



جامعة الأئمة في سلاغور
JABATAN AGAMA ISLAM SELANGOR

THE NEED FOR TAWBAH AND PENITENCE



I implore all of us to strive to
increase our taqwa of Allah
Subhaanahu Wata‘aala by
performing all of His Commands
and avoiding all of His
prohibitions. Let us increase our
dhikr (remembrance)

of Allah Subhaanahu Wata‘aala,
increase in sending salawaat
(blessings) and salaam (peace)
upon our beloved Prophet
Muhammad sallAllahu ‘alayhi
wasallam, and try our utmost in

implementing all of his sunnah.
It is truly hoped that it will
bring about benefit to all of us
in this world and the Hereafter.

On this blessed day, let us
ponder and contemplate upon
the khutbah entitled: “The Need
For Tawbah And Penitence.”

**It behooves every Muslim to
always engage in tawbah
(repentance) to Allah**

**Subhaanahu Wata‘aala. Tawbah
meaning to return in submitting
the self and obeying the
commands of**

Allah Subhaanahu Wata‘aala,
The Oft-Forgiving and The
Most Merciful. It is the ultimate
outcome from the regret and
remorse of the slave whom had
fallen into the abyss of sins and
wrong-

doing towards Allah
Subhaanahu Wata‘aala. The
need for tawbah is mentioned in
al-Qur‘an:

“O you who have believed,
repent to Allah with sincere
repentance.

**Perhaps your Lord will
remove from you your
misdeeds and admit you into
gardens beneath which rivers
flow...”**

(at-Tahreem 66:8)

Through this verse, Allah Subhaanahu Wata‘aala has called upon mankind to hasten in repenting to Allah Subhaanahu Wata‘aala with tawbah nasooha (sincere repentance).

**Repenting to Allah Subhaanahu
Wata‘aala in wiping away the
sins that we have committed.
Furthermore, the intent of the
tawbah itself is so that Allah
Subhaanahu Wata‘aala**

will forgive our sins and ultimately, we sincerely hope to be rewarded with His Jannah. However, the tawbah that is to wipe away our sins must be properly done by fulfilling the four

main conditions, namely:

- 1- The repenter must fully and thoroughly regret upon their wrongdoings.
- 2- To stop completely from committing those wrongdoings.

**3- Resolved and determined to
not repeat the same mistake.**

**4- If the wrongdoing was
committed against another
person, then it requires one to
seek forgiveness from the
person that was wronged.**

What is the correct way of making tawbah? Tawbah is not just mere words and utterances but instead requires penitence and deep regret, for tawbah without those elements present in the

heart will not be deemed as tawbah nasooha. Allah

Subhaanahu Wata‘aala mentions in al-Qur’an:

“But repentance is not [accepted] of those who [continue to] do evil deeds

**up until, when death comes to one
of them, he says, “Indeed, I have
repented now,” or of those who
die while they are disbelievers.
For them We have prepared a
painful punishment.”**

(an-Nisaa’ 4:18)

The verse mentioned that there are three groups of people who would repent but Allah Subhaanahu Wata‘aala does not accept their repentance. They are:

1- One that often repeats the

wrongdoing after making
tawbah.

2- One that repents when death
is fast approaching, and when
the major signs of the Day of
Judgment have appeared.

**3- One that dies in the state of
disbelief.**

**For these groups, it is not only
that their tawbah will not be
accepted from them, even more
severe is that Allah Subhaanahu
Wata'aala**

has prepared for them severe torment on the Last Day.

Why is it that tawbah is not accepted from those group of people? Definitely it is because their utterance of tawbah did not originate

from a sincere heart, not having full regret and guilt upon their wrongdoing. They merely express their tawbah due to regret that is only temporary in nature or coercion due to their

circumstances. But when their hawaa (evil desire) would peak again and while they are in negligence, then they would revert and repeat the same sinful acts that they used to indulge in.

Their awareness and realization would only appear moments before their life is nearing its end, but unfortunately by then their utterance of tawbah will render meaningless.

In the hadeeth of ibn ‘Umar
radiyAllaahu ‘anhu, Rasulullah sallAllaahu ‘alayhi wasallam said:

**“Allah accepts the repentance
of the servant as long as the
soul does not reach the
throat.”**

(Ahmad, ibn Maajah, at-Tirmidhi: hasan)

Therefore, as His believing slaves, we should increase our tawbah unto Allah Subhaanahu Wata‘aala with full sincerity, regret, and penitence in their true sense.

