) if it is related to property - give it back; 2) related to honor ask forgiveness for him 3) kisas or device present yourself to him, it is upto him to take revenge for us or forgive 4) If punishment become wajib again present yourself to him, it is upto him to take us to Mujtahed for forgive.

This is the way to undo usray committed in the rights of Allah and human being. Now there are something in these which requires further detail instructions e.g. Do laqah of prayers and fasting now how can this be fulfilled or khums not given to have to make it up or stolen someone's property and doesn't now how much less was given what to do now (and now don't have enough money to give back).

Today effort has been made to present to you rules of Saum and details Inshallah will come later.