Allah Subhaanahu Wata‘aala

mentions in al-Qur'an:

“The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will

**turn in forgiveness, and Allah
is ever Knowing and Wise.”**

an-Nisaa' (4:17)

**Based on this verse, it is
clear to us that Allah
Subhaanahu Wata‘aala**

will always provide ample space
and opportunity for His slaves
that have committed evil deeds
to repent from their
wrongdoings. Allah Subhaanahu
Wata‘aala never

closes that door of tawbah for as long as one realizes of his own evil deeds, fully regrets it, and hastens to repent to Allah Subhaanahu Wata‘aala. Therefore, such golden opportunity offered

by Allah Subhaanahu Wata‘aala
should not be ignored and
disregarded, for Allah
Subhaanahu Wata‘aala has
clearly shown to us of His
Utmost Attributes of Forgiving
and Merciful.

To ensure that our tawbah will
be accepted by Allah

Subhaanahu Wata‘aala as
tawbah nasooha, several matters
that pertains to the adaab in
making tawbah must be
prioritized,

among them:

1- Wearing clean clothes and ensuring that the location and surrounding for making tawbah are in a state of cleanliness.

**2- Evoking fear within the heart
for the evil deeds and sins that
have been committed, and
feeling gravely worried if they
are not forgiven by Allah
Subhaanahu Wata‘aala.**

At the same time, we should always remain hopeful that our tawbah will be accepted by Allah Subhaanahu Wata‘aala.

3- Selecting suitable times in which du‘as are accepted

especially during the last third
of the night. This period is most
conducive for us to beseech
forgiveness from Allah

Subhaanahu Wata‘aala because
the serene and tranquil moments
will

help in stirring regret and penitence within us.

4- Having good thoughts that Allah Subhaanahu Wata‘aala will accept our tawbah.

Henceforth, what is of utmost importance for the slave in his repentance is to strive with sincerity in purifying himself from dispraised matters and deeds such as arrogance, pride, and

others. These deplorable traits
that exists within the heart will
only damage and destroy our
tawbah to Allah Subhaanahu
Wata‘aala.

Allah Subhaanahu Wata‘aala
mentions in al-Qur‘an:

“Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He

**produced you from the earth
and when you were fetuses in
the wombs of your mothers.
So do not claim yourselves to
be pure; He is most knowing
of who fears Him.”**

(an-Najm 53:32)

The conclusions that can be drawn from today's khutbah are:

1- Tawbah is indeed a requirement from Allah Subhaanahu Wata'aala to His slaves that must be

hastened in its fulfillment.

2- Tawbah is not mere utterance upon the tongue but must be accompanied with full regret and realization deep within. It is tawbah that is inculcated

with this sincere regret and penitence that is known as tawbah nasooha. Indeed, as human beings, we are definitely not free from committing mistakes and errors.

3- The best of those that have committed wrongdoing is when they perform tawbah and sincerely hoping for forgiveness from Allah Subhaanahu Wata‘aala.

**“And keep yourself patient
[by being] with those who call
upon their Lord in the
morning and the evening,
seeking His**

**countenance. And let not your
eyes pass beyond them ,
desiring adornments of the
worldly life, and do not obey
one whose heart**

We have made heedless of
Our remembrance and who
follows his desire and whose
affair is ever [in] neglect.”

(al-Kahf 18:28)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَإِيَّاکُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِّي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ أَقُولُ
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتَ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty Lord,
we are grateful unto You for having
bestowed upon us Mercy and
Blessings, nourishing us to strive
to continue in strengthening the
Muslim nation especially the state
of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

Oh Allah, we ask You to open up the hearts of the Muslim *ummah* especially in Selangor, to fulfill their *zakaat* obligation as You had decreed in al-Qur'an. Bless the lives of those who have fulfilled their *zakaat* obligation, loving and caring for the poor and needy.

**Purify their wealth and soul so that
they will live according to that
which pleases You. Protect the poor
and needy from disbelief and
everlasting poverty. *Allaahummaa
ameen***



سُلَيْمَانِ
بْنِ نَبِيٍّ

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR